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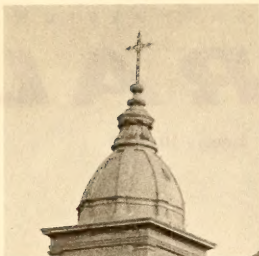
HERALD

January 10, 1970

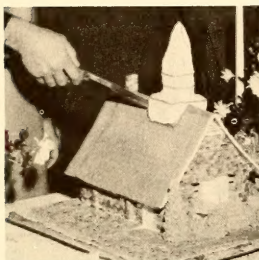


*Radio:
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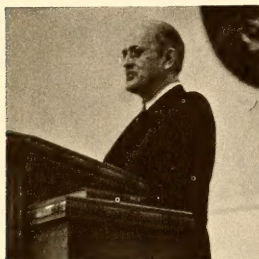
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The Editor Speaks . . .

By Clyde K. Landrum

Burying . . . or Planting Vines?

Someone has said, "The surgeon can bury his mistakes; the architect can only plant vines." And what do people like you and me do with ours?

There is a great difference of opinion as to how mistakes are handled. Some people never make any, or so they would have us believe. Others are always apologizing for things they have done wrong. And, there are those of the vast silent majority who look neither to the left nor to the right in the matter. In any event, the sun never sets on a worldwide array of mistakes.

Some say a person should never admit to a mistake, feeling that to do so would break down the confidence of his fellows. To them, for a person to say, "I'm sorry, but I made a mistake" is to destroy one's own confidence in himself and to frustrate his whole personality; it creates a bone in the throat that can never be swallowed. But why is it so bad to admit to a mistake, when to do so brings one face to face with reality, and helps him to correct the matter? Then he is able to begin again

and steer his course with firmness and honesty. The alternative to admitting a mistake often is to blame someone else for it. How often have you heard a pastor say, "The Official Board did not complete arrangements for the business meeting, so we must postpone it," or an executive explain away a mistake in a letter by remarking, "My secretary has not been feeling well, so it was easy for her to make this mistake." Have you heard of men who constantly blame their wives for this or that? It is so easy to pass off the responsibility for something going wrong. But, actually, does this solve the problem? The mistake is still there. The individual feels justified, but is he exonerated in the eyes of his listeners or readers? I believe not. Also, he has cast a shadow on someone else.

Discretion should be exercised in admitting mistakes. If this is not done, one can be made to look unnecessarily bad. It is poor taste for a public speaker to continually apologize and admit to improper planning, and wrong procedures. An occasional well-thought-out admission of a mistake does not hurt; people know that we are all human, and they understand. Very often magazines or newspapers print a well-worded correction, which is nothing less than admitting to a mistake. Yet, readers do not hold this against

the publication; rather they respect it for such policy. This is a good exercise of discretion.

The best possible way to correct mistakes is to avoid making them in the first place. Good and adequate planning will result in a minimum number of mistakes. If one studies the activities of thorough and well-organized people he will find few mistakes. But, he will also find that such a person will tactfully admit to mistakes, and that he will not rest until correction has been made and an orderly corrected procedure effected. There is too little of such thorough planning and preparation abroad today. How we need more. This is so essential in the work of the Lord. But, when there are mistakes, what are we to do? Realizing that we would not want others to openly blame us and embarrass us, let us not do it to others. If a person must be advised of a mistake, do it privately, and not before others, thus avoiding public embarrassment. And, if a "collective" blame can be taken, why not do it this way? How nice it is to say, "We made a mistake." No one is on the spot, and yet the matter is corrected. A new start can then be taken with all the "team" pulling together without irritation. This is businesslike and it is the Christian way to do it. Let's try it in 1970! ▼

You Can't Get There by Car

By Rev. Solon W. Hoyt



The Catholic Church of La Cruz

Who listens to our radio broadcasts in Argentina? I'm really not well informed since my ministry lies in other spheres, but several discoveries were made when my wife and I set out to make contact with four different listeners who were thought to be living in a town near the church we pastor in Santa Isabel, about fifteen miles from the Bible Institute.

All of the addresses had one part in common—"La Cruz," the name of this small town near Santa Isabel. Since the road leading there is all new macadam, we knew we could be there in a few short minutes. We did not have much time at our disposal for the trip, but we reasoned that surely we would find at least some of the listeners at home; so we set out.

Upon arrival in the town, we came to the plaza and saw a goodly number of people entering and leaving the Catholic Church. Glancing across the plaza, we saw a policeman standing outside the "comisaria." We decided that he would be the proper man to give us directions for finding these radio listeners. After explaining our purpose, we read the four names, but he did not seem to recognize any of them. Then, together with the policeman, we took a closer look at the addresses and found that "La Cruz" is only a small part of the town's name. Upon seeing the rest of the name, the policeman shook his head and said sympathetically, "You can't get there by car."

However, the man gave us directions to the first place and we decided to make an attempt. It was only twenty kilometers farther, but it seemed so much longer as we wound through and over the stony hills. The farther we went, the narrower and hillier became the road. Since we had already passed several tiny roads branching to the right and to the left, we became uncertain of the proper road so were very thankful when as by a miracle a small "boliche" appeared alongside the road. There we got our bearings again, and before continuing on, we asked the hillbilly proprietor: "How's the road ahead?" "Excellent" the answer came back. "How strange," we mused as we went on our way, "It must be a person's set of standards which makes the difference."

When we had gone what we thought to be the right distance, instead of finding a road sign with the name of the town, we found one lonely house at a sort of crossroads. This turned out to be Arroyo San Antonio de la Cruz, the place we were hunting—but where were the houses of our radio listeners? This particular house contains a small general store, and is the post office

and also the general information bureau! The surprise of all surprises came when we asked the whereabouts of these listeners. One lives ten kilometers farther down the tiny crossroad; another lives in the same direction but the only possible way to get there would be on foot or horseback. Another lives twenty kilometers farther up in the mountains.

Since it was almost noon and hungry children were waiting at home to be fed, it was imperative that we return immediately. What had we accomplished? We had not seen one radio listener, although we were able to give out tracts at each stop. Maybe we were not supposed to accomplish anything—the Lord wanted to show us what He had accomplished.

"You can't get there by car"—but neither the poorness of the roads nor the total absence of roads can stop the Lord from taking the gospel message to the poorest or the richest in the most remote places.

By the way, there is a crying need for a missionary couple to dedicate full time to following up the thousands of radio contacts. Is the Lord calling you? ▼



The small country store where wine is never lacking.



The huge cement cross at one end of town.

No Christmas for Sue

"I don't even know my parents," Sue sobbed. "I only see them once a year." Her body shook with emotion. "I really don't know them any better than an aunt or uncle."

We were standing outside a missionary academy building. My heart ached as I watched the tears run down the freckled face of this 14-year-old missionary girl. Her hair was blowing gently around her dampened cheeks.

I was on a trip around the world. One of my major responsibilities was speaking and counseling at missionary academies. I needed answers to the problems that were evident in some missionary children.

The churches in the States ask, "Why are many of our missionary kids 'going bad' when they get to college in the United States?" Missionary parents ask, "What's happening to our children?" More and more missionaries return home, some with guilt complexes about leaving the "calling of God." These missionaries, often wrongly labeled "drop-outs," feel they need a secure home for their children during the crucial teen years.

As I am busy with many holiday preparations I stop often and think of the lonely missionary girl named Sue who won't be going home for Christmas this year. I remember also the many other missionary kids like her who are separated from their families most of every year.

Many of the mish (missionary) kids I met overseas were absolutely tremendous teens, spiritually well-grounded and emotionally stable. They enjoy a good relationship with their parents and a positive attitude toward the people of the country in which they live.

However, many I met were strug-

By James Conway

gling with some degree of emotional problems. Most often these concerned parent-child relationships.

A tall, handsome senior basketball player at one academy said, "I hate this place! In fact, I hate this country and the people. I hate my parents and sometimes I wonder if I don't hate God."

When a mish kid has this attitude the most healing and creative thing churches do is criticize him.

Redl and Wineman, in the book *Children Who Hate*, state:

"The children who hate very soon become the children nobody wants. And it is to be admitted that even though we know that the reasons for which they got the way they are, are none of their fault, by the time they are as sick as that, they are practically impossible to live with."

The examples of the problems are varied and almost limitless. Many conditions accentuate the problems in the lives of these mish kids.

The visitor to many MK academies often notices poor facilities. In many schools the students live in dormitories. Some look like army barracks.

One dorm has a very large room with 37 bunk beds along all the walls. The boys have no privacy or place for their personal things. They are just part of a gang jammed into that dirty, unpainted room.

A rule of education states that the younger the children are the more adult leaders they need. Some academies put large groups of young children together because they aren't as vocal in their demands as older children.

If we decide that the academy approach is the only way for educating missionary children, then we must construct the buildings to permit family life to be duplicated. The large-barracks approach must be stopped for the child below college level. Maybe we need to build separate homes, housing no more than 10 to 12 students. I visited an academy where 37 junior-age boys were the responsibility of one couple.

I also found that unqualified personnel were often serving as houseparents. It is sad that on many fields houseparents have not come specifically to do that work, but rather are drafted by the field council to fill that "dirty job." Often field councils promise to let the couple "get out into real mission work next year when replacement houseparents arrive."

As long as the position of houseparent is treated as the lowest, most despised position in the academy or on the field we will continue to have trouble attracting adequately trained personnel.

I met some very outstanding houseparents who are doing a magnificent job with "their children." I also met a number of emotional misfits in those positions.

A young couple was responsible for the senior high girls. The girls were attracted to the husband, looking to him as a father-image. His wife, however, became deeply jealous and took every opportunity to criticize the girls.

The girls began avoiding her and going only to the husband, inflaming the situation. This couple has not solved their own marital problems. The wife is too insecure to be put in this position.

In other cases dorm parents told me that they would rather be out "doing missionary work." As long as there is a divided heart the needs of mish kids will not be met. We need a new breed of houseparents who consider that developing the complete emotional-spiritual life of "their children" is their missionary work.

The successful academy must have specially trained houseparents. Persons who apply to mission boards to serve in this capacity ought to have specialized training in psychology and sociology, perhaps with a master's degree. They should be given a battery of psychological tests and be emotionally mature as individual persons and as marriage partners. Houseparents should be considered equal with the academic staff and not just custodians.

The third condition that causes emotional problems in the lives of our mish kids is the staff's attitude in some of the academies. A number of schools feel that they are fulfilling their role in missions if the student learns science, math and English.

The policy of the entire school from the superintendent to the PTA must be to develop the full emotional-spiritual-intellectual potential of each child. If this policy were effected, teachers would not be teaching Math 107 but would be seeking to develop the total personality of which Math 107 is a minute part.

The activities on the basketball court, in dorm homes, at meal tables and on dates should not be viewed as extra-curricular but considered integral for child development. Personnel must face the fact that academic education, no matter how superior, will not be enough.

A few generations ago missionary children were kept at home and given inferior education but were stronger emotionally. Today in spite of higher educational standards many are suffering emotionally.

A fourth condition that contributes to the emotional stress of our mish kids is inadequate missionary parents. I have met some parents who are subconsciously glad to have the "burden" of child raising pushed onto the academy. With a pious prayer they say in effect, "God, I am doing your great work, now You raise my kids." Some of these kids have been terribly fractured but the parents could care less because they have "committed their children to God."

Some missionaries should not be parents. They would have failed as parents here at home because they were not emotionally mature.

Commissioning a missionary doesn't take away his problem or make him an adequate person, partner or parent. These problems must be ironed out before appointment and continued to be strengthened after a missionary goes to the field.

Professionals should be sent overseas regularly to hold family clinics. These should include instruction in interpersonal dynamics and child behavior as well as provide private counseling sessions. The ordinary citizen in the States has a pastor and other professional men available to help when pressures build up. But the missionary—many people think—is a super-spiritual giant who is above sin and never needs help.

Missionary parents must begin to be parents. They must seek help when it is needed and destroy their supernatural halo. As our missionaries become adequate parents they will be able to provide the warm, secure, trusting relationships their children need.

I also feel that stateside churches help produce some of the emotional

problems of mish kids. The churches must learn to humanize their missionaries. Missionaries are flesh and blood people with real heartaches.

Let me quote extensively from a missionary dad who bares his heart on the struggles he is having:

"You asked about boarding school and how we as parents feel about putting our children in school and also how the children feel about it. Well, I guess that today would be the best time for me to give you an answer as we just returned from the school where we left our children. To be really truthful it just seems so unfair that when we are given children and we have them for such a short time, that we should be denied the opportunity to have them grow up in our home! I love my children just like any father does, and I just hate to have them away from me like this.

"My son and I have had a very good relationship. But now I can only see him once in every four or five months, and then only for short periods of time. I just find my emotions put to the breaking point."

When churches begin to understand the frustrations and needs of the missionary family they will become concerned and involved in the real burdens the missionary often carries alone.

As you share Christmas dinner with your family and open gifts around the tree, think about Sue, her freckles, blowing hair, and tear-stained face. She won't be going home for Christmas. ▼

Sue is not a CBFMS MK, nor do the writer's opinions necessarily reflect the policies and conditions at schools administered by CBFMS.

Rev. James Conway, a graduate of Conservative Baptist Theological Seminary in Denver, pastors the Twin City Bible Church in Urbana, Illinois.

(Reprinted by permission from *Impact* for December 1969, published by Conservative Baptist Foreign Mission Society)

THE CHILDREN'S PAGE

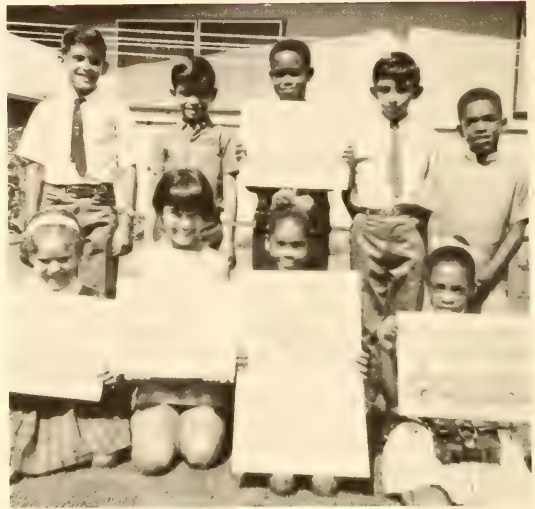
MHC at Waipio, Hawaii

Away over in Hawaii—a place that probably all the MH'ers would like to visit—there is a Missionary Helpers Club at the Waipio Grace Brethren Church. Rev. Foster Tresise is the pastor of the church, and Mrs. Tresise is leader of the MHC.

In the picture at the right, some of the Waipio MH'ers are holding posters showing the pictures of Brethren missionaries on all the various fields. Don't you wish you could get a real close look at these posters?

Some of the older members of the MHC may remember that for the MHC coloring contest several years ago they colored a picture of the Waipio Grace Brethren Church in Hawaii like the view shown below.

Praise the Lord for this Bible-preaching church where boys and girls and grown-ups can hear the Gospel. Keep praying for the Brethren mission field in Hawaii!



Above: Back row, left to right: Dennis Sandavol, Bobby Sandavol, Michael London, Michael Sandavol, Gary London. Front row: Lori Ayala, Dee Anne Butler, Yvette Hart, Tracy London.

Below, left to right: Cheryl Kepner, Debra Kepner, Denise Joslin.



HARRY HELPER AND MARY MISSIONARY—



Hunger

I feel a little guilty
When I see my table spread
So sumptuously with everything,
Not just my "daily bread."
I seem to see the sunken eyes
And wasting hollow cheek
Of hungry children and the cries
Of hungry babies, weak!
"Oh how," I ask, "can it be fair
For me to have so much?
They perish, though the Master said,
'My Kingdom is of such.'"
And then there is that other food,
More needful than the bread
But on it, too, abundantly
My heart and soul have fed!
Ah yes, I am a debtor
To all who are in need,
And can I sit complacently
And fail their cries to heed?
Can I who have so much, ignore
The Master's loving word,
The One whose tender throbbing heart
With great compassion stirred?
"A little guilty," did I say?
Oh God, how great my shame!
That while I sit in pleasant ease,
They know not e'en Thy Name!
Stir me, dear Lord, Oh stir us all,
Who call ourselves Thy kin!
Words are so cheap, and futile grief
Won't hungry children win.
How can I stand before Thy throne
Thy sorrowing eyes to meet
Who said, "They need not go away?
Oh give ye them to eat"?—

—*Florence Adkins*

(Reprinted by permission from *Call to
Prayer for Missions* for November 1969.
The author is a former missionary to Africa.)

Why Are Missionary Children Bitter?

Why are missionary children bitter? This question from a student responding to a mission questionnaire took us somewhat by surprise. Personally, we had not encountered any missionary kids who revealed bitterness and thus assumed that their problems were no more serious than the problems faced by all normal Christian young people in the process of growing up. But here was a question we could not ignore. MKs compose one of the greatest potentials for the Lord's service, and it would be tragic to permit conditions to exist which lead them to disenchantment with missions, or for that matter, with any phase of the Lord's work. Thus, a letter was sent to all Brethren MKs above high school age, seeking their reaction. We encouraged them to be candid, and assured them that letters would be kept confidential. The results were indeed gratifying, and although we have no intention of breaking a confidence by publishing names or the full contents of letters, we feel that none of our informants will object to excerpts or conclusions gleaned from their responses.

"Do I object to being a missionary's kid? No. Being an MK has given me more experiences in all phases of life than the average child."

"One criticism—people expect too much from us. MKs are normal, red-blooded human beings."

"I've always felt God specially blessed me by giving me missionary parents. I have never really felt bitter."

"I am glad to be an MK and will always be grateful to the Lord for giving me this valuable experience. In

my case I never left my parents while on the field so there was no problem with the parent-child relationship. . . . For MKs who were not as fortunate as we were, those who were not able to stay with their parents, I can see where bitter attitudes could arise."

"As I reflect on my life as an MK, I know that all my trials and troubles were for my good. At the present I am better off physically, mentally, socially, financially, and most of all, spiritually, than many of my peers."

"The life of an MK is now something which I deeply value and wish at times I could return to. I feel honored that this experience could be mine."

"Bitter? I don't think so. If there have been any discomforts physical or emotional because of my being an MK, it helps to keep eternity's values in view."

The MKs were quite frank in their response to our office, and shared with us some of the special problems with which they had to cope simply because they were MKs. However, invariably they also recognized the advantages of growing up in a foreign culture and were quick to mention these things along with their difficult memories. We list below the advantages and disadvantages that they feel are significant.

Advantages of being an MK:

1. The MK has the privilege of being a part of two different cultures at one time.

2. He has the advantage of learning two languages without real difficulty.

3. He enjoys a much closer family unity.

4. His life is centered around service for Jesus Christ and he himself has the privilege of participation.

5. In missionary work he goes through many experiences which help him to mature spiritually and mentally.

6. His family circle is broadened. All missionaries in the mission family become to him aunts and uncles.

Disadvantages of being an MK:

1. People expect too much from him.

2. The problems of adjustment in going to and returning from the field. Adjustments to different culture, language, schooling, and such.

3. The problem of separation from parents. This can be a very trying experience for the MK, depending on the personality of the child, the age at which separation occurs, the attitude of the parents themselves, and adjustments which must be made in living with another family.

4. The recognition that his parents do not have as much as others on their level sometimes causes bitterness.

5. The MK may, for a time, feel cheated because he is not receiving an education in the United States.

Not every MK responded to our request. In some cases this was due to procrastination; in others, perhaps some bitterness does exist and thus



they preferred not to respond. But all in all, there was sufficient response from a wide enough section of Brethren missionary families to reveal a healthy attitude and at the same time to alert us to the pressure points among the children of missionaries. Be sure to read the article "No Christmas for Sue" by James Conway in this issue of the *Missionary Herald*. It would be impossible to solve all the problems faced by MKs, and it would not be to their best interest if we could. But we can and we must solve some of their problems. We can be sympathetic. We can correct our own attitudes and behavior if they add to the problem. And we can pray that God will continue to bring MKs through their particular experiences to Christian victory.

* * * * *

The historian Will Durant reminds us that there were twenty-two civilizations before us—and now ours is declining. He lists three reasons for this degeneration:

1. A decline of religious faith;
2. The loosening of family ties;
3. The absence of moral purpose in education.

It would be appalling indeed if we merely shrugged our shoulders and decided to do nothing about these indisputable facts. But there is something we can and should do to help check this downward trend. We can strengthen our own commitment to the Christian faith in our homes. And we can tighten the sagging family ties there as well.

The absence of moral purpose in public education seems to have progressed to such a point that there is little possibility for Christians ever to

hope to stem the tide. However, public education is not the only way our children receive an education. All over the country Christian Day Schools have sprung up to counteract increasing godless philosophy which is strangling the public educational system.

In the field of higher education it is imperative to recognize the valuable contribution that Grace College and Seminary are making toward the welfare of our churches, our communities and our country. The Christian faith is upheld and proclaimed without apology. The sanctity of the home and the importance of the family is emphasized, and because God and His Word are given their rightful place there is moral purpose in the education that students receive.

In this season dedicated to the financial needs of Grace Schools we need to be liberal in our giving!—JWZ

Paying a Price

"Ye are not your own. . . . For ye are bought with a price . . ." (I Cor. 6:19-20).

In the two years my husband and I have been in Africa, we have been strongly impressed with a particular fact: that is, that every missionary has paid a price for the privilege of laboring for the Master in this land. Many who are here are miracles of God's grace. Some have been seriously ill—but, praise God, He has answered prayer and enabled them joyfully to continue serving Him. But previous to His healing of their bodies they had paid a price—the cost of pain and suffering.

Others have had a price to pay in various forms—for many the separation from children and other loved ones. Some have placed a precious member of their family in the African earth, there to await the resurrection day of our Lord's return.

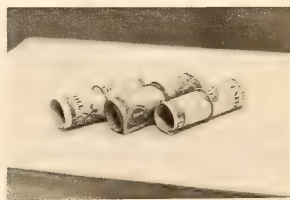
Lives are expended in a strange land under conditions and circumstances vastly removed from previous situations in the homeland. On the mission field there can be no accumulation of wealth and security for the future; this is a life of trusting God day by day for every need and learning that His promises are steadfast and sure. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

And yet the greatest price that any of God's saints has paid is not to be compared in any degree with the price the Lord Jesus paid for the redemption of mankind.

The privilege of being "called" by God, and of dying to self and living each day in the service of the King, far outweighs the material things of this world. The outpouring of God's grace and the fellowship and presence of the Lord dur-

ing the trials are experiences known only by those who pay the price of discipleship. The love for our Saviour, and the willingness to pay any price, brings far greater riches than silver and gold (read I Cor. 4:17-18).

Our prayer can only be one of thankfulness and praise: "Thank You, dear Lord, for paying the price of Thine own precious self, for my eternal life with Thee and for all those who have placed their faith and trust in Thee."—Ellen Voorhees, *Bozoum, Central African Republic*



Church News

WE'RE SORRY! *The Brethren Annual* was tardy getting out to our subscribers this year due to production problems at the printing plant. A breakdown on one of the huge presses on which the *Annual* is printed caused a logjam in the printer's schedule, and when the *Annual* was completed and placed in the mail, it ran into the Christmas-mail rush. We at the *Herald* appreciate your patience and understanding, and trust that the 1970 *Annual* will escape a similar fate and arrive on schedule.

LONG BEACH, CALIF. Rev. and Mrs. David L. Hocking, First Brethren Church, are the proud parents of a baby boy, Matthew Craig, weighing eight pounds, 14 ounces. The church announces the hiring of Mr. Glenn Harmonson as business administrator. He attended Westmont College and Long Beach State College and coached at Brethren High School for three years. For the past ten years he has worked as a tax consultant and investment counselor.

DAYTON, OHIO. Remodeling of the sanctuary of the North Riverdale Brethren Church has been completed, and the first services were held in the new facility Dec. 21. Formal dedication services will be held Jan. 18 with Dr. Warren Wiersbe as the dedication speaker. The brass choir from Grace College will provide special music. Mr. and Mrs. Frank Heinkel, members of long standing in the church, recently observed their 60th wedding anniversary. Jesse B. Deloe, pastor.

MARTINSBURG, PA. Rev. Alvin S. Bauch, state director of Child Evangelism Fellowship in western Pa., was the speaker for the evening service at the First Brethren Church Dec. 7. He is a graduate of Prairie Bible Institute, and is currently in charge of a 31-county area of CEF. His illustrated message, entitled "Rich Man in Hell," was a challenge to all hearts. William H. Snell, pastor.

AFRICA. Rev. Robert Collitt, pastor of the Grace Brethren Church, Hagerstown, Md., made a whirlwind tour of the Central African Republic mission stations Dec. 14-16. His scheduled flight into Bangui was canceled which cut three days from his visit. Roy Snyder, missionary correspondent.

DAYTONA BEACH, FLA. The Brethren work here has selected the name of Community Brethren Church and will meet in the YWCA, 344 S. Beach St., Daytona Beach. Sunday school and morning worship services will be held, with no evening or prayer services planned for the present. Brethren from the North who visit the area are welcome to the services. Herman Koontz, pastor.

COVINGTON, VA. Five feature-length, full color films were shown at the Grace Brethren Church Nov. 24-28. These films are available through the Billy Graham Film Crusade and were used in an area wide crusade under the sponsorship of Grace Brethren, Temple Baptist, and two United Methodist churches. For the first half hour each night, except Wednesday, a Christian concert was held under the direction of Mrs. Warren Hendrick. W. Carl Miller, pastor.

JENNERS, PA. Mrs. Bette Firl received the bronze "Teacher of the Year" award at the Jenners Brethren Church. She is a teacher in the toddler department. The largest offering received any week this year was \$2,719 received the week of Nov. 2. James Hoffmeyer, pastor.

LA PUENTE, CALIF. The Voices of Jerusalem, a Negro singing group, recently presented the evening service at the Hacienda Heights Grace Brethren Church. A record number of 72 were in attendance. In the following weeks, there have been seven decisions for salvation. Frank Dunigan, pastor.

BUENA VISTA, VA. The Lord wonderfully blessed with 19 decisions for salvation and 41 rededications of life in recent meetings with Rev. Ed Lewis at the First Brethren Church. Seven of those making decisions have obeyed the Lord in baptism and have also become church members. Lester W. Kennedy, pastor.

HARRAH, WASH. Steve Pickett, a member of the Harrah Brethren Church, finished his senior year's FFA livestock activities at Wapato High School with a flourish. Representing the school in FFA competition at the Pacific International Exposition in Portland, he was named grand champion showman. His steer placed fourth in beef classification. Charles H. Winter, pastor.

BEAUMONT, CALIF. The Cherry Valley Brethren Church and Christian Day School is in need of someone to serve in a custodial capacity. Anyone interested in such a position should contact the pastor, Bruce L. Button, Box 655, Beaumont, Calif. 92223.

RIITMAN, OHIO. The Moody Science film "Facts of Faith" was shown recently at the First Brethren Church. It presents many interesting aspects about electricity and then ties in a gospel message. Charles W. Turner, pastor.

RADFORD, VA. Rev. Roy E. Glass assumed the duties as pastor of the Fairlawn Brethren Church as of Jan. 10. Please change his address in your *Annual* to: 13 Oxford Ave., Fairlawn, Radford, Va. 24141.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Alexandria, Va.	Jan. 25-30	Kenneth Teague	Allen Herr
Martinsburg, W. Va.	Feb. 1-8	Robert Dell	Dean Fetterhoff
Wooster, Ohio	Feb. 1-8	Kenneth Ashman	Allen Herr

CHANGES. The following changes and additions should be made in your new *Brethren Annual*: On page 2 under the heading "Executive Committee," Ward A. Miller should be listed as chairman, and Jesse B. Deloe as secretary. Rev. Ron Allerheiligen is the new pastor of the Grace Brethren Church, Beaver City, Nebr. His address is Beaver City, Nebr. 68926. Rev. Donald G. Farner is the new pastor of the Vernon Brethren Church, Telford, Tenn. His address is R. R. 1, Telford, Tenn. 37690. The address of Rev. Gerald Polman, pastor of the Grace Brethren Church, Englewood, Ohio, is 1634 Pinecrest Dr., Dayton, Ohio 46514. All mail for the Listie, Pa. church should be sent to the pastor, Rev. Fred Wm. Walter, or the church address, Box 65, Listie, Pa. 15549. Miss Sarah E. Good is the church secretary, but all mail should be sent as listed above. Rev. and Mrs. Ron Graff, 632 Forbes, Montebello, Calif. 90640. Please change your *Annual*.

PIRMASENS, GERMANY. Brethren Chaplain (Major) Paul O. Lindberg, second battalion chaplain, was co-sponsor with Chaplain (Lt. Col.) James J. Murphy, 32nd AADCOM chaplain, of a one-day religious retreat at the service club here recently. Discussions around the theme, "Influences on Today's Families" covered such topics as: the new morality, the military, the church, and the influence of these forces on the family.

WINONA LAKE, IND. The first service to be held in the new church edifice of the Winona Lake Brethren Church was a communion service on Dec. 11. Regular services began with a special Christmas musicale on Sunday evening, Dec. 21. Dedication of the new facilities is planned for sometime in January. Charles Ashman, pastor.

SIMI, CALIF. Robert J. Lofgren, a high school student in the Community Brethren Church, received a letter of commendation for his notable performance on the 1969 National Merit Scholarship Qualifying test. He is among the 39,000 students who scored in the upper 2 percent of the 1970 high school graduates. Robert is a fine leader of young people, and participated on the Southern Calif. quiz team at national conference this year. He will attend Grace College in the fall. E. John Gillis, pastor.



Cutting the cake, an exact replica of the church and grounds, are Pastor and Mrs. Simon Toroian, as Rev. and Mrs. Arnold Kriegbaum look on.

CEDAR RAPIDS, IOWA. Guest speaker for the 20th anniversary and mortgage-burning service at the Grace Brethren Church was Rev. Arnold Kriegbaum, first pastor of the church.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BAKER, Mollie (Marion), 77, a member of the Bethel Brethren Church, Berne, Ind., passed away Dec. 5. Kenneth E. Russell, pastor.

FLORY, Mary Catherine, 56, wife of Rev. Albert L. Flory, pastor of the Bell Brethren Church, Bell, Calif., entered into rest with the Lord Dec. 21. She graduated from the Bible Institute of Los Angeles in 1933 and was an accomplished musician, poet and Bible student. Dr. Charles W. Mayes, her former pastor, officiated at the service.

HAMMER, Myles (Annie), 90, a member of the First Brethren Church, Johnstown, Pa., for many years, passed into the Lord's presence Nov. 22. She was the mother of James Hammer and of Rev. Thomas Hammers, alumni coordinator for Grace Schools. The memorial service was conducted in Johnstown by Rev. Wesley Haller and Rev. Don K. Rager.



Watching in the background are Rev. Arnold Kriegbaum (l), first pastor, and Rev. Simon Toroian, present pastor, as trustees (l to r) Don Cihra, Ray Koop, and Alvah Gorsh burn the mortgage.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Bonnie Holmes and Donald Lemke, Nov. 29, Bellflower Brethren Church, Bellflower, Calif.

Bernice Orton and Cecil Snyder, Dec. 13, Bellflower Brethren Church, Bellflower, Calif.

Nancy Soule and Michael Damer, Dec. 20, Grace Brethren Church, Fremont, Ohio.

Lois Linda Dreistadt and Stuart Randal Bowman, Dec. 20, Woodville Grace Brethren Church, Mansfield, Ohio.



Four Ways To Cu

for next year. That saves the congregation \$500.

This can backfire. If cutting the salary does cause your pastor to move you may not save any money because (a) it may cost more than \$500 for the moving expenses of the new minister, and (b) the pulpit committee may not be able to find a vigorous, attractive, dynamic young minister in the thirty-five to forty age bracket with twenty years of experience who will take the job for less than \$8,500.

A second method of cutting the pastor's salary is simply not to increase it. In this inflationary era, Ralph, that is the same as cutting it.

Suppose your church is now paying a cash salary of \$8,000. If you keep it at \$8,000 for 1970 this will be about the same as a \$560 cut since wages are now rising at an annual rate of about 7 percent. This means that on a comparative basis he is losing ground with the rest of the people in the labor force if his salary is less than \$8,500 in 1970.

Take a look at the increase in the cost of living or the consumer price index as it is more properly called. This index has climbed for over thirty consecutive months and at the end of April (1969) it was 126.4, up from 119.9 in April 1968. The base period for this index is the average of prices in 1957 to 1959. This means it cost \$126.40 in April 1969 to purchase what \$100 would have bought eleven years earlier.

In recent months the rise in the cost of living has been even greater. In March it went up to an annual rate of 9.6 percent and in April at an annual rate of 7.2 percent. This means you can be generous with your pastor and still cut his salary. Give him a 5 per-

cent increase—that sounds impressive and some people will misunderstand this as a \$500 increase. Actually, of course, on an \$8,000 cash salary it is only \$400 and really means you're reducing his buying power for 1970 by \$100 when compared to 1969.

A third, and much more subtle method of cutting your pastor's salary is used in many congregations. Instead of trying to use an axe on the item labeled "pastor's salary" in the proposed budget, the proponents of this method sit back quietly while others laboriously calculate the rise in the cost of living and add on a nominal amount for a "merit increase." In a church such as ours where we now pay our pastor a cash salary of \$9,000 for 1969 I expect most of the members will agree to raise it to about \$9,800 for 1970. That \$800 sounds impressive, doesn't it, Ralph? It offsets an estimated \$550 decrease in his actual buying power because of inflation and adds on another \$250 as a merit increase.

I will openly and strongly support the motion for this \$800 increase even though I believe our minister is overpaid and I want to cut his salary. Sounds inconsistent? Not at all, Ralph, because I will still get my way!

There are two reasons why I am so confident. First, currently the median income of all persons with four or more years of college training is rising at the rate of nearly \$1,000 per year. Incidentally, this is a significant change from the middle sixties when the income of the typical family head with four or more years of college rose by only \$500 to \$600 annually. Thus an increase of \$800 means he will be in a poorer salary position, comparatively, in 1970 than in 1969.

Dear Cousin Ralph,

So you're the new chairman of the finance committee in your church! Congratulations.

In the inflationary period facing our nation, the churches have an obligation to lead in cutting costs.

I have some advice for you on how to cut costs in a local church. I have served on the finance committee in four different congregations during the past decade. If you want to reduce the budget, look first at the biggest items in the budget. In a local church, as in organizations that produce services rather than goods, the biggest single item is often salaries.

In most churches one of the largest items is the pastor's salary. It is not uncommon for 25 to 60 percent of the total expenditures in a local church to be allocated for ministerial support salary and fringe benefits.

If you are seriously interested in this subject, Ralph, you should know there are four very common methods being used by churches today to cut their pastor's salary.

The first, the most highly visible, and the least common is simply to reduce the cash salary. If the cash salary in your church was set at \$8,000 for this year, simply reduce it to \$7,500

Your Pastor's Salary

The other and more important reason for my acquiescence to an \$800 increase in our minister's salary is that I intend for the discussion to stop right there. Many churches are now putting items in the budget for the continuing education of the pastor, book allowances, meetings, conferences, and similar items. A very substantial number of congregations have even added an extra \$300 to \$500 to the pastor's salary in order to help cover his Social Security payments. As you may know, Social Security is now compulsory for clergymen. For ministers who weren't covered before, this means getting hit with a huge bill since ministers pay the self-employed rate which is one and one-half times the rate most of us pay.

In our church we pay a flat \$600 for utilities and \$1,000 for automobile expense. I intend to argue that since we're increasing the pastor's salary by a very generous \$800 for 1970, that we should leave the amount for utilities and car allowance the same for 1970 as for 1969.

Now I know as well as you do, Ralph, that the cost of utilities for the parsonage will continue to go up in 1970. If they go up by \$50—that's the pastor's tough luck and is the same as decreasing his compensation by \$50. Two years ago, when I first came here I got a policy clarification through the committee that we not pay utilities and travel, but rather that we pay a fixed annual amount toward the total cost to the pastor. I did this on the premise that we could not prepare a reliable budget to guide the treasurer in paying bills unless we eliminated all variables whenever possible.

The big saving as a result of this policy is in automobile expense. Our

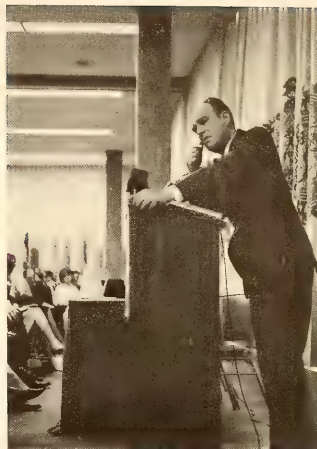
pastor drives about 10,000 miles a year on church business. According to Runzheimer and Co., Inc., regarded by most accountants as *the* leading authority on the costs of operating an automobile for business purposes, in 1964 the annual cost of driving a car 10,000 miles was \$1,276 and it had climbed to \$1,408 in 1968. At this rate the cost in 1970 will be nearly \$1,500. By freezing the car allowance at \$1,000 since 1964 I figure we are saving the church nearly \$500 in 1970.

I figure if we increased the minister's total compensation to pay a realistic figure for auto expense, utilities, and to offset the increase in the cost of living it would cost us \$1,100 over 1969 plus a merit increase.

The best way of cutting the pastor's salary, however, is the one we used at the last church where we were members. If your church's parsonage needs replacing, Ralph, this is one you might consider.

That church had a hundred-year-old parsonage that was right up to date in every way—back in 1900! About once every twenty years it had been subjected to a major remodeling by amateur carpenters, electricians, and plumbers from the congregation. The new pastor, who came in 1964, was less than happy with it so in 1965 we made a deal with him. Instead of granting him an annual salary increase we would freeze his cash salary at the 1964 level for three years and increase his "total compensation" by building a new parsonage.

This turned out to be the best deal I ever engineered for a church, Ralph! We saved about \$2,000 in cumulative salary increases that we would have had to grant. In addition, for 1968, when they had to raise the salary, they



granted what appeared to be a very generous increase of \$1,000. This made the total salary for 1968 about \$600 less than what they would have been paying if they had been matching what other churches were paying and thus this was a saving of an additional \$600. By the time that congregation gets the salary back up to the level of comparable churches they will have saved over \$3,000 in what they would have paid a minister if they had not built a parsonage.

An interesting sidelight on this incident, Ralph, was that everyone in that church, including the pastor and his wife, were delighted with the way everything worked out. I honestly believe I was the only one in that whole congregation who realized that what we were doing was asking the pastor to provide the down payment for our new parsonage out of the minister's salary.

If you have any questions about these items—don't hesitate to write. Somebody has to make an effort to keep church expenditures from going through the ceiling!

Happy Budget Cutting!
Your cousin, Bill

—From *The Clergy Journal*

Laymen's News

Allegheny Purchases Land; Plans To Sponsor Camp

The men of the Allegheny District have organized and purchased land for a camp.

Pray for this new endeavor.

The December district laymen's meeting was held at the Jenners (Pa.) Brethren Church.—*E. A. Kelley*

Father-Son Banquet in San Bernardino

On Nov. 21, the men and boys at Grace Brethren Church of San Bernardino celebrated the first anniversary of their Christian Service Brigade program with a Father-Son banquet. Seventy-three men and boys enjoyed a steak dinner. The speaker was officer Bill Gansberg of the California Highway Patrol. His interesting message spotlighted personal accountability and the role of dads in the lives of their sons.—*Ernest Payne*

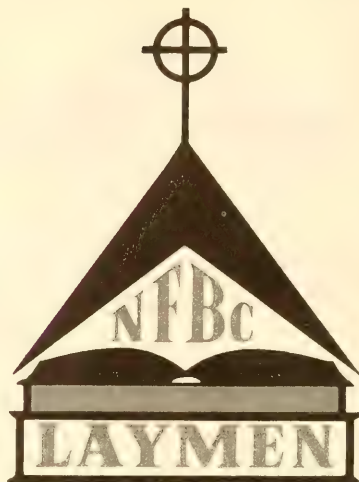
Nor-Cal Men Meet

Fifteen men attended a meeting Dec. 5 of the Nor-Cal District Laymen at the Grass Valley Church.

The men from the local laymen's group prepared the chicken dinner—the wives helped on dessert.

The superintendent of the Reno (Nev.) Rescue Mission was our guest speaker. Also featured was the testi-

Received Your NFBL Decal Yet?



For all those who pay the minimal dues of five dollars to belong to the National Fellowship of Brethren Laymen, goes the very excellently done decal, featuring the new symbol of the National Fellowship of Brethren Churches—with a layman's touch!

Great for your car, your briefcase—even for notebooks, etc.

The NFBL is proud of this original design. Join the NFBL movement and identify! Identify! Identify!

mony of an army captain who was won to Christ in the rescue mission.

The Nor-Cal men are endeavoring

to hit the goals of reaching and teaching more boys for Christ in 1970.—*W.*

H. Fountain

NOW A WORD FROM OUR TREASURER . . .

The NFBL continues to work toward encouraging the youth of The Brethren Church. Recently, we sent \$500 to the Grace College Laymen's Scholarship Fund.

We hope to send \$1,000 more before the August conference in Long Beach, Calif.—*Fred Peters*

MEET THE OFFICERS



Phil Landrum, Editor

Phil Landrum, of 314 Shawnee Drive, Carol Stream, Illinois 60187, is the laymen's page editor. A member of the Wheaton (Ill.) Grace Brethren Church, he is youth director there.

He and his wife, Lois, have a 15-month-old daughter. Phil is the Director of Publications for the Christian Business Men's Committee International (CBMCI).

The CBMC *Contact*, which he edits, won the "Organizational Periodical Of The Year" award at the 1969 Evangelical Press Association Convention.

ALL THAT I NEED!

It was a cold, barren November day as I walked out of the base chapel to my car with every intention of driving home to my family only a few miles away. As I began to drive, the dark foreboding problems and fears that harassed me day and night came like a torrent of rain, pelting my mind with questions for which I had no answers. I drove aimlessly for two hours and remembered only that I was looking for the perfect tree to crash into, one that would be certain to make the impact fatal for me.

I had purposely gone to the service at the chapel looking for some answers to my questions. I was painfully aware of the fact that my life was being lived as a mockery to Christianity, but I could not find the way to a happy life that was able to surmount the frustrations of my present life. With the preoccupation and excitement of marriage, children and service life, I had slowly pushed the reality of Christ out of my life, although I did not realize it at the time. Now, God seemed dead to me, and religion was dull and dry. I became emotionally and spiritually drained of inner resource, and honestly preferred Satan's hell rather than the hell on earth of my empty, perplexed existence.

I never found my "perfect" tree that day. *Someone* kept me from finding it. He kept the country road free. She kept driving, looking for the right tree to hit.

of cars and guided my driving at excessive speeds. It was late when I turned the car into the driveway, and I was exhausted, but I stayed awake hours thinking and trying to pray. All I could cry out was, "Oh God, where are You?" over and over. I had the feeling that my cry only hit the ceiling and bounced back, but I know now that "He heard me for He has answered my cry" (cf. Ps. 138:3).

The next day I did my housework mechanically and took care of the children, longing to be a "joyful mother of children" (Ps. 113:9), and I wondered why that particular verse came suddenly into my mind. A few days later while on the way home from taking my husband to the base for an overseas flight that was to keep him away from home for a month, I began to think of the bombs that he carried on his plane, the world situation, the loneliness of the next four weeks, the responsibility of the children, and instead of being afraid, the verses of the twenty-third Psalm slowly passed through my consciousness like a healing balm.

That was only the beginning of many, many months of spiritual therapy by the Great Physician. A few months after my "ride" into the country, my dad died. Once again I drove out into the country and this time I found the perfect tree. I stopped the

car and went over to the foot of it where I poured out my sorrow. Clean, new thoughts came into my mind. Thoughts from the Man of Sorrows telling me that He was as alive today as that tree and that my dad was alive, only with Him; that I must come back to the foot of the cross and begin there as I was now doing at the foot of the tree; if I would abide in Him, the Vine, someday I would be a strong branch.

In the book *Absolute Surrender* by Andrew Murray, he says: "What a simple thing it is to be a branch, the branch of a tree, or the branch of a vine!" God is teaching me that this is true. Several months ago we were transferred to a new assignment. As we were on our way to the housing office, I asked God if He would provide a house for us with just one or two large trees in the yard. The first house we looked at had a dense woods in the backyard. We never looked at the other houses. The trees in our yard constantly remind me of God's love and understanding in so many ways. A few weeks ago, my husband called from the office to tell me that he is to go to Vietnam for a year. As I walked out under the trees, many peaceful thoughts went through my mind. Once again I meditated on Psalm 23 and a great sense of God's peace and love came over me.

As the beautiful red and yellow leaves fell from the trees all around me, I realized that each life has its seasons, and that our marriage was to go through an apparent barren winter, but with our branch grafted in union with the Vine, it will survive, and our spiritual lives will be enriched and matured. Just as God has a purpose for the trees during winter, He has a purpose for us in this separation. Perhaps this is the Gardener's way of bringing forth fruit, choice, lasting fruit. With this thought, I willingly yield to His pruning and care. He is bringing me from a cold barren November day of several years ago to a warm, sunny, blessed springtime, and I praise Him for His supply.

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the Creative woman

Looks at Life Realistically . . .

(Edit. note: It is indeed a pleasure to present in this issue the first installment of Mrs. Althea Miller's column "The Creative Woman." Mrs. Miller is the wife of Rev. Robert E. A. Miller, who has served in a number of Brethren pastorates. The Millers are now missionaries to the Jews in Washington, D.C. Mrs. Miller, author of the popular book *Under the Parsonage Roof*, is recognized nationally as a worker with women and is widely used as a speaker to women's groups.)

Ten-year-old Judy came home from school in terrible pain. Her arms, shoulders and legs were the focal point of agony. After exhaustive research, medical findings confirmed rheumatoid arthritis. Move from cold New England to a warmer climate; constant medical supervision the remainder of her life; this was the prognosis.

We met this charming girl as a high school sophomore. A radiant personality belied her misshapen fingers and stiff legs locked in a vice-like grip of tortured muscles. She, along with her wonderful, self-denying parents had realistically faced the hard facts of their life as a family. Against great odds they lived creatively.

Today Judy has her masters degree and works with a state rehabilitation facility. Daily she helps the crippled and handicapped to see an indisputable sermon of creativity in her own remarkable achievement. While her response to life is exceptional, it is not unique. Clinical evidence throws abundant light on human capacity to surmount the insurmountable, especially in the physical realm. Yet it seems

there are far too few really creative people in the intellectual-spiritual-emotional realms. And among women even fewer. WHY?

Questioning dozens of people I discovered two reactions to creativity in women. Many women really don't know who they are. Nor do they know what creativity is all about. Answers like: "Who, me? Creative? You can't be serious." From men: "Don't like 'em. Make me feel uncomfortable." "They are too aggressive." I wanted to forget the subject. But the thought haunted me. Creative women periodically show up on the world scene. Surely others are hidden in the "wings" of life, hoping for the beckoning finger of encouragement to bring them into full bloom. Maybe you are one of them. Honestly, wouldn't you like to be creative?

A first step is to look at life *realistically*. This demands an honest evaluation of what life is all about. You already know it isn't a "pink tea." It calls for investigation on personal and inter-personal levels, probing the positive, negative, spiritual, intellectual aspects of being alive. You must answer the questions: WHO AM



I? WHY AM I HERE? WHERE AM I GOING? Your candid answers may hurt, but they'll not be phony. Hypocrisy will be banished. Positive action is therapeutic.

When did you last investigate your personal motives for living and your reactions to life? Have you been a leech, resorting to rationalizations, blaming another person, circumstance or condition? Or a tower of godly strength in your shaky world? The latter is a giant step toward creativity; the former carries you backward.

Let's face it, you do have problems. Chiefly at home. You understand your husband less now than when you married. Sensing your desperation, the children add to your frustrations. The younger ones are little monsters; the teenagers are something else. You get little cooperation in discipline from their father. Nobody in your family is interacting on the same wave length. You've never been more "up-tight." You just don't accept yourself, especially after that personal scrutiny which revealed many weaknesses and faults. How can anybody be creative in such a milieu? Who wants to be?

You can. You do. If you don't make an effort to defy stalking defeat, your personality will die. If you don't want to live creatively you're as good as dead now. DON'T let either happen to you.

When you have faced yourself realistically within the context of your life you are up against an identity crisis. It is imperative here to answer the question WHO AM I? Not who you are by family or given name; not by education, or social standards, nor even church affiliation. But who are you if you had no name, no education, no social status, no church relationship; if you stood utterly alone, with no identification with a world of humanity?

I hope you would know and believe beyond doubt that you are a creation from God's hand. That He had a purpose in creating you. You are not an act of a capricious deity; or a plaything; or an afterthought—it was for love's sake that you were created so that you might experience fellowship with the Most High.

But more than this, *God loves you*. You are His loved one. His love answers the question, WHY AM I HERE? As a Christian you "... are

(Continued on page 21)

By
Althea
S.
Miller

... TO WIN CHILDREN

By Mrs. Michael Funderburg

Pastor's wife, Cumberland, Maryland



Two nights before Christmas, 1968, while seated in our dining room, I heard my five-year-old daughter scream a terrified, "Help!" She'd been sitting in the next room, in front of the fireplace, watching TV.

I looked up. I couldn't believe what was happening. Huge orange flames were rising from her back! My father was immediately at her side, clapping out the flames.

The Lord's protection over our daughter, Laura, was miraculous. When her long hair caught fire, my father was the only adult in the room. And he had just entered the room to watch a favorite TV program. We thank God for giving on-the-spot wisdom—her grandpa quickly clapped his hands into the flames to extinguish them. Although some of her hair burned to within one-quarter inch of her scalp, none of her skin was burned. If he would have taken time to grab something to smother the flames, she would have been badly burned. Although Grandpa's hands had a stinging sensation all evening, he had no burns. We could never thank him enough for what he did.

Before I put Laura to bed that night, she asked me how Grandpa had put the fire out. I told her he'd done it with his hands.

"With his bare hands?" she asked.

"Yes, Honey, with his bare hands."

"Why'd he do that Mama? He might've got burned!"

One night, as I told this story to our Missionary Helper's Club, I stopped the narration with Laura's question.

"There's only one answer I could give to the question Laura asked," I said to the group. "Can someone tell me why her grandpa put out the fire with his bare hands?"

"Because he didn't want her to get burned," said a sweet little girl with long, dark hair.

"Right. But why didn't he want her to get burned?"

"Because she's his granddaughter?" questioned a boy, not at all sure of his answer.

"That's right. And because she is, why didn't he want her to get burned?"

I called on an older child who'd been eager to answer. "Because he loves her," came the correct reply.

"That's exactly right. When Laura asked me why her grandpa did that,

the only answer I could give her was, 'he did it with his bare hands because he loves you so much.' And it reminds me of what Jesus did for us when He died on the cross. He knew that it was going to hurt very much to pay the price for all the wrong things we've done; to hang on the cross and shed His blood for us, but He loves us so much, He did it anyway."

When I gave the invitation, the story of near tragedy ended in great blessing: five children came to receive Christ as Saviour, and three came to "make sure" they really knew Him.

This has been just one experience of winning children to the Lord. Each time is different, but always rewarding. If only adults would accept Christ as readily as children do, but too few are willing to become "as a little child."

To me, the greatest moments in my life have been telling other people about the Lord and seeing them accept Him. But I experienced a greater thrill last spring when Laura came into the house and said, "Guess what Mama. I told Pammy if she wanted to go to heaven, she'd have to pray and ask Jesus to come into her heart, and she did."

It is exciting to win another person to the Lord. But there's one thing that's more thrilling: to see your child lead someone to Him. The Master calleth us to win our children to Him and teach them to be missionaries to their friends. Let's do our job! ▼



Of Many Journeys and Varied Works

By Marcia Wardell

As one who has been fellowshipping with The Brethren Church all her life, Charlotte Austin has been privileged to be associated with various phases of the Brethren work. It can surely be said that she has a good acquaintance with Brethren schools, since she spent half of her own school years in a Brethren-operated school, as well as being in close touch with Grace Schools during her husband's seminary training; she assisted in the beginning and development of a home-mission church; and she has spent a term of service as a foreign missionary.

A southern California native, Charlotte is thankful for the blessing of having been reared in a Christian home and in The Brethren Church. The Second Brethren Church, which later became North Long Beach Brethren, was where at the age of twelve she made her public decision for Christ and was baptized and received into membership.

Attending Long Beach's Brethren school from its beginning when she was in seventh grade, Charlotte continued there through high school. This was a

time of strengthening her Christian life through the Bible classes, chapel services, and Christian fellowship with teachers and friends in both work and play. "I'm completely sold on the Christian school," she says.

Furthermore, Brethren High was where Charlotte met Gordon Austin, who was a fellow student in her class. Late in the summer following their high-school graduation, the two were married, and then undertook the first of their journeys together—this one to Arkansas so that Gordon could take advantage of the scholarship he had received to attend John Brown University. In the two years that her husband was in school there Charlotte worked at a variety of jobs on the campus, and she was able to enjoy much of the college life along with him.

As they became acquainted with various opportunities for Christian service they decided to make a trip to San Jose, California, to visit the national headquarters of the Sky Pilots organization. The outcome was that they joined the staff there, helping in the routine duties of a national office. At the same time Gordon continued his schooling by attending San Jose State College, majoring in the field of radio and TV. Just six months later Sky Pilots moved their headquarters to Colorado, but the Austins stayed on in San Jose until Gordon's graduation.

During their time in San Jose, Colleen, their older daughter, was born. Also, Rev. and Mrs. Bill McKillen arrived in town to begin a Brethren work. The Austins pitched in to help, and experienced blessings and thrills in seeing the church grow and develop.

But then there came another move across the country, with Winona Lake, Indiana, as the stopping place for the

little family. Four more years passed. A second daughter, Marilyn, was added to the household. Outstanding memories of those years on Charlotte's part include belonging to the Seminary Women's Fellowship, experiencing the blessings of various conferences, forming friendships with others of mutual interest, and making application for service with the Foreign Missionary Society.

While awaiting developments with the FMS, they returned to California, and Gordon assumed the duties of chief engineer for radio station KBBI, the Biola station in Los Angeles. Two more years passed before arrangements were finalized for their missionary service. In December, 1963, they flew to San Jose in the Central American country of Costa Rica to enter the Spanish Language Institute, and there they spent the better part of a year in concentrated language study. Following a brief visit home to California they were off on their longest journey—to Argentina, where they arrived in February, 1965.

Buenos Aires, the capital of the country and a vast metropolis, is where the Austins reside. Since their arrival Gordon has been almost completely occupied in the work of beaming the Gospel out over the airwaves. Though most of Mrs. Austin's work has been that of wife and mother, she has assisted her husband with various odd jobs in relation to his work, such as radio follow-up, visual aids, slide-tape sets, and photography.

For the Austin family, February, 1970, will mark the conclusion of a five-year term in Argentina, which means it will be time for them to return to the United States for furlough. Pray that God may continue to direct this family in His perfect will for their lives. ▼



Mrs. Charlotte Austin

Getting To Know Your National Officers . . .



This month's national officer being featured is Mrs. Robert Ashman, financial secretary-treasurer, in the center of the above photo. Members of the Ashman family, at left and right, are Joyce and Bob.

Born in the city of floods, I have experienced a life filled with floods of joy, blessings and trials.

At the age of seven years I accepted Christ as my Saviour along with my twin sister. My parents loved the Lord and as a family with five girls, we served the Lord in the First Brethren Church of Johnstown, Pennsylvania. Our pastor, the late Rev. Charles Ashman, Sr., was a very influential person in my life as a Christian, as well as having a son Robert who later was to become my husband. Following high school, I worked in a business office for a year before entering nurses training. This office experience has been very valuable in my WMC work.

The first great trial in my life was my mother's prolonged illness and death at middle age. The Lord was gracious in permitting my father to live until just a year ago.

In 1936 a flood came to our city which caused loss of life and much destruction. This same year we were married and began our fifteen year service in the pastorate.

Following the death of our first baby girl, the Lord blessed our home with two other daughters. Joyce is a bookkeeper in the financial office of Grace Schools. Miriam is now Mrs. Dan Pacheco, a school teacher and mother. We have a grandson, Danny, who is the joy of our lives.

I have worked in WMC in various offices over the past twenty-five years, being Financial Secretary-Treasurer for the past nine years.

MISSIONARY BIRTHDAYS — MARCH

AFRICA—

Mr. Albert W. Balzer	March 1
Mission Evangelique, Yalohe via Bangui, Central African Republic	
Mrs. S. Wayne Beaver	March 2
B.P. 240, Bangui, Central African Republic	
Mr. Robert H. Juday	March 3
B.P. 13, Bozoum via Bangui, Central African Republic	
Anne-Claude Waridel	March 12, 1963
Mission Evangelique, Yalohe via Bangui, Central African Republic	
Mr. Hans Scheidegger	March 27
Mission Evangelique, Yalohe via Bangui, Central African Republic	
Stephen Mark Johnson	March 29, 1961
Mission a N'Zoro, Bocaranga via Bangui, Central African Republic	
Miss Gail Jones	March 31
Mission Evangelique, Yalohe via Bangui, Central African Republic	

ARGENTINA—

Mrs. Hill Maconaghy	March 21
Quintana 353, Adrogué, F.C.G.R., Buenos Aires, Argentina, S.A.	

FRANCE—

Miss Carol Mensinger	March 6
50 rue des Galibouds, 73—Albertville, France	
Mrs. James R. Renick	March 12
10, rue Chailly-Gueret, 71—Macon, France	
Mrs. Thomas T. Julien	March 27
Chateau de St. Albain, 71—Lugny, France	

HAWAII—

Rev. Edmund M. Leech	March 12
98-404 Ponohele Street, Aiea, Hawaii 96701	
Rev. Foster R. Tresise	March 20
95-303 Waioni Street, Wahiawa, Hawaii 96786	

MEXICO—

Ruth Elaine Dowdy	March 26, 1959
5864 Teal Lane, El Paso, Texas 79924	

IN THE UNITED STATES—

Norman Alan Hoyt	March 7, 1963
Box 588, Winona Lake, Indiana 46590	
Mrs. C. B. Sheldon	March 21
510 Rose Avenue, Long Beach, California 90812	

My husband is self-employed as a salesman, working out of Ohio. I am presently employed as a nurse in a rest home. We are serving and fellowshiping at the Winona Lake Brethren Church.

I can truly thank the Lord for all His blessings to me and my family, yes, floods of blessings through the years. My prayer is that I will always be found faithful until "The Master Calleth."

THE CREATIVE WOMAN . . .

(Continued from page 18)

his workmanship, created in Christ Jesus unto good works, which God

hath before ordained that we should walk in them" (Eph. 2:10).

WHERE AM I GOING? "Having predestinated [marked us out beforehand] us unto the adoption of children by Jesus Christ to himself, . . . To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:5-6). You can know you are going toward that better day when the shadows flee away; when you will be in the very presence of Him who loves you "and gave himself for you."

Such knowledge is like dynamite to the development of creativity. More about that next time.



WMC District News

NOR-CAL REPORTS . . .

Our district is extremely scattered, having only five groups at present—but the fellowship and blessings have been great. We hold two rallies each year, one in the spring and the other in the fall.

Our spring rally was held on April 12, 1969, at our new Greenwood Grace Brethren Church in Modesto. The theme of our conference was, "Return to 'der Vaterland.'" This was in keeping with our special guests and featured speakers for the day, Rev. and Mrs. Roger Peugh, missionaries called to "return to the Fatherland" of Germany to preach the Gospel of our Lord Jesus Christ. The Peugh's presented the exciting challenge of the new field in Germany.

At this rally the ladies decided to take on the project of supplying the necessary money for an arts and crafts program at our district youth camp. One of our WMC ladies went to camp and directed the program. It was a tremendous success and a great asset to the camp.

This fall, November 1, 1969, we

Miss Mary Cripe, missionary guest, portrayed an African mother with her sick child.



returned again to Modesto for our rally but this time it was held in the La Loma Grace Brethren Church. Our special guest for this conference was Miss Mary Cripe, missionary home from the Central African Republic. She presented the challenge of Africa and portrayed for us, with the help of Clara Garber, the need for more baby clinics in this land. Mary played the part of an African mother bringing her sick child to the new clinic for which she had waited so long. As a result of this skit the ladies voted to adopt as a project for the year 1970 that of supplying the money needed to set up a new baby clinic in Africa. Another project accepted is the new home-mission church in our district at Ripon. We are trusting the Lord to help us supply some of the material needs of this church.

The Lord graciously helped us to go over our goal of three-hundred dollars for property in Hawaii, our 1969 project. We are trusting Him now to do the same concerning our 1970 projects. ▼

Mrs. Mary Cripe, mother of Miss Cripe, signs the guest book at the fall rally.



WMC OFFICIARY

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First Vice President (Proj. Chm.)—Mrs. Ralph Hall, R. R. 3, Warsaw, Ind. 46580
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SMM Patroness—Mrs. Robert Boze, 255 Dearborn, Berne, Ind. 46711
Assistant SMM Patroness—Mrs. Gerald Polman, 824 N. Verde Ave., Rialto, Calif. 92376

Ladies . . .

This is our
last month
for Grace
Schools—
Christian
Education
Offering.
Give
Generously!

SMM Honor Roll

Congratulations to the following who either memorized a book of Scripture or who read the Bible or one of the Testaments!

Reading

East

Robyn Hoffmeyer—Middler

Indiana

Brenda Journey—Senior
Suzan Goodman—Senior
Susan Guiles—Junior
Nancy Kuhn—Junior
Helga Linn—Junior
Sharon Linn—Junior
Ruth Male—Junior
Cynthia Miller—Junior
Rachael Moser—Junior
Wendy Moser—Junior
Linda Perron—Junior

Northcentral Ohio

Pam Walters—Senior
Belinda Markel—Junior
Karen Watson—Junior

Northeastern Ohio

Mary Jane Davis—Middler
Nora Macon—Middler
Peggy Robinson—Middler
Brenda Steward—Middler
Debbie Wolfe—Middler
Lois Kisner—Junior

Northern Atlantic

Judy Knepper—Senior

Southern California-Arizona

Kay Polman—Junior

Southern Ohio

Sue Alexander—Senior
Ann Victor—Senior
Kim Faulkner—Middler
Detta Gribbons—Junior
Deanna Gribbons—Junior
Kristie Long—Junior

Memorization

Ameri—Mex

Alys Haag—Patroness
Sandra Haag—Senior

East

Jeanette Russell—Senior
Robyn Hoffmeyer—Middler
Janice Neil—Middler

Indiana

Becky Russell—Middler
Cynthia Miller—Junior

Northcentral Ohio

Renee Marietta—Middler

Northeastern Ohio

Kathy Carlisle—Senior
Cathy Eckelberry—Senior
Karen Kinsley—Middler
Linda Kisner—Middler
Jill Burke—Junior
Lois Kisner—Junior

Southern California-Arizona

Marcia Hanscom—Middler

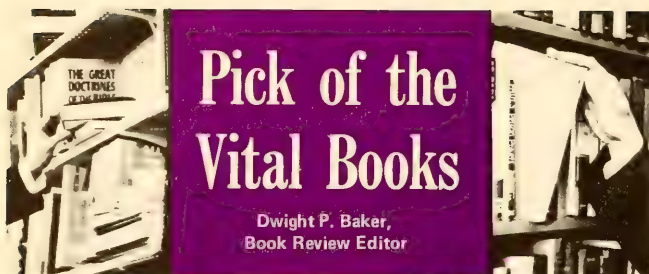
Southern Ohio

Vicki Kettering—Middler
Detta Gribbons—Junior



SMM OFFICARY

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Asst. Patroness—Mrs. Gerald Polman, 824 N. Verde Ave., Rialto, Calif. 92376
Devotional Program Chm.—Miss Marilyn Vnasdale, Box 365, Winona Lake, Ind. 46590



Those Who Love Him

M. Basilea Schlink (Grand Rapids, Michigan: Zondervan Publishing House, 1969), 96 pages, paper, \$1.95.

"Thou hast left thy first love" forms the basis of this book. It, especially the first chapter, really prods the reader and forces one to examine his own love and work for Christ. Although a few statements would be questioned doctrinally, the message, as a whole, is soul-searching, challenging, and a blessing.—*Isobel Fraser, Los Angeles, California*

Caught With My Mouth Open

Winnie Christensen (Wheaton, Illinois: Harold Shaw Publishers, 1969), 143 pages, paper, \$1.25.

This little book is filled with punchy sentences such as: "It boils down then to sorting out priorities and the safest place to sort them out is on your knees before the Lord." Here is easy and interesting reading which might lead ordinary persons to feel that they too just might do extraordinary things to exalt Jesus Christ and help other people. The obvious challenge (however indirect) is that author Winnie Christensen did something that almost any Christian lady might do if she really wanted to.

The book contains a lot of practical, common sense instruction for the person who may wish to consider launching a home Bible study ministry. The author has delightfully set forth the positives and negatives, the do's and the don't's of such an undertaking. She flavors the whole thing with illustrations involving specific individuals.—*J. Paul Miller, Modesto, California*

Conquest and Crisis

John J. Davis (Winona Lake, Indiana: BMH Books, 1969), 176 pages, paper, \$2.95.

Here is a well-outlined study of the books of Joshua, Judges, and Ruth. Of its thirteen chapters, six are given to the Book of Joshua with its theme of "victory through faith." Judges, whose theme in contrast is "failure through compromise," receives five chapters. Ruth, given two chapters, is a "refreshing, wholesome love story" set in the "decadence of the period of the Judges." It "is an excellent illustration of the grace of God at work in the Old Testament era."

Davis does not sidestep the many problems such as the lie of Rahab, the wars of extermination, Jephthah's vow, Samson's sins, and Ruth's uncovering Boaz's feet. After surveying various views on such problems, he presents an orthodox view buttressed by archaeological, historical, cultural, geographical and theological arguments.

Practical applications for our day are found throughout the book but not to the extent that they eclipse the content of this portion of God's Word.

Davis gives an excellent but not too lengthy study and helps one to find the solution to many vexing problems that are often ignored by other writers.—*Dr. Herman W. Koontz, Fern Park, Florida*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590 or the Herald Bookstore, Box 2385, Fullerton, California 92633. We pay postage.

The Apostle: A Life of Paul

John Pollock (New York: Doubleday, 1969), 244 pages, \$4.95.

The biographer of D. L. Moody and Billy Graham now attempts to give us a fresh view of the Apostle Paul. He writes with the ambitious goal of introducing us to Paul as Luke or Timothy knew him. The result is an exciting account of the life of that great saint. In his preface, Pollock states that he himself has seen Paul for the first time.

The work is scholarly. Pollock has done enormous research into the life of Paul, traveling through learned volumes and down dusty roads which Paul himself traveled. The dubious details of Paul's life are dealt with and over fifty notes help to explain Pollock's conclusions.

Pollock's writing style could be improved. Some sentences are so intricately constructed that the reader must stop and laboriously ponder their meaning. Short sentences in the Jim Bishop style of writing would have made the book much more readable and would have enhanced its verisimilitude.

Nevertheless, the book achieves its author's goal. The reader gets a glimpse of Paul as his contemporaries saw him. The serious Bible student will delightfully ingest ideas new and old. Every Christian will get better acquainted with the Apostle and his contributions to the Word of God and the Christian faith.—*Robert Shackelford, Chicago, Illinois*

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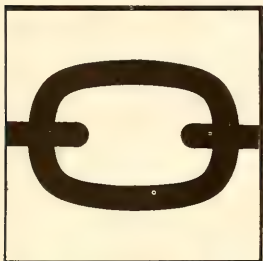
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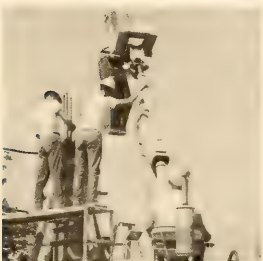
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The Editor Speaks . . .

By Clyde K. Landrum

Will the 70's Be Different?

War in Vietnam, hunger in Biafra, assassinations, student rebellions, and an abandonment of the puritanical stance in the United States. For these and many other reasons, we "have had it" in the 60s. Or so goes the script. In its January 13 issue *Look* magazine warned: "Weapons, pollutants and reproduction make it pretty clear that the old ways will kill us all. Not that the world will end by 1980; but unless we turn around some basic values, by 1980 mankind may be too far gone to rescue."

It has been extremely interesting to read articles in secular and religious magazines picturing life in the 60s and looking forward to life in the 70s. So far as I have been able to determine, every secular pronouncement and prediction set forth was based on humanistic philosophy, with no mention of God. Even some of the religious analysts are extremely pessimistic.

We should beware of being victimized by the gloom and doom alarmists, and we must continually remind ourselves that man is not self-sufficient, and that the up-by-our-own-bootstraps philosophy is an impossibility. Neither

should we as Christians be so simplistic as to generalize with the statement "God will take care of everything," an attitude that is doing irreparable injury to the cause of Christ. There is a sound policy that keeps us involved in the basic problems of people and yet keeps our eyes heavenward. It is simply to be Christian in the fullest sense of the word, to put our faith completely in the Bible as the Word of God, and to trust implicitly in Christ as the hope of all mankind. In this way we can deal with the very real and human problems about us, and at the same time look with expectancy for His soon return. People are constantly looking for something or someone to give them peace within. Many are willing to accept Christ as Saviour and Lord and to find peace in Him when He is properly presented. This, then, is our solution; it is our greatest challenge for the 70s.

The church must move forward in the 70s—completely dedicated to this policy. By changing the hearts of men, we will see a change in the relationship between men. As men are won to Christ, we will soon see them begin to

exert a united effort to win others to Christ. The same thing will carry over in our denominational program in the 70s. We simply cannot afford the luxury of moving in different directions to achieve our Brethren goals. We dare not look upon one department as separate from or more major than another, neither can we say that workers in one field of endeavor are more important than others. And it is absolutely essential to view the missions program as a unit with schools, home missions, foreign missions, missionary literature, Christian education, and evangelism as integral parts of a unified whole. To do otherwise fragments the program, and fails to bring into operation the Biblical principle of missions.

As we in The Brethren Church operate on this basis we face unlimited possibilities in the 70s. God will work through us and bless us beyond anything that we have ever experienced. We need not be discouraged by anything that seemingly went wrong in the 60s; God can overrule all such and even bring good out of it. Let us dedicate ourselves fully to having schools that are Christ-centered from kindergarten through college. Our literature program should be expanded, with full exploration of every possible new avenue of expression. The foreign ministry must move, with a trained national constituency, away from the mission-dominated philosophy to one of complete trust and cooperation. At home we must erect conservative church buildings as bases from which to move out and win men to Christ and teach them to become profitable workers for Him. With such a program we would merit the support of pastors and lay people, and even more important—we would be well pleasing to our God. ▼





Pastor and Mrs. R. Paul Miller

Before in Ma

By R. Paul M



After

nd

Maitland congregation now



On September 22, 1968, the new facilities of the Grace Brethren Church of Maitland, Florida, were formally dedicated to the Lord. It was truly a day of rejoicing and spiritual blessings. The path of service was committed to the leading and empowering of the Holy Spirit. Some did a little dreaming. Perhaps there was a vision or two. What would God accomplish through the small portion of His flock in Maitland?

Nearly fifteen months have been added to history since that momentous day. The Lord has clearly manifested in so many ways His loving concern, enduring patience, and mighty power.

During this period of time, the membership has doubled to the present 60 with 21 additions thus far in 1969. The Wednesday evening "Share and Prayer Time" is now averaging 40 in attendance, with a high of 50. The Sunday evening service attendance has doubled, while the morning worship increase has been nearly 200 percent. The record highs are: morning worship, 117; evening service, 80; and Sunday school, 97.

In the past eight months six families in the immediate area of the church have begun attending regularly. Great encouragement has come also from the Grace Brethren families who have located in this area and are serving the Lord with us. They have come from Wheaton, Illinois; Fremont and Trotwood, Ohio; Arvada, Colorado; and Fort Lauderdale, Florida.

July 16, 1969, was a momentous day in the history of mankind. The eyes of the world were on Central Florida. Celebrities from many nations were gathered here. At 8:55 p.m. the great decision was made: there would be an important launching. The time was definitely determined: 12:01 a.m., January 1, 1970. At this precise moment the Grace Brethren Church of Maitland, Florida, would "blast off" from The Brethren Home Missions

Council launching pad and become self-supporting. Oh, yes, in case you may have forgotten, there was a launching that actually took place on the morning of July 16—the Apollo 11, I believe it was.

There were several factors which led to this unanimous action of the Maitland congregation: the promises of a great and faithful God, the urgent need for funds being available to assist other new building programs; and the financial record of the first nine months in the new facilities. The total income for this year should be about \$18,500. Within the past five months, twelve new pews have been installed and paid for. Several thousand dollars were given to "Operation: POP" (Pay On Principal). This will make it possible to reduce the principal indebtedness in the amount of \$5,000 during the year 1969. In addition to these two projects, the current expense fund has been averaging \$260 each week during the fourth quarter. There are always many needs in a new and growing work, but we are confident that each one will be fully met and at the proper time. Praise His name!

Maitland is Disney World country: just twenty minutes from the main entrance. This \$600,000,000 grandiose 42 square-mile fun city will produce some dramatic changes in Central Florida. Not the least important is the predicted 300 percent increase in population. More people being brought to our doorstep. Souls for whom Christ has died. It is the desire of this pastor to lead this people, as directed and empowered by the blessed Holy Spirit, on a path of testimony that will magnify the Lord and enable the Holy Spirit to draw many unto Him. If we are faithful to the Word and fully controlled by the Spirit, when Disney World opens to the public, October 1, 1971, another Brethren testimony will open in the Orlando area for the glory of God. ▼

Original Maitland congregation





The Year Ahead . . . in Sunday School

Happy families, visitors, crowded parking lots

... is as bright as the promises of God!

I have just finished my study of the November contest standings of the Sunday schools of our Fellowship of churches, 171 of the 225 churches reported in that month. I am aware that the totals for these 171 schools indicated a loss of one percent over that of the month of November 1968. But the promises of God reveal to me that the Word of God shall not return void. Sunday-school staffs have been patiently sowing the seed and watering it with their prayers throughout the year, and God has promised. Therefore, I am encouraged with the prospects of 1970.

How could I be anything but excited as I see two churches from opposite sides of our nation produce a gain of 153 persons—Hagerstown (Md.) Grace Brethren, 66; and North Long Beach (Calif.) Brethren, 87 persons. That's equivalent to the size of about two average Sunday schools in America. Added in one year! Then in Division B the competition is excellent and the results are exciting as I see Lancaster, Pennsylvania; Waterloo, Iowa; and the First Brethren Church, Dayton, Ohio, adding another 80 to the figures. That adds the farm and industrial areas to our picture. Division C is also exciting, for here from our Nation's Capital, Grace Brethren Church of Greater Washington, we add another 70. Bellflower, California, added 47 more, and both of these churches showed increases of better than 20 percent over one year ago.

By Dr. Harold Etling

The next three Divisions, E, F and G, show some phenomenal gains, three churches in Division E above the 20 percent mark, Los Angeles and Seal Beach, California; and Kokomo, Indiana; two more in Division F, namely Brookville, Ohio, and Elizabethtown, Pennsylvania; and in Division G, it was Simi, California, with 75 percent; Taos, New Mexico, with 42 percent and Phoenix, Arizona, with 21.8 percent. I would like to tell you about all of these places and the exciting things they have shared with me by letter and personal calls.

But, lest anyone get the idea that increases are only for the larger churches, look at the last three Divisions. Orange, California, is one of our newer home-mission points, and yet showed an increase of 45.9 percent (28 additional people). And how Davenport, Iowa, ever managed to crowd 117 people into their facilities is a miracle to be seen. (This is another home-mission point.)

But I move back home, for Indiana has a home-mission point likewise, in our State's Capital City of Indianapolis. They have had a real struggle to get a building, but now the construction

crew is in Indianapolis, and they are expecting 1970 to see them in their new facilities. By the way, Sunday schools in Indiana churches are helping this church in that every fifth Sunday month the entire offering for that Sunday from most of the Indiana Sunday schools goes to help in the project of Indianapolis which has been the district-mission point for several years. Oh yes, I must tell you they had a 48 percent increase in attendance over November 1968. Then in the smallest Division—J, Maitland, Florida, had more than a doubling of their attendance, an increase of 40 people, for a gain of 133 percent.

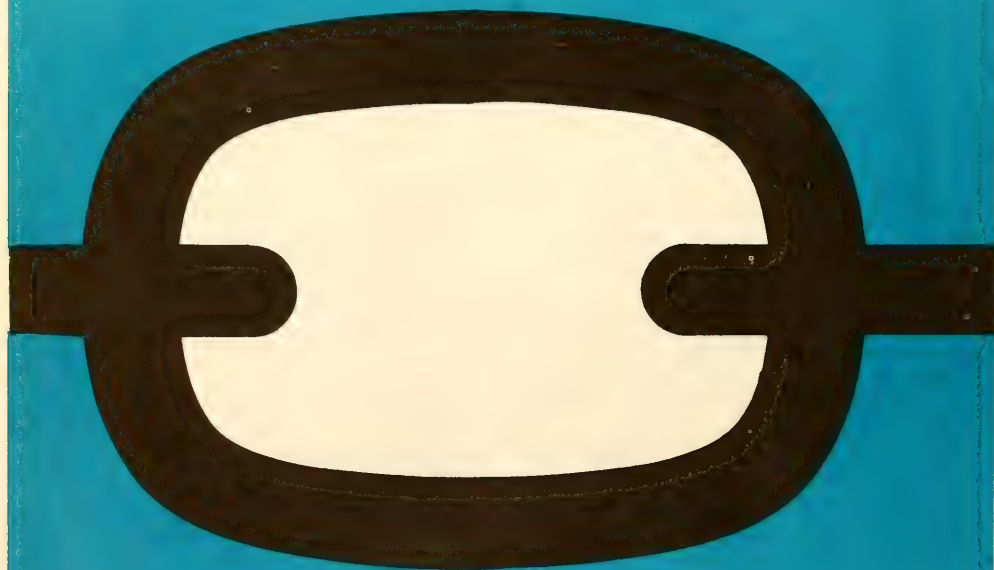
Do you wonder why I am excited about the 70s? It will be a decade of increasing fulfillment of the promises of God, as God's people continue to serve Him, and to obey His command to sow the seed.

I am glad to be a part of the "ongoing" of the spread of the Gospel through the work of the National Fellowship of Brethren Churches, and to be expecting great things from God as we enter the decade of the 70s. I am praying that God will allow us to see many more new churches begun through the efforts of our Home Missions Council. I am trusting that He will honor His Word everywhere it is taught—in older churches and in new ones that are just begun.

THE YEAR AHEAD IS AS BRIGHT AS THE PROMISES OF GOD! ▼

Chains . . . Chain Reaction

By Isabel Fraser



Chains. Of bondage? No, links that unite precious souls to Christ, which, alone, can make man free.

The first link in one chain was forged in 1965 when in my door-to-door calling I met C—. At first she refused the literature, but after a short talk at the door, invited me in. In our conversation we spoke of the need of a corban (sacrifice), Yom Kippur (Day of Atonement) and the need of a kosher heart; for God is holy. Gan Eden (heaven) and gehennem (hell) were discussed, pointing out that only God could prepare us to come into His presence. This was the reason Messiah Jesus had come. The phone ended our conversation but I was asked to come again.

Other links were added as I should find her at home from time to time. She was open to discuss the Word. Often she would promise to attend our meetings, only to back out when the time came.

A very important link was added last spring when C— finally came to our evening Bible class. She was the last one of my group to be picked up. Getting into the car, she informed me that she had a friend who would like to attend that night. Would I pick her up? Would I!

The friend lived over a mile from the Mission, and it was only a few minutes until time for the class to begin. Dropping off my other passengers at the Mission, we went gladly for S—.

Our hearts were greatly encouraged by the attitude and response of both ladies. They enjoyed the meeting and entered into the discussion during refreshment time. From statements C— made, it was definite that she believed in God but not Christ as God. S— seemed to have some knowledge of the scriptural subjects discussed. Had she attended other meetings, I wondered? Both assured me they would come again.

In the months that followed no links were added. Phone calls only produced excuses and call-backs found no one at home; both women work. Literature was left each time with the prayer that God would bless the testimony of the "silent missionary." While I was in the East for conference and itineration, I included them in my group to whom I sent "thinking-of-you" cards.

October 8, 1969. In the afternoon I stopped by S—'s apartment and was

overjoyed to find her at home. I was warmly received and invited in. She was pleased to learn that I was the one who had sent her the card. In our conversation I learned that our meeting was the first Bible class she had ever attended.

She was very receptive as I presented the claims of Christ to her. Some of the Scriptures discussed were Ecclesiastes 7:20, Isaiah 53, Acts 4:23-28 (who are guilty of the crucifixion), the trinity through Deuteronomy 6:4 and Genesis 2:24. Asking her what she thought of what had been discussed, she replied that she believed these truths. She believed that Jesus is Saviour and God. After being shown that now she needed to accept Him, she prayed and asked Christ to come into her heart. After I prayed, Romans

Our meeting was the first Bible class she had ever attended.

10:9-10 were shown to her as a confirmation as to what had happened.

This act had linked her to The Anchor and she is now safely "anchored in Jesus." Before leaving I gave her a New Testament and told her to read the Gospel of John, showing her its purpose in John 20:31.

This was Wednesday but she was not free to attend our Bible class that night. However, she has faithfully attended since then. S— now seeks to add links. She tries, thus far unsuccessfully, to encourage C— to attend the Bible class. Another friend has also promised to come to our meetings.

Another chain was started many years ago. I'm not sure just when; perhaps even before the one with C—. It's first link was fashioned when Ann Isaacson, a precious Hebrew Christian, became acquainted with Mrs. R—, who lived in her neighborhood. Many links were added as we called in her home and were able to discuss the Scriptures and the claims of Christ as Messiah and

God.

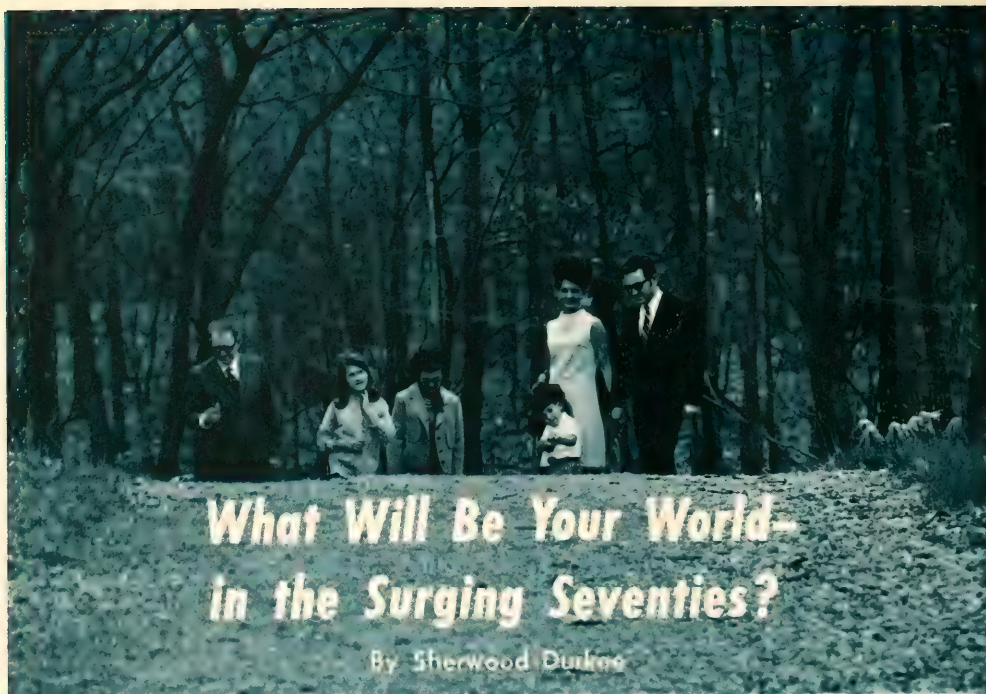
Several years ago she attended a few of our luncheon-discussion meetings. One time she even brought a dessert to be served. She enjoys baking very much. Usually when we visit her we are treated to homemade cookies and coffee.

October 21, 1969. We were very happy to find Mrs. R— at home for she had not been there the last time we had called. As we enjoyed again some of her pastry, we discussed the claims of Christ from the Old and New Testaments. Completing our presentation, I asked for her thoughts on the subject. She acknowledged belief in Christ as God and Saviour BUT, when we pointed out that she needed to apply this belief by accepting Him, she said she was not ready. Before leaving I explained to her the sinner's prayer and that at anytime, anywhere she could simply ask Christ to save her.

November 5, 1969. Having prayed since that October visit that the Lord would close the link that would unite Mrs. R— to Christ by her acceptance of Him, I called on this Wednesday afternoon. Upon being asked again to make a decision for Christ, she said that she could not until she talked to her son. Apparently she has told him of our visits, and he has told her that she is too old to change. I pointed out that age should not be a deterrent to obedience to God, citing Abraham's experience. Then she remarked that she was unable to attend our meetings. My response was that this was not necessary to acceptance of Christ Jesus as Saviour and God.

Up to now, this link remains open. Will you apply prayer power? The hand of God alone is able to forge this link to Christ.

These chains and similar ones have been slow in forming, but we are thankful for each one. What we long for, however, is "chain reaction." In physics this is the process, molecular or atomic power, which once started automatically continues and spreads. There is a more potent power than this—the Gospel! For over twenty years the Gospel in word and print has been given out in this Fairfax area. God has said, "the gospel of Christ is the power of God unto salvation . . ." (Rom. 1:16). Oh, that this power might be released and a chain reaction be produced in Jewish lives through belief in the Lord Jesus Christ. ▼



The church today stands with all mankind at a common crossroad, sharing a common concern: which way do we go to make a new world in which we can live in peace? I suppose your immediate reaction would be, it's not really for us to make a new world but rather let God remake and reform the nations into a new world.

But what about that word world? What does this mean to you personally? If we are to be genuinely concerned for the changing of the world, what is our concept of our world? Would it be too simple to say your world or my world is right where you or I are right at this moment?

Our world has been passing through a time of protest against the "Establishment." It would seem that everything as old or young as yesterday is relegated to the category of the "Establishment." National magazines tell us that the four-letter words so prevalent today in the communicative arts are just another form of protest and that

the sex-sick sixties are only a prelude to the surging seventies.

Our world is faced with the realities of all forms of revolution. The Christian cannot blindly approve all revolution, but I wonder if we cannot endorse the fact that as Christians we proclaim a message which is revolutionary. In the Person of Jesus Christ, God started a great reversal. Human relations were turned upside down and the proud and humble, the mighty and the weak, the rich and the poor switched places. What God did was revolutionary.

The Book of Acts (chapter 17) tells of Paul and Silas preaching in Thessalonica where they were accused as those "that have turned the world upside down." The message of the Gospel was having its effect upon the world in which these people were living. The message was revolutionary because it was demanding a change in the mainstream of life in New Testament times.

From the threshold of the seventies

some say new methods are the answer if we are to make an impact on our world. Others would mention that new tools need to be suggested for use in presenting the Gospel to our world. But note that with all the tools such as literature, radio, television, films, aviation, we are still finding we must return to the first tool which God wants—a person, a witness. It is the *person* who has character and personality and these can be directed and controlled by the Spirit of God to become a revolutionary force for the glory of God. All the methods and tools are only a means to an end.

Where is your world? Does God want you to be responsible for a special area of the great harvest field? Your world may be no larger than the four walls of your home, or the neighborhood block, or the local community, or your vocational co-workers, or across this nation, or across other nations. Wherever your world takes you God wants each of us to be involved. The strange plight of man is

that while his knowledge is exploding, the whole idea of feeling responsible for those next to him day after day is disappearing.

Of all the challenges before us the challenge of our youth must be the greatest. I am told that in two years the average age in America will be twenty-four. Our electronic generation has come alive to challenge our world with the possibility that there is no binding standard by which they are to live.

How do we reach our world? At the very launching of this decade of the surging seventies the task of confronting this changing age with a changeless Christ belongs to each of us. We must accept the fact that the message we bear is revolutionary. Social conditions are fueled by the freedom drive which is surging up through the entire world of men—the struggle for identity, dignity, security, and equality. Spiritual conditions, when brought into the proper focus of the Gospel, can be changed by the

power of the Spirit of God and men begin to see the revolutionary message that God wants to identify with mankind. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3:17).

If the church is at a crossroad at the beginning of 1970, is it there because we are not carrying out our Biblical directive? This crossroad could be marked with signs which read, "World of Frustration," "World of Lawlessness." Are we carrying the transforming message of salvation to these worlds which are a part and parcel of our everyday life?

The Brethren Home Missions Council begins its thirty-first year of involvement in presenting the claims of Jesus Christ. If the Lord Jesus Christ should tarry His coming, it is the desire of Brethren Home Missions to assist you in reaching your world quickly with the Gospel. Do you see your world around you as God sees it?

To the Corinthian believers who

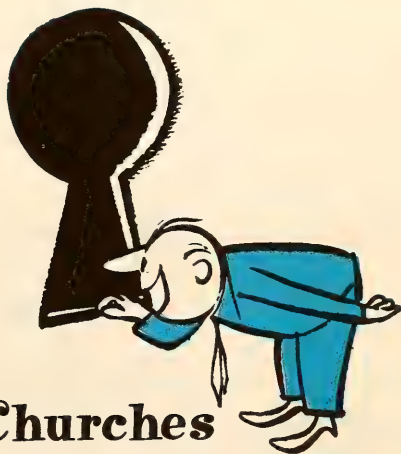
lived during a time of moral revolution, a real cesspool of evil and perversion, the Apostle Paul wrote, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). So then, we as personal representatives and ambassadors go forth with this message of reconciliation with great encouragement realizing the tremendous urgency of the hour.

Be ready in 1970 to reach your world with a spoken word concerning your faith. Be willing to heed the words of the angels at the garden tomb of our Lord, "Go quickly, and tell his disciples . . ." (Matt. 28:7). A modern song is entitled, "Who Will Answer?" Will you give an answer—". . . be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). God's Word is the final answer for the surging seventies.



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Church News

WINONA LAKE, IND. The Dr. John C. Whitcomb family wishes to thank the Lord and all those who have prayed for Mrs. Whitcomb during her recent illness. During Thanksgiving week, there was little hope of her recovery, but God performed a miracle of healing in her body and she is gaining strength each week (James 5:15; II Cor. 1:9-11). Dr. John C. Whitcomb.

BELLFLOWER, CALIF. Cassette tapes are being used to record the morning and evening messages and special music used in the worship services. The tapes will be kept on hand for several months and made available for shut-ins, those who cannot attend services regularly, and those who wish to do further study on the topic and Scriptures. Edwin E. Cashman, pastor.

CHANGES. Please make the following corrections in your *Annual*: The new phone number of Nathan M. Meyer is 703-721-2205. The new secretary for the Fairlawn Brethren Church, Akron, Ohio, is Mrs. Aloma Anders, 3790 Ridgewood Rd., Akron, Ohio 44321. All mail for the Grace Brethren Bible Church of Omaha, Nebr., should be sent to the church address. Under the name of Clyde J. Caes, page 94, the phrase (All mail to the church address) should be deleted.

JACKSON, MICH. Dr. Charles W. Mayes of Whittier, Calif., recently held a Prophetic Bible Conference at the Grace Brethren Church. He also spoke at a carry-in dinner in the church. Gilbert Hawkins, pastor.

JOHNSTOWN, PA. Dr. Russell D. Barnard was the speaker for the East District Foreign Missions Dinner held at the First Brethren Church Jan. 5. Approximately 80 moderators, chairmen of missionary committees, pastors and their wives were in attendance. Wesley Haller, pastor.

WUERZBURG, GERMANY. Brethren Chaplain Emlyn H. Jones has been reassigned as Staff Chaplain, Hq. U.S. Army Hospital, Nurnberg, and preached his last sermon at Emery barracks Jan. 11.

MAITLAND, FLA. Three attendance records were broken recently at the Grace Brethren Church. Attendances of 117 for the morning worship, 97 for Sunday school, and 50 for the midweek share and prayer service topped all previous marks. Rev. Robert E. A. Miller, director of the Washington, D.C., branch of the American Board of Missions to the Jews, held a one-day Jewish Prophetic Conference Jan. 11. A special film on the "Six Day War" was shown in the evening service. R. Paul Miller, pastor.

CEDAR RAPIDS, IOWA. Two fine families left the Grace Brethren Church for Alaska to assist in forming the new Brethren church in Kenai. Mr. and Mrs. Terry Appleby and Mr. and Mrs. James Welborn will add support to the church there. Mrs. Welborn is the daughter of Rev. Herman Hein, pastor of the Kenai church. Simon T. Torian, pastor.

WINONA LAKE, IND. Mr. Kenneth E. Herman, managing editor of the *Brethren Missionary Herald*, will represent the Brethren Missionary Herald Co., in the churches of the Northwest District during February and will attend the 1970 Northwest District Conference at Yakima, Feb. 19-20.

HOMERVILLE, OHIO. Rev. Robert Holmes, pastor of the West Homer Brethren Church, recently received a call to begin his 20th year of ministry here. In the past year, 21 new members were received into the church, and for the third straight year, the church has given more to missions than it has used for local expenses.

COUNSELOR, N. MEX. Mr. and Mrs. Robert Lathrop of the Brethren Navajo Mission announce the birth of Daniel Robert on Dec. 25, weighing seven pounds eight ounces.

KENAI, ALASKA. The Jim Welborn and Terry Appleby families have arrived in Kenai to help build the Brethren work here. (See *Cedar Rapids, Iowa, news item.*) Jim is working in radio and TV repair, and his wife Beverly teaches school in Sterling, about 21 miles from Kenai. Terry is now manager of the Tischer Burner Co., of Kenai, working on furnace sales and repair. The church has received a portable electric organ from the Brethren Home Missions Council. It is the one Rev. Dean Risser used to begin his church in Pittsburgh, Pa. Song books were provided by the Kokomo, Ind., Indian Heights Grace Brethren Church, and a guest register, offering plates, and a four-drawer filing cabinet were received from the Troy, Ohio, Grace Brethren Church. Cash gift love offerings were received by Pastor Herman H. Hein from the Winchester, Va., Kokomo, Ind., and Winona Lake, Ind., Brethren churches.

BOWLING GREEN, OHIO. A missionary conference featuring the Keith Altigs, Lynn Schrockes, Don Millers and Eddie Mensinger was held Nov. 21-23 at the Good News Grace Brethren Church. A threefold communion service warmly blessed the congregation Dec. 12. An open house at the parsonage with good fellowship and refreshments was held Dec. 16. John M. McKay, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Duncansville, Pa.	Feb. 1-8	John Gregory	Nathan Meyer
Lexington, Ohio	Feb. 15-22	Terrance Taylor	Allen Herr
Lyndhurst, Ohio	Feb. 22-27	Robert Markley	Nathan Meyer

SUNNYSIDE, WASH. Sixty-one young people and counselors from the First Brethren Church and the Toppenish Grace Brethren Church met for a winter retreat at the Northwest District Camp during Christmas vacation. Speakers for the retreat were Rev. Duane S. Jorgens, minister of Christian education at Sunnyside; and Rev. Sam Horney, pastor at Toppenish. Plans for next year are to make this a district-wide retreat and double the attendance to fill the camp. John W. Mayes, host pastor.

WINONA LAKE, IND. A Brethren Missionary Herald sponsored Communications Seminar will be held at Grace Schools, Feb. 10-13. Featured speakers and panelists will be James Wilson, Ann Arbor, Mich.; Dale Brock, Fullerton, Calif.; and Mrs. Althea Miller, Washington, D.C. The sessions will involve both Grace College and Seminary students, and all interested pastors and other Christian workers. There will be messages each morning at 10:30 and workshops in the afternoon. A special feature of the seminar will be a series of coffee whirls for the ladies. Mrs. Miller will be present to speak about subjects of interest to the ladies.

WOOSTER, OHIO. A "Victory Day," Dec. 28, climaxed the fourth-quarter enlargement campaign of the First Brethren Church. Four public decisions, above average attendance, and an offering totaling \$6,000 were the highlights of the services. A large portion of the offering went for missions, and the church was able to meet all of its total-support commitments to the four missionary families from the congregation. January will be a month of prayer in preparation for meetings with Evangelist Allen Herr Feb. 1-8. Kenneth Ashman, pastor.

COVINGTON, VA. An "electronic secretary" machine has been installed at the local radio station by Mr. Earl Key of the church. A 90-second taped message is automatically played for those who dial a specified phone number. The messages are prepared by Rev. W. Carl Miller, pastor. The Billy Graham Film Crusade held in the church during Thanksgiving week resulted in two decisions for salvation and many rededicated hearts.

WHEATON, ILL. Jim and Joyce Renick spoke to 44 persons in an evening service at the Grace Brethren Church, and then were booked to speak at several high schools to speak in French classes and clubs. One instructor taped Mr. Renick's entire talk for a later playback to history classes. A costumed Santa Claus appeared at a social following the Christmas program "Happy Birthday" written by Lois Landrum of the church. Each child received a gift, and a wastebasket full of household cleaning products was presented to each family. A group known as the "Expresso-Flowers" presented a musical program for a recent Sunday evening service. Contemporary songs bracketed by readings from the Bible were climaxed with the story of Christ's death on the cross.

SANFORD, N.C. A new Grace Brethren Church has been organized here, and the first service was held on Dec. 21 with eleven present. Services are being held in the Bert Jordan home, 203 Monroe St., which is located near the downtown section. The Brethren Missionary Herald Co. has donated Sunday-school materials and songbooks from its free literature fund for the new work. Officers have been elected for the church, and it is hoped that a pastor may be secured on a partial self-support basis. Brethren people in the area are invited to visit this new work, and may phone the Jordans at 919-775-3815 for further information.

LA PUENTE, CALIF. Dr. Curtis Mitchell, professor of Bible at Biola College, recently challenged the people of the Grace Brethren Church of Hacienda Heights in the morning and evening services. The morning challenge was from I Corinthians where we are exhorted that if the lost are to be won it must be "by the foolishness of preaching" the Gospel by each and every believer in Christ. The evening message centered around faithfulness. Frank Dunigan, pastor.

BELLVILLE, OHIO. Rev. Larry Geger was called unanimously to serve as the pastor of the Ankenytown Grace Brethren Church for another two years at the annual business meeting Jan. 7. A raise in salary and a generous gift to care for national conference expenses were also given.

TAOS, N. MEX. The United States home-mission map has been completely colored in at the Canon Brethren Church which means we attained our goal for missions—plus! The goal of \$450 was topped as a total of \$499.09 was received. Robert Salazar, pastor.

CAMDEN, OHIO. The ordination service for Rev. George S. Ritchey, pastor of the First Brethren Church, was held Sunday afternoon, Jan. 25. Rev. John R. Terrell, pastor of the Patterson Park Brethren Church, Dayton, Ohio, was the special speaker.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

KISSELL, Helen, a charter member of the Grace Brethren Church, Mansfield, Ohio, went to be with the Lord Jan. 1. Richard E. Grant, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Novella Galleyos and Servio Padilla, Dec. 13, Canon Brethren Church, Taos, N. Mex.

Dianne Walton and Rick Barker, Dec. 20, Patterson Park Brethren Church, Dayton, Ohio.

Barbara Hobert and Rodney Mayes, Dec. 20, Grace Brethren Church, Waterloo, Iowa.

Marianne Scott and Richard Taylor, Dec. 20, Grace Brethren Church, Fort Lauderdale, Fla.

Diane Kay Diggins and Harvey Long, Grace Brethren Church, Waterloo, Iowa.

Sharon Marie Weber and Daniel Warren Gehman, Dec. 26, Pontiac, Michigan. Rev. Ord Gehman, officiating.

Linda Schweikart and Phillip Swihart, Dec. 27, Grace Brethren Church, Goshen, Ind. Rev. James Kennedy, officiating.

Ellen Wandel and Jeff Cooper, Dec. 27, West Homer Brethren Church, Homerville, Ohio.

Kathleen Kellar and Jack Leffler, Dec. 27, First Brethren Church, Johnstown, Pa.

The French Shoemaker

Many years ago, in Nantes, a Bible was given to a beggar. Unlike most of his class, the man could read, and when he found that the book was not known in the towns and villages through which he passed in his wanderings, he conceived the idea of adding to his meager income by reading a portion to those who would be willing to pay for it.

One day he stopped before the little shop of an old man who made the wooden shoes worn by French peasants, and begged alms of the shoemaker.

"You ask charity of me!" exclaimed the old man. "I am just as needy as

you are."

The beggar replied: "If you are not willing to give me alms, then give me a sou (a French coin equivalent in value to our cent), and I will read a chapter of the Bible to you."

"What book is that? I never heard of it before."

"It is a book which speaks of God."

The old shoemaker, curious to know something of the contents of the book, gave the beggar a sou, upon which the latter produced his wonderful book, and, sitting on a stone seat in front of the house, began to read.

The narrative of the interview of

Nicodemus with the Lord Jesus deeply impressed him, and especially was he struck by the words which Luther called "the Bible in miniature": "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Before the reader concluded with the words, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," the old man was eager to hear more, and cried, "Go on! Go on!"

"Oh, no," replied the beggar, "Only one chapter for a sou."

The old man could not continue to pay sous, for he was very poor, but he begged the man to tell him where he obtained the marvelous book. The beggar said that he had received it from a pastor in Nantes, and then went his way.

One morning about a fortnight after the beggar passed through the village the shoemaker rose early and told his son that the little shop would be left in his care, as he was going to Nantes.

"To Nantes, Father?" said his son. "You cannot think of it. It is much too long a journey for you, for it is more than sixty miles."

All efforts to dissuade him from his purpose were unavailing, and so he started on the long walk to Nantes, where he arrived at length. He sought the pastor who had a depot at which Bibles were sold. "What do you wish?" asked the pastor.

"Sir," he replied, "I have been told that one can obtain from you a book that tells about God."

"Is it a Bible you wish?"

"Oh, yes, sir, that's it! I should like to have one."

"At what price?"

"Price, sir?" said the old man.

"Certainly, we do not give away Bibles."

"Well, I am unable to buy one, sir. A beggar told me that you gave him one, and I am as poor as he is."

"Where do you come from, my friend?"

He told the name of the village in

He covered more than 120 miles.



which he lived. The pastor, knowing it was a great distance, inquired, "How did you come?"

"On foot."

"How are you going back?"

"On foot again."

"What! Have you, old as you are, undertaken a walk of more than a hundred and twenty miles to get a Bible?"

"Yes, sir; and I shall think myself amply rewarded if I get one."

"If that be so, although I should never give away another Bible, you certainly shall have one. You read pretty well, I suppose?"

"Ah, no; I do not know a letter."

"But what are you to do with a Bible if you cannot read?"

"Oh, sir, my daughter can read, and there are three other people in our village who can read. I do beg you to give me the Book."

The pastor gave him a Bible. On reaching his native village, he invited the people to come to his house in the evening. Those who could read did so by turns, while the others listened.

Some six months after his journey to Nantes, he was found there again.

The pastor, astonished at seeing him, exclaimed, "My old friend! Whatever brings you so far again?"

The old man replied, "Oh, sir, I've been all wrong—all wrong, sir."

"But who told you that you were wrong?"

"The Book, sir; the Bible says it."

"Oh, really, and what does it say?"

"It says that I've been wrong all my life. I, a poor sinner, have been praying all my life to the Virgin Mary. I find in the Book that she needed a Saviour just as much as I do."

"How do you know that?"

"Well, sir, the Book says that she rejoiced in God her Saviour—her Saviour. So she needed a Saviour just as I do. I have heard that you people have a religion just like the Bible, and if you please, I would like to become one of you."

The pastor assembled a few of the leading members of the church immediately and proceeded to ask the old man a number of questions.

"What do you know of the Lord Jesus Christ?"

He answered: "The Word was made flesh, and dwelt among us, (and we be-

held his glory, the glory as of the only begotten of the Father,) full of grace and truth."

"What have you to say about His death?"

"The blood of Jesus Christ his Son cleanseth us from all sin."

"What are the privileges of those who believe in Christ?"

"There is therefore now no condemnation to them which are in Christ Jesus."

"What would you say was the duty of the believer in Christ?"

"Ye are not your own . . . For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

"My friend," said the pastor, if these words express your heart, you have been taught by God himself, and we do not hesitate to admit you among us, and we welcome you as a brother."

The old man was received into the French Reformed Church, and showed, by the confession of his lips and the change in his life the wonderful results that follow the hearing of the Word of God, if it is received in simple faith. ▼

Taken from the *Christian Digest*

GREATER LOVE

By Robert E. A. Miller, Washington, D.C.

The demise of the "hippie" movement, recently observed by Dr. Graham Blaine, Jr., chief of Psychiatry, University Health Service, Harvard, leaves us with several significant conclusions.

Asking why the movement came into existence at all, the Harvard psychiatrist indicts the "flower children" on the ground of their own "love philosophy." In the *Academy Reporter*, a publication of the Academy of Health and Religion, he spells it out for us: "Their attempts to live by love alone led not to some glorious Nirvana, but instead to bitterness, rivalry, and finally violence." Evidently many hippies found that a world without discipline led only to chaos instead of the sought-for freedom.

Most revealing of all the Harvard educator's comments was his summation of the movement. "Perhaps the proponents of situation ethics will now look more cautiously at their suggestion that absolute stand-

ards deprive man of desirable freedom. The main difference between the short-lasting philosophy of the love-in generation and the long-lasting Christian religion is the presence in the latter of absolutes which provide the structure that seems to be essential for the existence of a relatively harmonious human society."

In characteristic academic hesitancy the Harvard doctor shrinks from a positive declaration of certainty for a solution. But he does make a strong bid for some absolutes within the Christian framework. Could the man who is responsible for the oversight of Harvard's student mental health be telling us that the relativistic concepts of morality emanating from his campus for the past several decades now have run the gamut of moral and spiritual bankruptcy?

The New Testament has long insisted on some absolute standards. Jesus Christ is the truth (John 14:6).

He declared, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). And this He did with finality on the cross. Furthermore, He made it quite clear, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Divine absolutes—"greater love," and His "commandments." These secure for us the guarantee of a freedom that is genuine here and hereafter. In the same vein He said, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:31-32, 36). Absolutes, yes, the living Word—Jesus Christ; the written Word—the Bible; love, truth and freedom. These bring to us our responsibility—to be His friends and disciples. The decision is personal. You must decide one way or another. ▼

Sex, Scripture and Society

By Richard Cornelius, M. A.

The Pill, the PLAYBOY Philosophy, the plunging neckline. Sex is in style these days as though it were an invention of the twentieth century. Almost all of society is inflamed about sex: college students demonstrate for the "new morality," doctors warn against the rise of VD, Madison Avenue exploits the human body, police contend with increased cases of rape, Hollywood glamorizes what it calls "love," educators champion more sex education, popular songs glorify "going all the way," parents worry what their teen-agers will do next. The

Christian dare not bury his head in his daily devotional booklet and hope that the problems spawned by this "fad" of sex will pass away. The real problem is not with sex itself but with the false views of sex which the world promotes and also with an ignorance of the true views of sex which the Bible proclaims.

The first false view is that sex is funny—and the raunchier the better. Shady jokes, suggestive cartoons, and sordid graffiti are the rule in the realm of sex, although few normal people carry over such indecorum into other

areas. What host, for instance, exhibits the interior of the garbage can to his house guests, extols the items in the dirty clothes basket, or expounds on the flies, roaches, and mice killed in the kitchen during the past month? Light treatment of sex is an age-old method of achieving psychological release from pent-up feelings of guilt and embarrassment. Not that sex per se is something dirty to blush at or whisper about, for until sin entered the world, Adam and Eve were naked and unashamed. Nor is laughter about sex necessarily wrong. Consider the

story of the sexually addicted American businessman in Paris who was on his way to catch the airport limousine when he passed a second-hand bookstore and noticed a large book entitled *HOW TO HUG*. Rushing in and purchasing the book, he had just enough time to stuff it into his briefcase and catch the departing limousine. All the way across the Atlantic, he kept thinking lasciviously of the moment when he could enter his New York bachelor apartment, draw the blinds, turn on the bed light, and slurp up the lurid contents of this huge volume. When he did arrive home and take out his treasure, he noticed much to his chagrin that his book was only volume six. What a lost opportunity. Had he taken a moment or two longer, he could have purchased the entire salacious set. Then he took another look. The book was volume six of the *ENCYCLOPEDIA BRITANNICA*, *How to Hug*.

Opposed to the false view of the world that sex is something grossly funny is the scriptural view that sex is a God-given pleasure. The first chapter of Genesis tells us that God is the one who designed and created sex, and the fifth chapter of Proverbs is a frank, specific, and balanced treatment of both the joys of legitimate sex and the sorrows of illicit sex, stressing that sex is important but cautioning that it is not all-important. Sexual pleasure is wrong only when one becomes a lover of it more than a lover of God (II Tim. 3:4).

A second false view is that which couples sex with complete freedom. In installment fourteen of the *PLAYBOY* Philosophy, Hugh Hefner states that with regard to fornication, "There is nothing in the Old Testament or in the teachings of Christ, that specifically prohibits all sex outside of wedlock . . . all private sex between consenting adults—is the personal business of the individuals involved and in a free society the state has no right to interfere."

Far from being silent about sex, Jesus Christ said in Matthew 5:28 that it is a sin even to look with lust upon a woman, and Ephesians 5:3 states that the sin of fornication is not even to be named among saints. And as far as the relationship of the state and the individual is concerned, Romans 13:1-5 instructs citizens to be subject unto rulers, for their powers are ordained

of God in order that there may be a measure of law and order on the earth.

The Bible associates freedom with sex, but it is a freedom within the bounds of a God-designed purpose. Although man does not like to admit it, he is a slave to many things. Gravity, for instance. On the one hand, gravity is quite a drag—one always steps down when he walks. But, on the other hand, the restrictions of gravity make for great freedom in many areas: we are free to drink from glasses, for water stays put when it is poured; we are free to walk around in our homes, for lamps, chairs, tables, and beds do not go floating aimlessly about; and we are free to drive our cars, for they do not wiggle off when we park them, or sail into the air when we head down the highway. Each person is a slave not only of material forces such as gravity but also of some nonmaterial or spiritual force; sin (John 8:34), Satan (Eph. 2:1-2), self (Rom. 7:15), society (Rom. 12:2), or the Saviour (John 8:31-32). And in addition, those who pursue freedom through illicit sex become enslaved by increased desires, frustrations, diseases, and the tragedy of illegitimate children. But those who are bondslaves of Jesus Christ can know what true freedom is, for by the empowering of the Holy Spirit they "can do all things through Christ . . ." (Phil. 4:13) and produce the fruit of the Spirit spoken of in Galatians 5:22-23.

God's purpose for sex involves marriage, in order that through it a husband and wife can become fully united in true love, attain physical completeness, share in the responsibility of parenthood, and illustrate the joys of the relation between Christ and the Church described in Ephesians 5:21-23. God's purpose regarding sex knows nothing of the double standard of worshiping and serving God on Sunday morning but doing as one pleases with a member of the opposite sex late Sunday night. God's purpose for sex can be achieved by heeding the admonitions set down in I Corinthians 6:18-7:5: flee fornication, recognize that your body is the temple of the Holy Spirit, glorify God in your body,

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marry a believer, and participate in marital intercourse.

In rejecting the God-designed purpose of sex, the world stresses a third false view—sex is familiar. Pictures, commercials, novels, phonograph records, newspapers, movies, back-fence gossip, and the pronouncements of some learned experts continually remind us that sexual immorality is familiar to the point that it has become a "new morality." In the twenty-two lengthy articles constituting the *PLAYBOY* Philosophy, Hugh Hefner repeatedly refers to such "scientific" studies as the Kinsey reports as providing ample proof that everybody practices this "new morality," but philosophy professor Lionel Ruby has pointed out that with regard to the makeup of the subjects, the Kinsey reports were not representative geographically, educationally, economically, religiously, or psychologically.

In contrast to the world's approach to sex on the basis of familiarity is the Biblical emphasis on sex in a context of God-defined purity. The Christian is not to be conformed to this world, Romans 12:1-2 states, but is to shun the evils committed by the minority of people who make the majority of sensational headlines. In addition, the Christian is to realize that ultimately he will not be judged by the standard of what people around him think, say, or do but by the standard of the Word of God. Sex, like any other God-designed appetite, is to be used—not abused. A scriptural means of maintaining standards of God-defined purity amid the barrage of sex symbols and solicitations that bombards our senses in this sex-mad society is to avoid the second thought and in its place practice the positive advice of Philippians 4:8-9, thinking on those things which are true, honest, just, pure, lovely, and of good report. Imagine how foolish—and even dangerous—it would be for an overweight person with heart disease to attempt to stick to his health diet while reading dessert cookbooks in a room plastered with good pinups. Is it any less foolish and dangerous for a person to gorge his spiritual heart on sexually enticing pictures, books, and thoughts?

The world's views that sex is funny, that sex demands freedom, and that sex is familiar culminate in the position that sex is a festival. Sex is seen as the summum bonum, the absolute in per-

Is sex a festival or a God-planned progression?

fection. Many modern novels, photo magazines, movies, and TV shows state or imply that some people have perfect bodies, can indulge in illicit sex without painful consequences, and are thereby made completely and continually happy. If such things are true, one wonders why the beautiful and brawny stars of Hollywood require their pictures to be touched up, and why they have such a poor marriage reputation. While it is unfortunate that some Christians down through history have erred in considering sex evil, in reacting to this unscriptural position, the world has committed the equally serious error of deifying sex so much that our modern society has regressed to the practice of the ancient fertility religions by raising up a worship of sex complete with what the high priestly press agents frankly call "sex goddesses."

Rather than picturing sex as a festival that produces ultimate and lasting happiness, the Bible reveals sex to be a God-planned progression. First, there is a progression operating outside of sex but influencing it. Romans chapter one describes unnatural and wicked sexual perversions in general as progressing from a rejection of God, and Ezekiel 16:49-50 gives a specific example by showing how the infamous sins of Sodom originated in the people's pride, affluence, idleness, and failure to aid the needy. Sexual sins begin the same way all other sins do—with an improper relationship to Jesus Christ as Saviour and Lord.

The second progression is within the realm of sex. This progression results from the general insatiability of the senses which Solomon observed when he said in Ecclesiastes 1:8, "the

eye is not satisfied with seeing, nor the ear filled with hearing." People enjoy gazing for long periods at the picture of a loved one, at some beautiful scene in nature, or at a recently purchased item. No one is ever satisfied with just one whiff of a bake shop, of coffee brewing, or of a Thanksgiving turkey roasting. Food companies capitalize on the fact that it is impossible to taste just one handful of popcorn, one bite of chocolate candy, or one sip of soft drink. Normal people do not go around singing or whistling only the first two or three measures of a song. And just as the senses of sight, smell, taste, and sound are insatiable, so too is the sense most involved with sex—touch. Two people who become physically attracted to each other begin with the patty-cake or hand-holding stage, and this satisfies them for a short while. But soon their contact is to the pretzel or entwined arms stage. This is quickly followed by the sprained ankle support, the Siamese twins, and the wrestling match stages. Once the progression is initiated and the early stages repeated without restraint, it is almost humanly impossible to cut off the biological processes, which are designed to achieve their climax in sexual intercourse. And even when a couple is able to stop short of intercourse, severe physical and psychological tensions and problems result.

Instead of basing their conduct on what God—the Creator of the body and the Designer of sex—has said, Christian couples often make up their own standards: (1) "Everybody does it." (2) "We're in love." (3) "We're engaged." The first is an outlook completely foreign to the Bible. Whether

"everybody" does something or not, believers are not to allow the world to squeeze them into its mold (Rom. 12:2, Phillips). The second statement evades the issue. Of course people should be in love if their sexual relationship is to be a healthy one, but the question remains—How far may unmarried people go in expressing their love? Part of the answer is found in the Biblical system of priority, in which man is to love God more than anyone else (Matt. 22:37-38) and express this love by proper use of the body, which is God's temple (1 Cor. 6:19-20). Another part occurs in Colossians 3:17: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." As for the third statement, God's standard regarding sex is not engagement but marriage. In Proverbs 5:15-21 and 1 Corinthians 7:1-2, intimate physical expressions of love, as well as sexual intercourse, are restricted to those who are married.

But what should the Christian do if he has already gone too far in the matter of sex? For victory over the past, 1 John 1:9-2:1 is as effectual for sexual sins as for any other sins: confess them as sin and stop committing them. God will forgive and cleanse the twentieth century believer just as He did the Christian in the ancient Corinthian church who had been living in sin with his father's wife.

The story of Joseph in Genesis 37, 39-41 is a reminder of how God can reward with the right mate the person who puts Him first in his or her sex life. It is also a challenging illustration of victory in the life of a teenager who knew what it meant to be rejected by his family, enslaved in a foreign land, and tempted daily by an attractive woman. God had a sexual partner reserved for Joseph, but it was not the first woman who became enamored of him. The next time sexual temptation comes, we need to remember that Joseph's God, who designed sex as a pleasure to be enjoyed within a clearly-defined purpose that involves the highest standards of purity and is controlled by a powerful progression, is still alive today. And this God extends His saving power to those who trust Him, His keeping power to those who obey Him, His forgiving power to those who confess to Him, and His judging power to those who reject Him. ▼

The Seething Seventies?

The new year is upon us and peoples all across the world are wondering what this year will bring. Will it be a mere continuation of mounting confusion and chaos, or is there a possibility that some measure of peace and quiet will supplant the present disorderly scene? No human being knows the answer to this question. But the prognosticators, nevertheless, are multiplying predictions for the immediate future. In very few instances do they paint a glowing picture. Perhaps Sacred Writ could supply something more than mere measured guesses. "In the last days perilous times shall come" (2 Tim. 3:1). The reasons for mounting peril follow in this passage. Read these words carefully and see whether professed Christians may be adding to the causes that produce the peril.

THE NEW YEAR AND EDUCATIONAL CLIMATE. In a meeting consisting of the presidents of the colleges and universities of the State of Indiana, a dismal discussion ensued regarding the student situation on the campus. Every president, it would appear, is facing the same unrest in varying degrees. It arises out of the fact that students feel that education is not relevant. Students somehow sense the fact that the education they are receiving is not equipping them to meet the needs and problems of the world they face. This gives them a sense of hopelessness and a desire to wreck the establishment, as they refer to education. Frankly, this vicious vacuum felt by the student must be most depressing.

Why do students feel this way? Is it

because education as such is not valuable? Is it not worthwhile to know history and English and mathematics and science? Do not all of these things make some contribution to life? Is it not worthwhile to learn how to teach others, to pass on to them the accumulated knowledge and achievement of mankind? Is it not worthwhile to discover the secrets of the universe and make available its benefits to ease the living of mankind? Is it not of supreme value to make medical science available to men and women who suffer from disease and pain? Is it not something that men everywhere seek after, the material benefits and comforts that a modern technology has brought within the reach of millions?

In the face of all that education has brought within reach of the average man, why is it that this modern generation has suddenly felt an aimlessness, a purposelessness, an irrelevance, an emptiness in education? This is the problem now confronting educators, and if the presidents of Indiana colleges and universities are a fair cross section of educators around the world, then this problem is universal. Indiana educators are not only disturbed, but if I am any judge, they are frightened at the prospects that lie ahead. These men are so disturbed at their role and responsibility in this area that it is their plan to meet in several months for further discussion.

THE NEW YEAR AND RELEVANT EDUCATION. This president thinks he knows what makes education relevant, and therefore was all ears as these many educators discussed the problem. As the discussion moved back and forth among knowledgeable men, there were times when it seemed that one of the presidents was just about to say something of tremendous significance, then he would back off and detour around it. The discussion was as though men were groping their way through the darkness without a ray of light. Never once was anything mentioned that would betray that these men were moving in the area of Christian thought. Nothing was ever said about God, morality, the essential

nature of man. It was all purely on the human and natural level, apart from any absolutes, and permeated with uncertainty, doubt, and clear elements of despair. What will a future discussion bring to light? Can it be expected that any real and lasting good will emerge from several more days of discussion in the same vein?

THE NEW YEAR AND PANTHEISTIC PHILOSOPHY. The writer does not hesitate to explain where he stands in this discussion. And he cannot claim any originality or special intellectual acumen. What he holds is a supernatural revelation from God and a message accessible to all in the Bible. God in His grace brought me into this area of truth (1 Cor. 2:10). Let me outline it briefly.

In the first place, the Bible is a supernatural revelation from God which in itself is the only consistent philosophy of the totality of existence. The exclusion of this from the human mind leaves man in darkness and uncertainty, and without any real value in man or purpose in life.

In the second place, the God of the Bible is transcendent and supernatural and infinite. Any refusal to acknowledge this reduces the area of existence to the human and natural level, and any conception of God must be identified with this natural order. That is tantamount to pantheism. Such a God cannot be differentiated from the natural and deserves no reverence.

In the third place, the Christ of the Bible is God manifest in human life and not only reveals God for what He truly is, but also reveals man for what he is in value and possibility. This Christ died for men to secure for them the possibilities that God planted in them at creation and which they forfeited in the fall.

In the fourth place, the Bible reveals a morality and a spirituality which is not only expressed in word, but was also made manifest in the person of Christ, and without which no real meaning can be imparted to life. Rejecting this leaves man with the new morality which is no morality.

Progressively, these four things have disappeared from consideration in intellectual circles and from the modern classroom. This is not true merely in the college classroom, it is true of education from kindergarten through high

(Continued on page 21)



**By
Dr.
Herman
A.
Hoyt**

*President,
Grace
Theological
Seminary and
Grace College*



Why the Need for More Money?

By John D. Evans, Development Officer

To help you better understand the funding of Grace Schools and the importance of increased contributions, you should know more about gifts and our needs.

There are three funds to which you can give your money when you contribute to Grace Schools: the General Fund, the Development Fund and the Restricted Fund. *The General Fund* is used to finance the daily operations of the schools. Any money received as a gift and not otherwise designated, automatically goes into the General Fund. In 1968-69 the money received from all sources for this fund was \$130,968. Because of an increase in the number of students (whose education is always partially subsidized) there must be a corresponding increase in the amount of gift money required to operate this year. This, in addition to a necessary increase in faculty, and an increase in wages of faculty and staff, brought the projected goal for the General Fund for 1969-70 to \$170,000. It was then felt that because of business conditions with tight money, we should make certain curtailments in our spending so that our minimum requirements for the General Fund could be reduced to \$150,000. Even this is an increase of \$20,000 over last year. If we don't reach this minimum figure, the schools will operate in the red for this fiscal year.

Any expanding institution must expand its facilities from time to time. As you know, dormitories are self-liquidating, but this is not so with libraries, classroom buildings or chapels. For the purpose of constructing

adequate facilities for a growing student body, a *Development Fund* has been established. Often the Development Fund carries the name of the latest project such as the Library Fund. Only monies so designated go into the Development or Library Fund.

Gifts to the *Restricted Fund* generally take the form of designated projects such as the refurbishing of a classroom, landscaping, furniture; non-cash gifts such as books, equipment, and so forth, or special scholarships like the President's Fund. Many of our friends prefer to give in some designated way which allows giving to an area of special interest.

From this brief explanation you can easily see that when the goal for the General Fund has been increased, it is absolutely necessary that gifts designated for the Development Fund, or the Restricted Fund must be in addition and above what is given to meet the increased General Fund.

Another very important consideration is inflation. The dollar of 1970 is just not buying the same amount of education as the dollar of 1960. Has an individual's giving increased as his wages have increased. I am sure that few realize that their annual gift of \$100 must be increased just to do the same job today as it did a few years ago. It has to be doubly increased if it is to meet the increased goals of an expanding student body and campus.

I think there is also another very important matter to consider as we talk about an expanding student body and a growing campus—that is our need to be concerned about our denomina-

tional interests. I think people have to realize that the local church is *their* church, that the foreign and home missionary societies are *their* missionary societies and that Grace College and Seminary is *their* college and seminary and that each of these deserves their first consideration. After these agencies are soundly financed, then—and only then—should we think in terms of financing those other deserving outside interests. If we believe that God has raised up these Brethren agencies, then we must believe that God wants these agencies supported by our tithes and gifts so that they are financially sound institutions.

If we are to continue to provide one of the best Christian liberal arts educations available to Christian young people, it is necessary that we consider all of the foregoing as we plan our stewardship program for this coming year. ▼

THE SEETHING SEVENTIES?

(Continued from page 19)

school. It is cleverly written into the mental structure of the whole gamut of literature produced for the educational system. Remember, ideas have consequences. Gradually, imperceptibly, but relentlessly this system of thought moulds the thinking of children, until by the time they enter college they are ready to bear the fruit that is now frightening educators. What else can you expect? Can we expect that educators will reintroduce this into education to make it relevant? ▼

Meet the Elite . . .

Eight Grace College seniors have been named for the honor of Who's Who in American Colleges and Universities for the 1969-1970 school year.

They are Michael Damer, Sturgis, Michigan; Robert Dundy, Detroit, Michigan; Marilyn Emch, Rittman, Ohio; Glenn Firebaugh, Wooster, Ohio; Steve Grill, Dayton, Ohio; Maxine Peugh, Harrah, Washington; Philip Teran, Pasadena, California; and Judy Rae Thompson, Winona Lake, Indiana.

The students were chosen on the basis of overall contribution to college life with consideration given to citizenship, elected and appointed leadership, campus activities, general service, attitude, influence and loyalty. Recommended by Dr. Jesse Humbert, class advisor, to Registrar Ron Henry, and voted on by faculty, the eight represent diverse activities during their four years on the Grace campus.

Mike Damer, a math major, has served his class in several elected offices, including vice president of the class during his junior year. He has also been a member of the Student Development Committee and has participated on both basketball and tennis teams. He is a member of the Sturgis Bible Chapel, Sturgis, Michigan.

Bob Dundy, of the Faith Bible Church of Jackson, Michigan, served as senior class chaplain in 1968-1969. A transfer from Moody Bible Institute, he has been involved in off-campus service as pastor of the Brethren Chapel of Fremont, Ohio, for two years. This year he is working with the Youth Development Center in Grand Rapids, Michigan, which is an intercity work. Married and the father of three children, Dundy is a social studies major.

Marilyn Emch, a mathematics education major from the First Brethren Church of Rittman, Ohio, is active as president of the Women's Dorm this year. Her musical interests have involved her in the college choir with whom she has traveled as well as providing her with the opportunity of traveling on college development teams for the past two summers.

Glenn Firebaugh, student council president for

1969-1970, is ranked number one in the senior class with a grade point average of 3.850 with a major in social studies. Last year he served as vice president of the Student Council. Other areas of leadership include Campus Crusade leader in his sophomore year and sophomore class chaplain. The same year he received the Christian service award for his activities in Christian service. The First Brethren Church of Wooster, Ohio, is his home church.

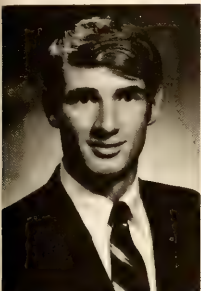
Steve Grill, majoring in speech, follows Firebaugh closely with a scholastic grade point average of 3.757. Active in speech productions, he has had parts in "The Torchbearers" and "Othello." Soccer has occupied his free time during the fall of his four years in college. Related to his sports activities, are his elected positions of vice president and then president of "G" Club, the club for men lettering in sports. He is from the First Brethren Church of Dayton, Ohio.

Maxine Peugh, from the Harrah Brethren Church of Harrah, Washington, has been active in the music program on campus. A proficient pianist, she presented a recital her junior year and recently played Greig's Piano Concerto in A Minor at the College Community Concert Band performance. She has also traveled with development teams for two years and has been the accompanist for the college choir. For two years she received the Music Award for her contributions to the college music program and to the school as a whole. She also served as student council representative and a resident assistant her junior year.

Philip Teran has devoted a great deal of his time to positions of spiritual leadership while he has been on campus. For the past two years he has been elected as Student Council Chaplain. This year the position includes leadership of the newly formed Grace Missions in Action (GMA) which encompasses all the Christian service programs on campus. A speech major, he performed his senior speech recital in December. The San Gabriel Union Church of San Gabriel, California, is Phil's home church.

Sports activities claim his attention. Active on the

... Grace's "Who's Who"



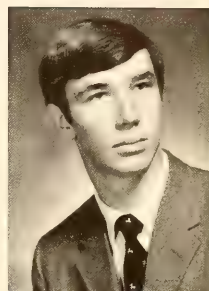
Michael Damer



Robert Dungy



Marilyn Emch



Glenn Firebaugh



Steve Grill



Maxine Peugh



Philip Teran



Judy Rae Thompson

soccer team, he was chosen this year as a member of the all conference team; last year he received honorable mention for the same team. Baseball is his other sports interest. Last year he served as captain of the team.

Judy Rae Thompson, from the Winona Lake Brethren Church, was chosen this fall as one of the three senior girls representing the school in the Homecom-

ing activities. Last spring she was also elected as May Day Court attendant. Active in Student Council, she has served as secretary of the organization for two years. Rounding out her activities is her position as resident assistant in the dormitory. An English education major, she has a 3.717 average out of a possible 4 points.



DR. McCLAIN'S ALCOVE

Six special pieces of furniture stand out on the third floor of the new Grace Schools learning center. These furnishings formerly equipped Dr. Alva J. McClain's study in his Winona Lake residence.

From the study desk now in the new Grace library building, Dr. McClain prepared theology notes that have helped numerous Grace Seminary graduates to divide the Word of Truth rightly. At this desk the founding president of Grace Seminary graded his students' examinations.

His Romans and Daniel booklets, *The Greatness of the Kingdom* (his master work) and many contributions to theological journals were born at the McClain alcove desk when it was in the beloved theologian's home.

Dr. McClain's prized *Encyclopedia Britannica* is now on the book table in the alcove. His easy chair provided repose from scholastic activities.

As circumstances allow, Grace Schools library staff members are processing Dr. McClain's personal library books. These items will be eventually on shelves in the alcove area for student and faculty use in the library only.

The plaque, awarded to Dr. McClain for fifty years of faithful service to the Foreign Missionary Society of the Brethren Church, will be placed near Dr. McClain's portrait in the alcove area.

As a member of the New Scofield Bible editorial committee, Dr. McClain received a complete transcription of all board sessions and discussions of editorial revisions. The transcription abounds with research data of interest to scholars. In the future the transcription will be analyzed and indexed for research purposes.—Dr. Benjamin Hamilton, Assistant Librarian



Seminary library assistant Robert Ibach (center), shows a book from the McClain Alcove to seminary juniors Mike Rockafellow (l), and Doug Kracht.

BRETHREN MISSIONARY

HERALD

February 7, 1970



GRACE COLLEGE LIBRARY
WINONA LAKE, INDIANA

Brazil Baptism

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The Editor Speaks . . .

By Clyde K. Landrum

To Be or Not To Be Creative

Too often for the ladies, creativity does not survive matrimony. Young women go off to college, do a great job with their studies, often rank high in scholastic standings. Some produce outstanding original plays and write excellent manuscripts. They are very active in many creative activities—but then comes matrimony. Creativity suffers. Why?

It is a recognized fact that the place of the wife is in the home, particularly after she becomes a mother. She has a God-given responsibility to her children and for being a helpmeet for her husband. But surely this should not exclude all creative activity. For a fact, the home can very well become the base for creativity that can be exciting for her, and contributory to those in her home as well as to many outside her home. If her mind continues to explore new creative ideas, she will have wider avenues for service opening to her.



Mrs. Althea Miller deals with this real life situation in her monthly column "The Creative Woman" in the *Herald*. It is hoped that our entire feminine readership will follow this column regularly. In fact, the male readers just might profit from it, too. Mrs. Miller in this month's column (see page 17) deals with spiritual growth, stressing the fact that dynamic spiritual growth prepares one for creative living in facing the manifold problems of life.

In one of her columns Mrs. Miller will warn the ladies against settling down in "Dullsville," a fate that should overtake no one! Yet, it is a fate that catches up with many. One of the antidotes for this plague is reading. And perhaps this is near the top of the "how to" list for the creative woman. Where better can she learn of hubby's world and problems? Where better than through good books can she become resourceful in helping to plan for the training of her children? As she reads from and meditates upon the Word of God she is strengthened and encouraged in all of her activities. And as she presents the Bible and its message to her family, she will impart spiritual guidance to them.

Granted that the woman should take her place as a helpmeet and follower of her husband; a faithful and godly mother to her children. She should be a wonderful cook and at the same time coordinator of home activities. But should she become so bogged down in home routines that she hasn't

the time to turn a single brain cell in creative activity? She should not. But the only way she can avoid this is through planned stimulation.

She must become a creator and exchanger of new and exciting ideas; a purveyor of positiveness and originality in all situations. She will become an exciting conversation partner for baby even from the earliest years. She will work with older children in personal problems and homework detail to make them meaningful and productive of good results. She will even jot down for future use or for sharing with others her very methods of accomplishments with her children. What interesting reading these would make! But she will be the one who will need to take the initiative to make all of this possible. She must rise above her problems, difficulties and discouragements to achieve her goal. This, in itself, will require creativity. She must be a *creative woman*!





Rev. Eddie Miller (l) and Raimundo Nunes in front of the new church building.

The Story of Kilometer 47

By Rev. Eddie Miller

The portable book stall attracts plenty of attention.



"T here are many ways of doing His work, but it is the same God who does the work in and through all of us who are His" (1 Cor. 12:6, *Living Letters*).

These words of the Apostle Paul certainly hold true today in the Amazon region where we are laboring. There are many ways of getting the Gospel out and establishing local churches, but it is the one Lord and God who does the work in and through us. If there are victories, the glory is His.

Now let me tell you about a specific instance in Brazil. "Kilometer 47" is actually a small town on the Para-Maranhao highway about 115 miles from Belem. For about ten years the Federal Government has been building this highway leading to the neighboring state of Maranhao. Many small villages and towns grew up overnight without any specific names other than the kilometer markings along the road. Thus, Kilometer 47 means that this town is 47 kilometers from Capanema.

About eight years ago a layman and member of the local Brethren church in Capanema, Raimundo Nunes, decided to move his store out the highway to this thriving community called "47." At that time the only gospel testimony in the town was a small Pentecostal church, so from time to time Brother Raimundo visited and worshiped with this group of believers. I am sure it was during these years

that this layman got a vision of what could be done and should be done by all true believers in witnessing to those round about, if we are really born again.

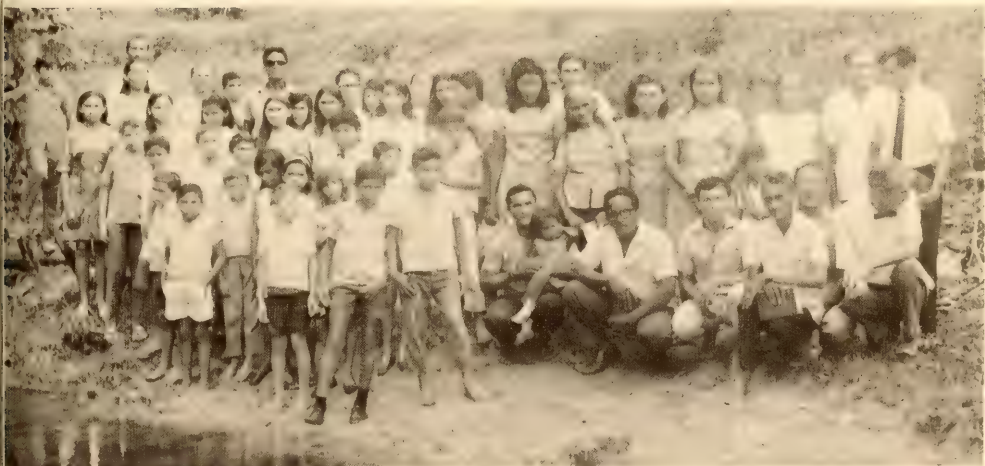
Thanks to the early training this layman received at the Capanema church, he felt that there should be a Brethren testimony in this town. Raimundo Nunes never had the opportunity to get much formal education, but he can read and write and he studies his Bible. For a while the missionary in Capanema was able to hold Bible classes and encourage him in his witnessing. Then, some services were held in the home of this layman, but eventually there was a need for a larger meeting place. Finally in January 1967 at the Brazilian National Conference in Icoaraci, Raimundo told the Brethren of the need for a pastor to carry on the work. The local pastor of the Icoaraci church and I decided to make a trip of investigation. What we found was a field "ripe unto harvest." Because of the faithful testimony of this businessman, many in the community were drawn to the Gospel. Regular services were started, with the missionary helping out twice a month. Hardly a week passed without decisions for the Lord—decisions made because of the faithful witnessing of the nationals beforehand. Many times I have seen this businessman in the corner of his store, Bible in hand, witnessing to one of his customers.

During this past year the believers purchased a piece of land, tore down the old building, and put up a brick-and-cement building on the main street of town, all with their own money. Forty-eight people were baptized in June—all in one service, and at least twenty more are waiting for baptism. God poured out His blessing on this community. We continue to look forward to many more victories in the future. Right now the believers in "47" are looking forward to calling their own national pastor in 1970.

What has been the key to successful church planting in this community in the interior? A number of things can be mentioned: 1) The New Testament method of evangelism through the expansion of the local church was followed; 2) The teaching of the new converts about the basic facts of a Christian life and walk with emphasis on their own responsibility in reaching others; 3) Cooperation between the national and missionary in developing a policy and carrying forward a plan of operation was very important; 4) Finally, there has been a real demonstration of the presence and operation of the Holy Spirit in the saving of souls as the Lord promised would happen through the preaching of His Word.

Praise the Lord for an open door in Brazil, and pray with us that many other communities such as this may be reached with the Gospel while there is yet time. ▼

Pastor Raimundo Cordoso (far right, second row), from Icoaraci church, and Rev. Eddie Miller (far right, first row), with the believers baptized in the town of Kilometer 47.



PROSPECT FOR

Recently, prominent religious leaders in America were asked to comment on the future of religion in the 70s. The picture that develops on the canvas as some of these men paint religious trends in broad, sweeping strokes is—at least for the evangelical Christian—horrifying.

This is what the liberal wing of the church can look forward to if those who are responsible for the shaping of policy and the training of theological students have their way. Unfortunately, there is no indication on the horizon that, in the circles in which they move, they shall not have their way:

1. There will be much more material from the pens of theologians probing the question: "If God?" His existence is seriously doubted, that is, the existence of the God pictured by tradition, and thus a new theological concept of Him needs to be framed in the fertile minds of theologians. Then a re-indoctrination of people can be initiated. The result should be interesting—but tragic!

2. There will be less church activity. The church as an institution will gradually be phased out of existence and "a new religious community composed of small groups of spiritual adventurers" will emerge. Religion will be rooted in experience and experimentation rather than authority and dogma. Thus the Biblical revelation of man as a rebel against God is denied. He is cast instead into the role of a seeker, able to arrive at a worthy

spiritual experience with a little help from his friends.

3. A breakdown of denominational and sectarian lines. Now if this should mean greater cooperation among Christians, who may differ on minor issues, in order to do a more effective job of evangelism, there would be little cause for concern. But it does not. It means the complete removal of even the most fundamental of beliefs which characterize the Christian faith. Harvey Cox describes the present-day seminarians, who now pass freely between various seminaries, ranging from Baptist to Roman Catholic, without having their theological sensibilities disturbed (no doubt because they have none): "Today's seminarian is not orthodox in the sense that seminarians were a few decades ago. They thrive on rock and folk masses, light show liturgies, agape feasts, and sacristy dancing. Many are convinced that our inherited worship forms need fundamental refashioning. Worship in the future . . . will be more festive, spontaneous and colorful—even Dionysiac." ("Dionysiac"—of a sensuous, frenzied or orgiastic character—Webster. Dionysus is, in Greek mythology, the god of wine.)

4. The sermon is out. Dialogue and discussion are in. If there is no revelation, then of course the exposition of the Scriptures by the preacher, his exhortations, assertions, and words have no more value than those of anyone else because they are, after all, his own opinions and are subject to debate. It is no longer a matter of "Thus saith the Lord" (King James English, by the way, is out also) which should determine one's actions, but rather one's own feelings. If a person feels good, if he relates to others, then this must be right. Behavior and morality are no longer based on the revealed character of God but on the

A Moment with Missions

THE 70s

study of the nature of man. But the nature of man is sinful, which both the teaching of the Scriptures and observation testify. It is thus not surprising that this leads to the Dionysiac. We object to such behavior being equated in any way with the worship of a Holy God.

5. Ministers of the future will demand more of their congregations, that is, more social action, demonstrations and such. This does not mean the type of social concern and the demonstration of Christian love for the needs of others which are the normal fruit of a redeemed life, but rather it translates into the radical left wing activity which encourages revolution.

There are some other events which will occur as part of the fall-out from this religious revolution. In the first place, not all who are now in the institutional church will be happy with these innovations, and thus they will be forced to leave. Since it is expected that this will occur mostly among the over-thirty group, they will not be greatly missed by the "now" generation. But these folks who seek to maintain at least a semblance of Christianity must go some place, and it would be well for the evangelical community to be ready to provide a welcome and the spiritual help and care

needed by them.

There will also develop a feeling that the greatest hindrance to social and economic, yes, even to moral and spiritual progress, is the Bible believer. Since the evangelical community of believers will not accept this way-out view of the church and its mission, it will suffer ridicule, harassment and persecution. The ridicule has already started and is gaining momentum.

There is no easier way to kill the spirit of an evangelical missionary thrust than to instill within the Christian Church the ideas expressed by these liberal leaders. Not only will the source of mission candidates dry up but even the very *dream* of these religionists for social and economic betterment will be shattered as an unredeemed humanity clashes in strife and revolution.

We praise the Lord that this poison has not infected The Brethren Church or her foreign missions outreach. But we need to keep informed and ever on our guard (1 Pet. 5:8). Evangelical Christians would make a grave error if they took the attitude that these trends will not in any way affect them. With such a prospect for the 70s, the need for an aggressive and enthusiastic evangelical witness is greater than ever (1 Cor. 15:58).—JWZ ▼

PRAISE FOR ANSWERED PRAYER

Good news has come from The Brethren Church in the Central African Republic. In the recent annual conference of the association of churches, an agreement between the church and the mission was accepted without a single dissenting vote. The agreement, which has to do with the "Africanization" of the church, will be put into effect just as soon as the required approval is received from the C.A.R. government. Over the past year much prayer has gone up concerning this vital matter, and God has wonderfully answered.

Another interesting item which came out of the recent conference was the selection of Pastor Noel Gaiwaka to be the African Church's representative to the conference of the National Fellowship of Brethren Churches to be held this coming August in Long Beach, California.

Lost and Found in a Big City

By Rev. Hill Maconaghy

Adroque, Argentina

Many are the things which are lost and found in a big city. Purses, money, documents, and jewelry are but a few of such items. But that which I desire to relate to you would never appear in the columns of the big-city newspapers. It has to do not with things, but with real live people like you and me.

"You had better go and find some religion which can help you." This is

what a certain man said to his wife who had become quite nervous and irritable. But in searching for such a religion she found something far better. She found Christ, or rather, Christ found her. It all took place in a tent meeting which was being held in the neighborhood of her home in Don Bosco. That same night her young daughter was also saved. Two souls lost and found in a big city.

The change in this woman was notable. Gone were her nervousness and irritableness. Gone, too, were the cigarettes that she had been smoking at the rate of two packs a day.

Her son, seeing such a change in his mother, decided that he would attend the meetings. Shortly thereafter he accepted Christ as his Saviour.

During all this time the husband, who works as an engineer on a river boat making trips to Paraguay and Brazil, was absent. Upon his return he brought his wife a quantity of cigarettes. She told him she did not want them and threw them away. Further, she said that she had done what he told her to do and had been saved. And, while he was home he would have to accompany her to the meetings.

This he did, but from the beginning he made it clear that he was only accompanying his wife. He did not intend to join the religion which she had found. However, the change which he saw in his family, especially in his wife, and the Word of God which he heard, soon brought him to the feet of the Saviour. Now there is a whole family which once was lost but has been found by the Saviour.

Periodically we visit a family in Buenos Aires and have a short Bible study with them. As a result two of that family have been found. The elderly mother and one daughter are

trusting in the Lord Jesus.

The owner of the shop next to our bookstore is another person who once was lost but now is found. This lady, having been saved, is now concerned about her family. Several weeks ago she asked us if we could go to her home some Saturday and speak with her folks. An afternoon was arranged. To our surprise we found that she had invited her parents, her sister, and her aunt and uncle to be present. There we had the opportunity to present to them the way of salvation. Many questions were asked and an invitation was given us to come again.

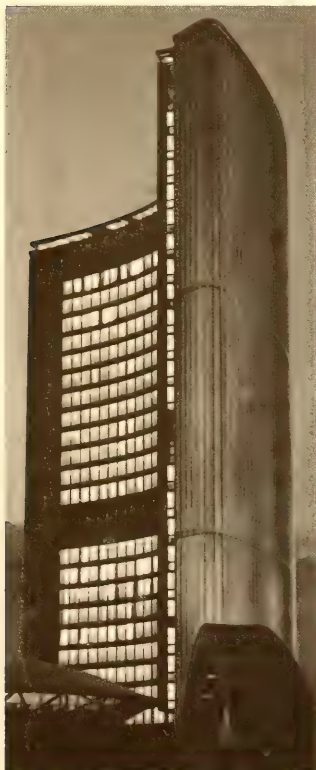
Praise the Lord that some of the lost have been found in the big city of Buenos Aires and its surrounding suburbs. But there are many thousands more who are still lost.

There is the woman who in response to our radio program wrote requesting a copy of the New Testament. When visited she seemed to be quite interested. However, later she wrote asking us not to visit her again, saying, "I am sixty-two years of age. I'm too old to change my religion."

There is the husband of a young believer with whom we have contact. He is a technical engineer employed by a large concern. He recognizes his spiritual need but feels that material progress for his family is more important.

There was the lady sick with cancer whom we visited. We presented the way of salvation and left literature with her. But alas, before we could see her again she was gone. The message reached her too late.

Wouldn't you like to join us in finding some of the lost of Buenos Aires? The rewards are great. Life eternal for the lost who are found; joy and crowns for the finder. ▼



THE CHILDREN'S PAGE

More Missionary Helpers

Right:

At the Grace Brethren Church of Defiance, Ohio, these MHers are pictured—left to right, front row: Jan Knipp, Kirk Neise, Kent Bowling, LaVon Bowling, Terry Coleman, Judy Neise. Back row: Wendell Bowling, Gary Knipp, Lori Slocum, Liz Slocum. Members of the group who were not present when the picture was taken, are Charles Howard, Ela Howard, Steve Kohart, and Kandy Brown. The leader is Janet Slocum.



Left:

The First Brethren Church at Dallas Center, Iowa, has a fine MHC with the pastor's wife, Mrs. James Marshall, as leader. They are, left to right, front row: Bruce Goepferich, Marie Bensley, Dianna Bensley, Sherri Wright, Lori Brown, Kim Porter. Back row: Terry Goepferich, Andrew Marshall, Micky Wenger, Sher-yl Bensley, and Dianna Roan is in the back row there, too, but she is hidden behind Kim.

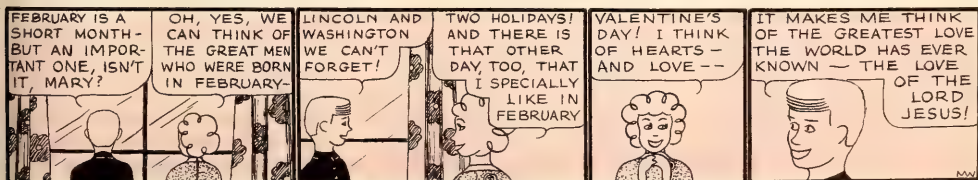


Right:

An enthusiastic MHC leader is Mrs. Robert Markley, wife of the pastor at Lyndhurst Grace Brethren Church, Cleveland, Ohio. The MHers shown here are: left to right, front row: David Senay, Bobby Harkins, Suzanne Bitonti, Johnny Umbel. Middle row: Tim Shaffer, Ron Umbel, Wesley Holder. Back row: Mike Bitonti, Richard Holder, Lori Shaffer, Suzanne (Corky) Bitonti. Mrs. Markley is standing behind the kids, and the bigger boy who is behind her just happened to get in the picture.



HARRY HELPER AND MARY MISSIONARY—



Independence Day in C.A.R.

By Dr. Floyd W. Taber

(FMS editor's note: The following is an excerpt from a letter written by Dr. Taber to his sister, with a copy being sent to the FMS office.)

December first is the Central African "Fourth of July," and we just celebrated the eleventh year of our independence. Since Markounda is the government post for our district, we go there for the big celebration. About a week beforehand we received a copy of the program for the festivities—and a letter from the Administrator requesting us to transport forty boys from the Boguila school who were to take part. . . .

The first feature of the celebration came at four o'clock on Sunday afternoon—a service in each of the four churches in town (Protestant—which is Brethren, Catholic, Mohammedan, and Jehovah's Witnesses) with government representatives attending each service. Our local pastor, Moses Toudjoubé, does not have much education but he really did well. He emphasized how much we owe to President Boganda for giving us political independence and how it is right that every country should be independent. Then he brought out clearly how the only real liberty is the kind Jesus gives. Then next morning at prayer meeting he brought out that there would be three kinds of people taking part in the celebration—those who see it simply as a time of fun, those who appreciate it as a reminder of the value of political independence, and those who enjoy the real liberty that Jesus gives.

The main feature of the celebration came at 8:30 the next morning—the flag-raising and a speech by the Administrator. The main speech was in

French, followed by a shorter one in Sango. He began with a eulogy of the first president, Bartholomew Boganda, who was killed in a plane accident. There was also a wreath presentation before a monument to Boganda. The second part of the speech set forth the policy and program of the present government, which is essentially to overcome underdevelopment by hard work, especially in agriculture. The third part praised the people of the Markounda district for the good cotton crop they produced last year, and spurred them on to do better. The fourth and last part set forth the things this Administrator has already accomplished during the six months he has been in office, and how much he likes the people of his district.

The next feature of the program was a presentation of calisthenics by school boys. There are several schools in the district (a district about 100 miles long by 50 miles wide) that go to fourth grade, but only three that go on to grammar school graduation. The school at Maitikoulou, which is sixty miles north of Markounda, was not represented, so there were just two schools, Markounda and Boguila. As I mentioned earlier, the Administrator had asked the mission to haul the forty boys of the Boguila school, but because of the vehicle problems we had no way of doing it. So they did the 45 miles on foot.

The Markounda boys put on a very good program for about twenty minutes, going from one thing to another. Some exercises were simply gymnastics, but many were imitations of things done in real life—loading, cocking, and shooting a gun, paddling a canoe, taking snuff and then sneezing, and so forth, all in rhythm to the beating of

drums. If the Markounda boys had been the only ones to perform, I would have reported a very good performance. But the Boguila boys so far outclassed them that it made them seem mediocre. I never saw anything to equal it in my life. These boys just went from exercise to exercise in perfect rhythm without looking to anybody for a signal. I just can't figure out how they could remember what came next. After they had been going a long time, one group lay down on the ground to do one set of exercises while the rest continued standing or sitting. And all during the other exercises they were jumping lightly up and down to keep up the rhythm. Africans just have rhythm in their bones. When the drums from one school stopped beating and the others began, I could not tell to save my life when one set stopped and the others began.

When it came time to go home, the Boguila school director came to us and begged us to make a third round trip to take some of the small kids who had swollen feet. I just could not see that we were justified in tempting the Lord by taking that pickup with the loose springs on another trip over that terrible road. I could tell that NGaba wanted to come back and get them, but I couldn't feel free to let him. Well, the Lord had it all planned. Within a few minutes after we got back to Boguila, Tom McDairmant drove in, and in a little while he had Hobbie's (Mary Ann Habegger) pickup running, so he could take that after the little kids with the sore feet. If he had taken my Peugeot it would have been gone when Tom got here and he would have been killing time. Everything fits together when the Lord does the planning. Why do I fret so often? ▼

REPORT: BOGOTA CONGRESS

By Phil Guarena

The first Latin American Congress on Evangelism was held in Bogota, Colombia, November 21-30, 1969. More than 800 delegates from all over Latin America and the Caribbean attended. All this was made possible through the gigantic efforts of Dr. Clyde Taylor and, for a very large part, by the sponsorship of the Billy Graham Association. Dr. Taylor took such a personal interest that the Bogota press tabbed him the chief boss of all American Protestants. They also confused Billy Graham as the Pope of the Protestants.

A great deal of work and funds went into the planning of this Congress before it became a reality. Approximately one year's preparation was involved. Money was obtained to pay the round trip and expenses of each delegate; cost for the representatives alone was \$30,000.

Buses picked up the attendees at 8:30 each morning and brought them back to their hotels about 10:30 p.m. Most of the lectures were given by Latin Americans, a few of whom were neorthodox, but for the most part they were fundamental. The day usually began with a Bible study from 8:30 to 10:00, which was followed by a very brief recess. Next was a lecture on some basic issue on evangelism, which was intended to be the meat of the Congress. A workshop followed where the lecture was discussed, criticized, and conclusions formed. Lunch was from 12:00 to 1:30 and supper 5:30 to 7:00. Three times a day we were given a panoramic view of a country with a history of the beginning and spreading of the gospel work as the main point of each.

The last service of the day, to which the public was invited, was held from 7:45 to 9:00. This is what the program said, but it usually ended well after 10:00. This was supposed to be an inspiring service, and two of the nine were that. Two had very strong

socialistic impulses; some were very intellectual but not inspiring; the rest could be classified as nice music to sleep by.

What did all this accomplish? Well, there was a parade put on by the total Congress and the Christians of Bogota. Each country marched in back of its flag, and the local brethren came last with their flag. All this was done in the rain, since it usually does rain in that city which is more than 8,000 feet above sea level. This parade passed through the center of Bogota, a city of two and a-half million, and ended in the main square, Simon Bolivar Square. Bolivar is the "national father" of Colombia. The press said over 10,000 attended that day. An evangelistic message was given with an altar call. In all Latin America, the main square is built around the Catholic cathedral or church. Therefore, when the invitation to salvation was given, some people who were standing by the church raised their hands. Even priests and nuns were included in the number.

Also, the fellowship and the gathering and living together of various denominations was an accomplishment. This fostered a spirit of understanding that the Great Commission must be fulfilled by the whole body of Christ.

There was of course the official declaration of the Congress. In essence, it states that the entire delegation takes an imperative attitude toward the Great Commission, and that it is constrained to depend on the power of the Holy Spirit to fulfill this task. Each Latin American region is to have

its own congress before the next general one in about seven years.

Who can forget some of the high-lights! Just getting acquainted with the city and its people was a pleasure and an education. The Gold Museum was an unforgettable experience. Obtaining souvenirs to take home was an expensive experience for those buying, and a lucrative one for Bogota residents.

Colombia has been probably the most fanatic religious country on the South American continent. The years of 1949 through 1959 were ten years of violence during which the Catholic church tried to exterminate the Protestants. Churches and homes were burned, people killed, evangelical males castrated, and freedom of religion taken away. During this time the church doubled. To have this Congress in the capital of Colombia meant that the Colombian Christians now have freedom of religion—a great victory for the Colombian church.

Some of those who really knew the suffering of the Colombian Christians shed tears of thanksgiving to Almighty God who made this meeting possible in this city. As the visiting Christians witnessed throughout the metropolis, they found the Colombians very willing to listen to that message which so recently was prohibited.

After meditation on all the methodology on missions which was expounded in Colombia, one thing stands out: the theme of the Congress—"Action in Christ for a Continent in Crisis." That last farewell by the Bogota Christians, as they cried and waved good-bye and in turn their brethren in Christ from other countries waved good-bye and cried, will always be remembered. But that theme—ACTION IN CHRIST—left some stimulated and encouraged as to the method to fulfill the Great Commission. Among these was your reporter, Pastor Phillip Guarena of Mexico City. ▼

Taylor the boss?
Graham the Pope?
Yet gathering of
800 profitable.

Church News

FORT BLISS, TEXAS. Chaplain Charles E. Bearinger recently received a Letter of Commendation from commanding officers Lieutenant Colonel Robert D. Bretz and Colonel William E. Burr II, 3d Training Battalion, 3d BCT Brigade of Fort Bliss. Chaplain Bearinger was commended for the outstanding way in which he administered the religious program of the command, his demonstrated ability to "accomplish the mission" under all circumstances, his furnishing of mature professional guidance to all the men in the battalion, his long hours worked, and bearing without complaint the responsibilities of his position with dedication and purpose. Chaplain Bearinger is currently on orders to Vietnam.

BELLFLOWER, CALIF. Rev. Ed Trenner, Campus Life Club Coordinator for the Greater Long Beach area spoke at a recent Sunday evening service at the Bellflower Brethren Church. Edwin E. Cashman, pastor.

CONFERENCE HOSPITALITY! Folks from the east traveling by car to the 1970 NFBC conference in Long Beach, California, will be invited to stop in Midwest District homes to "freshen up." Carolyn Valentine, recording secretary of the Midwest District WMC, states that a list of names and addresses will be forwarded to the *Herald* for publishing at a later date. Watch for further details on the church news page.

CHANGES. The correct address of the Simi, Calif., church is: 2762 Avenida Simi, Simi, Calif. 93065. The new address for Rev. and Mrs. Robert G. Clinton is: Accident, Md. 21520. The new address of Chaplain Emlyn H. Jones is Headquarters, 130th General Hospital, Nurnberg, APO New York 09696. In the Jan. 10 *Herald* an incorrect zip code was listed in a change of address for Rev. Gerald Polman, Dayton, Ohio. The correct zip is 45414. Please change your *Annual*.

NOTICE. Churches in need of pastors or ministers desiring contact with churches are asked to write to Rev. Thomas E. Hammers, chm., Committee for Pastorless Churches and Available Men, Grace College, Box 397, Winona Lake, Ind. 46590. He will maintain a list of names of churches and pastors, and will assist those needing his services. Clyde K. Landrum, secretary, National Fellowship of Brethren Churches.

STOYSTOWN, PA. At their regular business meeting Jan. 12, the Reading Brethren Church extended a unanimous call to Pastor Arthur F. Collins to serve for another year.

WRIGHTSVILLE, PA. Mr. George Wilhelm has recently been unanimously called as the full-time pastor of the Susquehanna Grace Brethren Church. He was licensed into the Christian ministry following examination and recommendation of the Northern Atlantic District ministerium. He had been serving the church as interim pastor since its inception on Mar. 30, 1969. His address is 2783 Carnegie Rd., Apt. 104, York, Pa. 17402. (Tel. 717-155-1794). This information can be added to the list of pastors in your *Annual*. A delicious dinner was served to 42 people by the ladies of the church Dec. 14.

DAYTON, OHIO. The Board of Trustees of the Grace Brethren Village has been busy looking at existing homes for the aged and similar residences and working on building plans and ideas. It should be noted that the address remains P.O. Box 613, Dayton, Ohio 45401. Gifts continue to be needed for completion of the land purchase and drawing of the building plans.



FULLERTON, CALIF. Rev. Dale Brock, West Coast literature representative for the Herald Co. and manager of the Herald Bookstore, receives the keys from Mr. Bill LaMar (right) to a station wagon for use in Mr. Brock's work. The station wagon was partially underwritten with funds given in the BMH "Friday Night Offering" at last year's national conference. There is need for additional designated funds to complete the goal . . . anyone looking for a missionary project? The station wagon was purchased from McPheeters Ford in Long Beach, Calif. Mr. LaMar is a member of the Grace Brethren Church, Anaheim, Calif. The Brethren Missionary Herald Co., and especially the West Coast branch, appreciates the interest and gifts by Brethren people for this station wagon to be used in the West Coast missionary literature program.

CINCINNATI, OHIO. Rev. Merton A. Lambert has been selected to serve as president of the Youth Commission of the National Sunday School Association during 1970. Mr. Lambert is assistant to the director and youth coordinator in the offices of the Christian Education Department of The Brethren Church at Winona Lake.

VBS TIME ALREADY? Well, not quite, but not too early to start thinking and planning for your 1970 VBS! The Missionary Herald will be able to efficiently care for your needs this year from our offices at Winona Lake, Indiana, or Fullerton, California. Pastors and VBS directors should watch for a special mailing which will give details on VBS ordering information, postage and return policies, etc. Remember . . . proceeds from your VBS purchases are used to expand the free literature ministry of the Brethren Missionary Herald Company, benefiting Brethren works at home and abroad.

PARKERSBURG, W.VA. Rev. Nathan Meyer thrilled our hearts recently with his inspiring messages during a prophetic series. Five public decisions for salvation and numerous rededications of life during the last two evenings brought the conference to a wonderful climax. The attendance on Thanksgiving night was 228, a new record for an evening service. Melvin C. Hobson, pastor.

MARTINSBURG, PA. Jewish Missions Sunday featured Rev. Henry Johnson of the American Board of Missions to the Jews, Pittsburgh Branch. For the evening service, Mr. Johnson gave a demonstration entitled "Christ in the Passover." William H. Snell, pastor.

MANSFIELD, OHIO. Remodeling of the main auditorium began Jan. 5 at the Woodville Grace Brethren Church. To be included in the remodeling program are: carpeting the entire sanctuary, enlarging and remodeling the present platform, and painting the sanctuary. New pulpit furniture and newly installed speaker system will also be included. Tony Schag of the church will lead the remodeling crew. Tentative date for dedication is Feb. 22. Robert Kern, pastor.

MAKE YOUR CONFERENCE PLANS NOW! AUGUST 7-14, LONG BEACH, CALIFORNIA

Our Brethren churches in the Long Beach, California, area are hosting the 1970 conference of the National Fellowship of Brethren Churches. "Come along to go Somewhere" in 1970 . . . mark the dates on your calendar right now!

A new Friday-to-Friday format is planned, with the Christian Education Convention beginning Friday evening and continuing through Sunday afternoon. The conference moderator's address will be on Sunday evening, and conference will close with the youth-challenge service on the following Friday evening. The afternoons of the conference week and all day Wednesday, until 7:00 p.m., will be free for sightseeing.

Theme of the 1970 conference will be, "Absolutes in a Changing World."

Each church in our national fellowship should be represented, and concerned with the business of the NFBC. Churches should plan to put a generous amount in their budget for conference expenses for the pastor and his family, and also give an amount to the lay delegates.

The 1969 conference set a new attendance and delegate record . . . let's make the 1970 one even bigger and better!

NOTICE. All those desiring to have their 1969 issues of the *Brethren Missionary Herald* bound in book form should have them in the Herald office by Mar. 1, 1970. The price for binding is \$6.95 if you furnish copies. We will furnish copies and bind them for \$7.95 postage paid.

KETTERING, OHIO. The regular quarterly meeting of the Southern Ohio Fellowship of Brethren Men was hosted by the Calvary Brethren Church Jan. 10. Chaplain Brown of the Lebanon Correctional Institution showed slides and presented information regarding his work.

MODESTO, CALIF. A Sunday evening adult study hour has been established at the La Loma Grace Brethren Church. Mr. George Cripe will lead the study based substantially on Seminary class notes of Dr. Alva J. McClain. Mr. Cripe once studied in classes under Dr. McClain's instruction. The six o'clock hour corresponds with the time of the youth meetings—nursery care is provided. J. Paul Miller, pastor.

BROOKVILLE, OHIO. There were 37 new members added to the Brookville Grace Brethren Church during 1969. Of these, 23 came by baptism. The choir presented their first Christmas cantata Dec. 21. Clair E. Brickel, pastor.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

LOCKHART, Lester, 67, was promoted to the Lord's presence Nov. 10, 1969, following a brief illness. A member of the Grace Brethren Church, Parkersburg, W.Va., he was the first deacon to be elected in the church after it was built. He served that position faithfully, and also served as head usher for many years. Melvin C. Hobson, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Sharon Sue Henry and William Thomas Jenkins, Jan. 2, Calvary Brethren Church, Kettering, Ohio.

A Heart Transplant

Today, man has at his disposal wonderful machines: cardiographs, X-rays, and so on. Yet they often fail to find the heart's disease. But God knows the heart. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

Here is the heart God sees: "The heart is deceitful above all things, and desperately wicked [incurably sick]" (Jer. 17:9).

"They made their hearts as an adamant stone [usually hard like a diamond]" (Zech. 7:12).

"I will take the stony heart out of their flesh" (Ezek. 11:19).

This is the condition of each one without Christ, "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Now medical science has found that it is possible to transplant a heart. But

BY VIRGINIA SHINGLETON

before this can take place, someone must die and give his heart.

Jesus Christ, God's Son, died that we might live. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

He wants each one to have this new heart. "The Lord is . . . longsuffering . . . not willing that any should perish . . ." (II Pet. 3:9).

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26).

No matter how much a doctor realizes the need of a heart transplant, the patient must desire it.

Even so God says, "Ask, and it shall be given you; . . . For every one that asketh receiveth . . ." (Matt. 7:7-8).

A transplant is done hoping to extend time to a person's life, but even if the operation is successful, "it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

However, God has provided eternal life for the one who receives His new heart. Christ's promise is "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever believeth and believeth in me shall never die" (John 11:25-26).

Man will spend a fortune to receive another's heart, while God's new heart is a free gift. "For God so loved the world [you], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Great Surgeon pleads, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

A SOUL DIVIDED

If we could first know where we are, and whither we are tending, we could then better judge what to do, and how to do it. We have passed many days since we initiated a policy with the avowed object and confident promise of putting an end to half dedication. Under the operation of that policy, that promise has, in most cases, not only not been fulfilled, but the situation has worsened. In my opinion, this will be the case, until a crisis in life shall have been reached and passed. . . . A soul divided against itself cannot stand. I believe that a life cannot permanently endure, half dedicated and half not. I do not expect the Christian to be undone . . . I do not expect the soul to fall . . . but I do expect it will cease to be divided. It will become all one thing or all the other . . . all for Christ, or nothing. . . .

—Donald A. Garlock
Assistant Professor, Grace College

Adapted from Abraham Lincoln's "House Divided" speech.

TURNPIKE ENDS JUST AHEAD

Driving on the turnpike is a pleasant experience. It makes long trips much less annoying. I can buzz along without bothering about stop signs, traffic lights, slow speed zones or people who block traffic. Driving time is reduced by hours.

But there's one problem . . . it can be expensive. When I pull up to the tollgate at the end of the turnpike, the man with the uniform is going to expect more than a "hello." He expects me to pay my toll, and somehow the wave of my hand will not satisfy him! All that driving pleasure must be paid for.

At a time like that, wouldn't it be a fine thing to have a pass? Just think . . . I could have the pleasure of driving, and when I got to the tollgate at the end, I could just show the man an official card and he would let me through without taking any of my money!

My life is like a turnpike. Be it ever so pleasant, I must remember that it will come to an end. But, unlike the toll road, I am not sure when or where I will get off the road of life. It may end without any warning at all, and I may find myself suddenly at the tollgate. Will I be prepared to settle up?

I ask, just what does it cost to settle up at the end of life, and to enter the city of God? What does God charge? What is the toll fee I will need?

God has already paid the costs of eternal life. The price of bringing a person to eternal life is so high, only God could afford it, and since He loves us, He paid it. That's good news, isn't it? At least it is to most people. But some folks do not like to receive chari-

ty even from God, since this is a blow to their personal pride.

It is hard for anyone to believe that he is totally unable to do anything to get himself into heaven, but such is the case. "For all have sinned, and come short of the glory of God" (Rom. 3:23). Some people may not be as bad as others, but they are still a long way from God's standard, which is perfection. Good deeds are like Confederate money; no matter how much you have, it isn't enough. Just try to pay your toll on the turnpike with Confederate money! The trunk of your car may be full of it, but it isn't legal tender.

My life may be full of good works such as: Bible reading, church membership, baptism, tithing, neighborliness, kindness, taking communion, and so forth, but this isn't the coin of heaven. All these things cannot cover up the fact that I have sinned against God—and this is the whole problem. My good deeds do not alter the fact that I

have offended God, and that this debt must be straightened out God's way.

Our sins must be recognized, admitted, and paid for in full. God says, "The wages of sin is death . . ." (Rom. 6:23). This awful price must be paid, and the debt erased.

But remember, the Bible says God has paid the price. This is what the death of Christ on the cross is all about; it was a price He paid for OUR sins. In 1 Peter 3:18 God says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by the Spirit." You are that important to God.

However, I am not automatically free from my sins just because Jesus died and I believe it. I must actually receive Jesus Christ as my own personal Saviour. This involves admitting my sins have totally disqualified me from heaven, and I need the help of Jesus. This hurts my pride, but puts me within the reach of Jesus Christ.

The Saviour now stands at the door of my heart, seeking to enter my life, change it, and take away the sin.

How about you? As you read this, the Son of God is asking you to let Him into your heart and life. Why don't you, right now, say to Jesus Christ, "Come into me, Lord Jesus, and be my Saviour and Lord from this time on."

Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). In the past you have had your way—now will you let God have His way with you? ▼

By Dean Risser

Worldscope

PITTSBURGH (EP)—An experiment which defied the Supreme Court's ban on prayer and Bible reading in public school classrooms has ended here for the Albert Gallatin Area School District in rural southwestern Pennsylvania.

Federal Judge Louis Rosenberg here signed an order enjoining the district to stop observances of classroom religious ceremonies it had practiced for nine months.

However, the judge of the U.S. District Court for the Western District of Pennsylvania indicated his sympathy for what he said was an "overwhelming" pro-prayer majority in Fayette County.

Carmino V. Molinaro, solicitor of the nine-member Albert Gallatin School board said the "original error in the school prayer matter was made by the Supreme Court and it's going to have to be corrected by them."

But he added that morning prayers and Bible reading in the school system probably would cease, pending the outcome of an appeal to the United States Court of Appeals for the Third Circuit in Philadelphia and then, if necessary, to the Supreme Court.

OWERRI, BIAFRA (EP)—Parishioners on their way to Christmas Eve Midnight Mass were victims of a sudden bomb attack by a Nigerian airplane, according to Biafran radio. The attack took place in a small village, south of here, just minutes before the Mass was to begin. Three persons reportedly were killed and 25 injured in the raid.

JOS, NIGERIA (EP)—Missionary medics of the Sudan Interior Mission discovered an outbreak of deadly yellow fever here—the first in Nigeria since 1946—and moved quickly to stop it.

Africa Now, publication of SIM, says the epidemic was discovered when two patients were admitted to SIM's Evangel Hospital in Jos with an undiagnosed fever. Dr. Jeanette Troup and her colleagues recognized symptoms similar to yellow fever. They rushed serum specimens 650 miles by road to the Virus Research Unit in Ibadan, and alerted authorities on the coast by shortwave radio. Virologists isolated the yellow fever virus.

Five-hundred deaths have been reported within a radius of 50 miles of Jos. Vaccination campaigns are in progress, but there is no known cure once the disease has been contracted.

CAM RANH BAY, VIETNAM (EP)—"Praying a lot and having faith," Lt. Woodrow Bergeron survived 51 hours behind enemy lines here in a bamboo thicket after parachuting from his disabled F4 Phantom jet fighter.

Helicopters made 16 attempts to rescue him as the New Orleans pilot lay under driftwood and leaves radioing for help.

After Bergeron moved from his original hiding place enemy soldiers came and riddled the refuge with bullets. They came within 15 feet of finding him.

MARION, IND. (EP)—If churches are going to stop the outflow of youth from their own families and reach the youth of the community they must "learn to communicate a feeling of love to young people."

So said the Rev. Robert S. Zuhl, new General Secretary of Youth for the Wesleyan Church headquartered here.

The youth leader made the remarks to more than 600 delegates at the Wesleyan Church's Conference on Evangelism in Cincinnati.

"We must not forget that love is a universal language to all generations," Zuhl said. "This love doesn't lose patience with failures. It looks for new ways of being constructive to meet changing situations. It is not hung up on its own traditions and stock answers."

Ministers and laymen of the Wesleyan Church from all over North America gathered for a three-day conference on evangelism at the year's end to study the role of evangelism in the denomination and to mobilize its resources for total evangelism in the 1970s.

NEW YORK (EP)—Evangelist Jack Wyrzten had been asked by singer Tiny Tim to perform the entertainer's wedding ceremony on the Johnny Carson TV show.

The evangelist wouldn't appear because he had laid down five conditions, according to the Rockland (Maine) Press, requiring that his friend (1) be baptized, (2) join the church, (3) get a haircut, (4) quit show business, and (5) go to Bible school.

Tiny Tim couldn't comply, so neither could Dr. Wyrzten and the marriage of the star to Miss Vicki Budinger went on without the founder of Word of Life Camp and popular evangelical speaker.



the Creative woman

By Althea S. Miller

Grows Dynamically

"In my opinion we'd better not . . ." By the time I heard the word "not" I had turned off the speaker. For as long as I can remember it has been hard for me to appreciate opinionated people. The speaker confirmed my reaction.

From what I knew of her, it appeared that the first thing she saw in a situation was the problems inherent. I ached for her to see the opportunity first, then go from there to grapple with any problems. The mountainous accumulation of negatives in the lady's life resulted in frustrations and continual upsets. And why not? She always looked for them! How could her opinions help me when they didn't help her?

A negative approach to life precludes dynamic growth—at least that's my "opinion!" Just as soon as two different opinions show up battle lines are drawn. Who knows how many good ideas or potential productivity have gone down the drain, victims of embattled opinions?

Now convictions are another story. People who hold and live by strong, righteous convictions, who are able and willing to "... give an answer to every man that asketh . . . a reason of the hope that is in you with meekness and fear" (I Pet. 3:15) are often the growing, dynamic contributors to life. It is they who speak to us.

What is dynamic growth and its significance to the Christian woman? I have a strong intuition that this desirable state hangs on the edge of the difference, if any, between opinion and conviction. Years ago I began wrestling with the concepts of *opinion* and *conviction*. Is there any difference in the value of these to the human spirit? I came up with my own definition which is certainly not faultless, although it has helped keep me on an even keel in the midst of storms. You may heartily disagree, and in thinking it through will come up with superior reasonings. Hurrah for the Goliath steps this will mean in your personal Dynamic Growth.

Opinions are sometimes the hasty, unproven conclusions of inadequately thought-out concepts in given situations.

Convictions are more often the resultant affirmations of wisdom, confirmed by thoughtful interrelation of ideas and thought concepts arising out of experience.

With these definitions in mind, I'd first like to suggest what dynamic growth is not before going into the positives. It is not an overbearing attitude of pseudo-righteousness. It is not a weak-kneed, mousy, colorless approach to life. It is not a cocky, know-it-all outlook which can be devastating to a timid brother. It is not negativism, and can have no part of defeatism as a daily stance.

Dynamic growth is a thrilling, satisfying, living experience. It places the Christian in command of given situations rather than "under the circum-

stances" so that she is not easily victimized or intimidated by the overtures of sin. It is laying hold of "thus saith the Lord," strong in that "confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14). Are you with the "in" crowd on this level of life? NO???

So you have problems. You sometimes don't care whether you live or die. Fact is, you wish you could die. Trouble is, you don't die that easily. So, because you're going to continue living, why don't you stop crawling and begin soaring? Oh yes, it's possible and exhilarating, but not easy.

Begin with the Spiritual You. Surely you remember that God loves you. That's the first thing you *know* for a fact. That's dynamite enough to lift you out of the ditch of despair. It is knowledge that doesn't make you arrogant with "I-know-it-all" attitudes. It leaves you warm and grateful on the inside; humble and helpful on the outside. Give it a try. I promise excellent results because GOD LOVES YOU.

Next, the Emotional You. There's that hot fire of unjust accusations. Or unkindnesses. Or being thought stupid. Or you can't please those you most want to please. Your good is evil spoken of. All this, no less, from close loved ones who shouldn't—and "friends" you can't believe would.

It's at this point where your faith in the goodness of God steps in. The kind of faith Job had when he said: "Though he slay me, yet will I trust in him . . ." (13:15). Your emotions will be calmed for that little while longer you are asked to "be strong in the Lord, and in the power of his might" (Eph. 6:10). Don't kick against God's call to dynamic living.

In exposing yourself to this high calling of God in Christ Jesus you will become vulnerable in your love. It may be either misunderstood of mistreated—or both—by sometimes selfish kin and a hostile world. But Christ suffered more than that for you on the cross. His resurrection offers you the key to winning the lost, both in your home and neighborhood by being Creative in Dynamic Growth TODAY. ▼



The Master Calleth for Thee

By Mrs. Bill Shelby

The other day I received a letter from a friend asking prayer for one who was trying to determine God's will for his life and was having little success. As I prayed for him I also thanked God for showing me such a clear way to know His will for my life. Not everyone can know God's will in such a way.

Several years back, God began dealing with my husband and me. It was early in our Christian experience we realized that when we agreed on any point it was God's will for us to follow. We accepted Jesus Christ as personal Saviour about two weeks apart, but we made public our decision at the same time and were baptized together. We grew in the Lord together. Was it any wonder then that God spoke to us for full-time service together?

God brought my parents to Michigan from Florida so Bill and I could meet in high school. After several years of marriage we bought a house in the little town of Bridgman and I was so happy. I loved that little place and wanted to live there for the rest of my life. Bill was happy working two jobs in his "lifetime ambition" as a cook until one day things changed. I got the feeling that I didn't want to live and die there after all. Somehow the glamour of the house had faded. I

felt that God had something different for my life. I didn't mention this to Bill. At the same time he felt like giving up his ambition of being a good chef. He didn't mention his feelings to me. He talked to our pastor about his feelings and he thought that perhaps God was calling him for full-time service. When they related this to me I said, "I already know—God has been calling me to be a pastor's wife." The call was clear and direct for both of us.

Hebrews, chapter 11, became very real to us as "by faith" we trusted God to work out all the details as we moved to Winona Lake where Bill began seven years of study. While in college, Bill pastored a little church for nine months and then for nineteen months we traveled fifty-three miles, twice a week, to pastor another work near the Wabash River in Indiana—until graduation from Seminary. God blessed our work and taught us many lessons confirming our calling into the pastorate. Upon graduation in 1965, we asked God to lead us to the right place. We candidated, wrote letters, and considered several works, but nothing came up that we could agree on. Then in August, the challenge of Chico, California, was presented to us and we agreed that this was the place. We served the Lord there for almost four years—until God spoke to us

about Grandview. We candidated—and it was "love at first sight!" We told the Lord we would go if He so desired and here we are. I do not want you to believe that we have "perfect harmony" on every point in our lives! We also agree to disagree, too. But we are conscious of God's leading in our lives and know from past experiences the blessings that come from decisions made together. ▼

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Prayer Chm.—Mrs. Thomas Hammers, 604 Chestnut Ave., Winona Lake, Ind. 46590
SMM Patroness—Mrs. Robert Boze, R.R. 1, Box 224-D, Berne, Ind. 46711
Asst. SMM Patroness—Mrs. Gerald Polman, 824 N. Verde Ave., Rialto, Calif. 92376

Praising Heaven for Sending Someone



Ana Maria Sena Reis and her children

The Bill Burk family had lived in Quatipuru, Brazil, for five years before they left for furlough this past July. About a month before their departure Mrs. Burk received from a former cook a letter which she has translated and is sharing with us.

Esteemed mother in the faith and sister in Christ:

My greatest desire is that all of your family as well as our brethren in the faith be in the peace of our Lord. As for me, always praising God for the humiliations and sufferings due to following Him.

Since arriving here, the neighbors and some of Manuel's (her husband) relatives who didn't know who I was, have noticed my Bible on the table and encountered me reading it. Immediately I was considered as belonging to Beelzebub. But I am certain that these are just words, for I read the Word of One who never lies, who is the Truth and the Life.

In spite of all this I am happy, praising heaven for sending someone who opened my eyes. For before this I walked blind, erring along the path, perhaps to the edge of the abyss.

May God keep you always as I knew you: good counselors, good employers, good parents, and worthy of the place

that awaits us who believe in His holy name, paradise the eternal glory. I am going to miss you as much as if I had lost my mother, but in the hour of homesickness the Bible you caused me to know will comfort me and I will sing the hymns you taught me. Even though we do not meet again here, I expect one day to be in glory with you.

If you still have a Bible, arrange me one and a hymn book. Mine I loaned to a neighbor who, praise God, listened to me and she is reading it. She had manifested a desire to own one for herself and her husband; therefore, I hope you still have one so I can buy it to give it to her for a present.

I hope to go from here about the 25th to visit you and tell you goodbye and to see the baby. I'm going to have another myself, in October.

Tell Linda not to forget my recipes.

Without more, bless the daughter in the faith that esteems you.

—Ana Maria Sena Reis

Thy People Shall Be My People by Ruth June Perl

This is the story of a missionary to the Jews whose life has been an extraordinary parallel to Ruth of the Bible. It opens with the death of her Gentile husband and her learning to look to the Lord for comfort, strength and guidance. She was called to work with the Jews, which led her to Israel to study the Hebrew language in a Kibbutz. From almost the first she compared her experiences with those of Ruth. Finally, after she had learned the lesson of complete trust in God, she received her Boaz.

This book has something for everyone. It is a love story, a devotional book, a travel account. Above all, it echoes the note which all our WMC books emphasize this year—the wonders God can accomplish through people who put their complete and absolute trust in Him.

God's Smuggler by Brother Andrew, with John and Elizabeth Sheriff

This is the true story of a Dutch boy who played tricks on German soldiers during the occupation, and grew up to smuggle Bibles behind the Iron Curtain. A paperback priced at only seventy-five cents, this book is an absolute must for every WMC. Every member should read it and share it with her family. Your sons and daughters will find it more exciting than any fiction, and you will rejoice they are reading of the miracles that can be worked whenever people put their trust in God. This book, which you will hardly be able to put down, will increase your faith and make your prayer times more meaningful, and your Bible more precious to you.

Voice Under Every Palm by Jane Reed and Jim Grant

This is the short, simple and concise story of one of the Lord's great miracles, the Christian radio station in Liberia, Africa. The call letters ELWA stand for "Eternal Love Winning Africa." The miracles started with a small group of students at Wheaton College, who had no official organization, resources or contacts—nothing but their vision and faith in God. Our Lord led them to choose Liberia and obtained official permission for the station. He chose men and women to give money, equipment, and themselves. He even held back rain directly over the station when the cement had to be poured.

Now, seventy missionaries and more than one hundred Liberians use its transmitters to reach all of Africa and parts of Europe, South America, and the Middle East. They broadcast hundreds of hours each week in forty-two languages, and the work is steadily expanding.

1 The writers are workers at ELWA, and so they can give the vivid touches that make the work come alive for the reader. "There is a Voice Under Every Palm Tree. All you need is a box to catch it" (Gib tribal comment).

(Editor's Note—Our thanks to Lucille Smith of the Northcentral Ohio District for reading and reviewing all three books. May we be inspired and encouraged to read each one of them.)



How Many of the WMC Books for 1969-70 Have You Read?

These books may be ordered from the Herald Bookstore, Box 2385, Fullerton, Calif. 92633; or the Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. 46590.

WMC News

Sunnyside, Washington—The annual WMC Birthday Missionary Tea was a most enjoyable occasion. Tables decorated to represent the four seasons of the year surrounded the center table which held the tiered birthday cake and decorated box holding the birthday offering. Each lady enjoyed the evening's program while sitting at one of the tables representing her birthday month.

Mrs. Edward Mensinger, missionary on furlough, shared with the group some of her experiences in the medical work in Africa. The program also included impersonations of the five WMC Birthday Missionaries, and a special song from four high school girls of the SMM—who also helped to serve refreshments. Trays of fancy cookies, as well as the birthday cake, were served.

Sunland, California—The Glendale WMC deviated a little from the regular program at their Christmas meeting by inviting their husbands for the occasion and including them in the holiday festivities and program. At the conclusion, refreshments were served which included a Bible cake, decorated with Scripture which had been used as a centerpiece. It was a pleasant evening and a wonderful time of fellowship for all.

Washington, D.C.—The Mid-Atlantic District WMC met at the First Brethren Church for their rally, the theme being "The Master Calleth for Thee." Special music from several of the churches was enjoyed, and we had the privilege of welcoming some of the ladies from the new work in Hanover, Pa., to the district and pray they may soon have a WMC organized. The highlight of the day came from the speaker, Mrs. James Teeter, who was able to spend

four weeks on one of our mission fields this past summer. We seldom get to hear someone other than our missionaries speak, therefore, we don't often hear the words of praise that we heard from Mrs. Teeter concerning them—their hard work in serving the Lord and their unselfishness in giving of their all to show others their love and Christian hospitality. The Teeters also had some wonderful slides of the mission work. As we saw these films and listened to the message our hearts were touched. May the Lord make us Women Manifesting Christ.

Midwest District—Arvada, Colorado, WMC has experienced another first! We are grateful to the Lord for a complete officary for the year and for all the exciting plans and projects they have outlined for us. We are enjoying the Bible studies, and anticipate the voice of the Master as He calls to us. It is our desire that we be found listening and obedient.

PHOTOS TAKEN AT THE SUNNYSIDE BIRTHDAY MISSIONARY TEA.



Four high school girls who served and gave a special number: (l to r) Carolyn Danielson, Joy Mayes, Bobbi Jo Paden, and Debbie Burkpile.



Mrs. Rosie Reeves (l) looks on as Mrs. Virginia Garrison cuts the cake made in honor of the Birthday Missionaries.

Remember, Ladies!

THIS IS THE LAST MONTH FOR GIVING TO THE GRACE SCHOOLS AND CHRISTIAN EDUCATION OFFERING. This offering will be used toward the additional support of the Brethren Student Life Volunteer program, and helping in the need for equipment in the athletic department at Grace Schools.

Whoso Findeth a Wife . . .

Who can find a suitable suburban wife, for her worth is far above secretary or cleaning woman?

The heart of her husband doth safely trust in her whether with eligible bachelor or high-pressure salesman.

She accepteth her husband as he is and hangeth up pajamas all the days of her life.

She runneth not out of milk and bringeth her food from afar, not just stores giving Green Stamps.

She decorateth her home in best of taste but showeth not emphasis on materialism.

Her family feeleth house can be lived in, yet it suddenly becometh immaculate when doorbell ringeth.

She riseth also when the alarm goeth off and dresseth, maketh breakfast and packeth lunches while family is still inserting contact lenses.

She girdeth her arms with strength and on Tuesday carryeth out leaves and tree prunings to street for disposal pickup.

She cooketh ample meals, yet avoideth for teenagers: chocolate, nuts, chewy food, raw celery and, for husband, high cholesterol. She forgetteth not to defrost dinner.

When wearing last year's knit dress and ancient coat, she looketh like a million dollars.

She openeth her mouth with wisdom but knoweth when to keep it shut. She talketh seldom about trivia and never during football games.

She forgetteth not to make appointments for

annual checkups, orthodontists, eye doctor, haircuts and rabies shots.

She attendeth all meetings, singeth in choir, spendeth time to become friends with non-Christian neighbors, cooketh meals for sick, teacheth Bible class—but never becometh tired or cross and looketh well to the ways of her own household.

Her children never riseth up to wonder why they have no clean socks or underwear.

She becometh not "obsolete" as husband becometh known at the gates. But, if his position riseth not, she remaineth content.

When husband spendeth week at Los Angeles gates, she panics not. She moppeth basement floor; she ordereth new water heater; she consoleth daughter snubbed by senior boy. And when, with family finally tucked into bed, she heareth the phone ring, she reporteth to husband that "everything's fine."

She buyeth salt for the water softener and gently remindeth husband to bring it in, but the furnace filters she cleaneth herself.

She knoweth not how to raise hood of automobile, but yet she haveth oil changed, shock absorbers checked and tires rotated.

Give her a card on Mother's Day, and let her own works praise her in the gates.

Many wives do a pretty fair job, but thou, oh modern mom, excelleth them all.

—Jane B. Sorenson

MISSIONARY BIRTHDAYS — APRIL

AFRICA—

Mr. Thomas J. McDairmant April 7
Mission Evangelique, Bossembele via Bangui,
Central African Republic

Mrs. Robert Williams April 15
B.P. 13, Bozoum via Bangui, Central African Republic

Philip Edward Peters April 20, 1962
B.P. 13, Bozoum via Bangui, Central African Republic

Calla Jean Cone April 24, 1965
B.P. 36, Bossangoa via Bangui, Central African Republic

Kipling George Cone April 24, 1967
B.P. 36, Bossangoa via Bangui, Central African Republic

Thomas Allen Peters April 28, 1959
B.P. 13, Bozoum via Bangui, Central African Republic

ARGENTINA—

Mrs. E. Nelson Fay April 6
Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba,
Argentina, S.A.

BRAZIL—

James Kevin Johnson April 19, 1956
Caixa Postal 861, Belem, Para, Brazil

Miss Barbara Hulse April 27
Caixa Postal 861, Belem, Para, Brazil

Mrs. Timothy Farner April 29
Caixa Postal 861, Belem, Para, Brazil

EUROPE—

Miss Evelyn Tschetter April 29
Maison Internationale, Molenstraat 56, Antwerp, Belgium

HAWAII—

Leilani Lou Tresise April 15, 1956
95-303 Waioni Street, Wahiawa, Hawaii 96786

MEXICO—

Mrs. Phillip Guerenia April 5
Apartado 8-961, Mexico 8, D. F. Mexico

IN THE UNITED STATES—

Suzan Marie Goodman April 1, 1952
101 Fourth Street, Winona Lake, Indiana 46590

Rev. Solon W. Hoyt April 2
Route 3, Warsaw, Indiana 46580

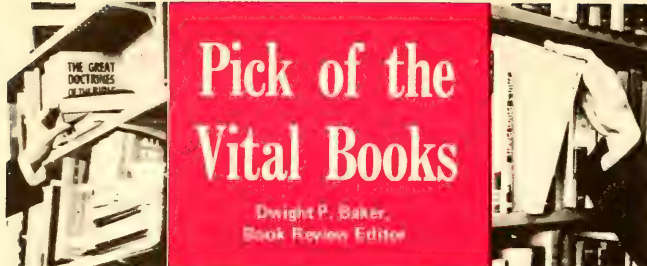
Colleen Mary Austin April 8, 1956
915 Harding Street, Long Beach, California 90805

Rev. J. Keith Altig April 9
13344 Fonseca Avenue, La Mirada, California 90638

Lois Esther Burk April 9, 1969
11259 Pope Avenue, Lynwood, California 90262

Suzanne Lynn Mensinger April 9, 1969
Route 2, Box 192, Three Oaks, Michigan 49128

Mrs. Gordon Austin April 29
915 Harding Street, Long Beach, California 90805



THE REAL MINISTRY OF BOOKS . . .

"One last word—and a simple one—the acquisition of books, a knowledge of the titles of books, and the construction and revision of bibliographies, all will mean almost nothing unless these books are opened, read, studied, meditated upon, and their truths allowed to weave themselves into the warp and woof of our lives. Begin today with something great; don't try to cover everything at once; understand what you read; use what you read; correct everything by the truth as it is in Christ; and thus day by day we may increasingly comprehend with the saints of all ages, who have left us their thoughts, their prayers, their sermons, and records of their lives, the love of God which passeth all knowledge, and so be the more thoroughly equipped for every work which God has called us to do."—*Wilbur M. Smith, Chats from a Minister's Library* (Grand Rapids, Michigan: Baker Book House, c1951), page 8.

Is the United States in Prophecy?

S. Franklin Logsdon (Grand Rapids, Michigan: Zondervan Publishing House, 1968), 64 pages, paper, \$.95.

Dr. Logsdon's booklet is an attempt to satisfy widespread interest in whether or not the prophetic format of the Bible includes the United States. It is a worthy objective.

In my judgment, the author fails to present a convincing case for an affirmative answer. He assumes too much. He enumerates many details relating to the Babylon of Jeremiah 50-51 and Revelation 18, then arbitrarily identifies them with the United

States. In this he leaves the teaching of Biblical prophecy and comes dangerously close to becoming a prophet himself.

After stating that it is not his purpose to render a verdict or pronounce with finality, Dr. Logsdon asks, "To what other nation of all time could these divinely given characteristics and descriptions so convincingly apply?" One gets the impression that the author is not ready to commit himself wholeheartedly to a clear-cut position on the matter, but encourages his readers to do so.

I recommend reading *Is the United States in Prophecy?* with cautious and critical interest.—*Dr. Raymond E. Gingrich, Sr., Longview, Texas*

Born Wild

B. Joan Hanson (Fort Washington, Pennsylvania: Christian Literature Crusade, 1969), 139 pages, \$2.25.

Between caring for the horse she trained and her pet fawn and roaming the rugged mountains that surround her home, fifteen-year-old Kristina Koch finds lots of adventure. Add a special fellow and the stage is set for both new difficulties and parental restrictions. Like many another teenager, Kris becomes rebellious toward her parents and toward the God in whom her mother trusts. In their views of God, Kris and her father are on common ground. Neither has much

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590 or the Herald Bookstore, Box 2385, Fullerton, California 92633. We pay postage.

time for Him. But trying circumstances bring both to realize their need of Christ.

Teenagers will find this an exciting adventure story. It involves many of their own feelings and gives answers that meet their needs.—*Joyce A. Farnier, Spokane, Washington*

House by the Bo Tree

Ruth Seamands (Waco, Texas: Word Books, 1969), 154 pages, \$3.95.

Ruth Seamands tells the story of the life she and her husband, J. T., had as missionaries in India. Her tale covers the daily, normal, and not-so-normal routine of a family in a foreign country that we seldom hear when our missionaries speak in church.

This book is easy, enjoyable reading with a missionary punch.—*Marjorie Kirkpatrick, Omaha, Nebraska*

The Quality of Mercy

Juliana Steensma (Richmond: John Knox, 1969), 143 pages, \$3.95.

The Quality of Mercy combines several fascinating stories into one. First, it chronicles the founding and early years of the Amputee Rehabilitation Center, founded in Taejon, Korea, by the late Dr. R. A. Torrey, Jr. Second, it shares the story of Mrs. Steensma's husband, John, himself a double amputee as a result of a tragic accident which befell him at the age of 17, his personal victory over his physical handicap, and his experience as director and reorganizer of the Korean Rehabilitation Work during an eight-year period from 1958 to 1966. Third, it offers an honest evaluation of the successes and failures of various methods of rehabilitation work, weaving in some excellent answers to the question, "How do we really go about helping people?"

Mrs. Steensma excels in the presentation of the delights and heartaches of a missionary family's adjustment to new circumstances, as well as in her vignettes of individual patients, with their sorrows and joys, defeats and triumphs. She brings out the startling ability of foreign nationals to pinpoint the failings of missionaries, clarifies the seeming abundance of Korean orphans, and illumines Korean attitudes toward

disabilities and sickness, as well as life and death.

The book is timely. It picks up the question of the evangelical's involvement in the social aspect of the Gospel, a subject destined to receive much more attention in the days and months to come.—*Edwin E. Cashman, Cerritos, California*

You Know I Can't Hear You When You Act That Way

Bill Eakin and Jack Hamilton (Egin, Illinois: David C. Cook, 1969), 95 pages, paper, \$9.95.

Contemporary and pertinent, this book treats problems that teens are now facing: the draft, dating, music trends, identity, acceptance, conformity, and the race problem, to name a few that are considered. The content is very conveniently outlined and quite easy to follow.

The material of the book in the small space allotted shows good

thought. But though the authors intended to write for high schoolers, the depth of the treatment is better suited for junior high circulation. Although the problems attacked are key issues in the lives of young people, the answers are shallow and lack greatly in Bible doctrine. Collegians will not profit from them, high schoolers may or may not receive help, but the junior high student will reap a great deal of benefit. I would like to see the same material covered on the collegiate level with solid, Biblical answers.—*Roy R. Roberts, Long Beach, California*

Balancing the Christian Life

Charles C. Ryrie (Chicago: Moody, 1969), 191 pages, \$3.95.

The basic proposal of this book is that "genuine and wholesome spirituality is the goal of all Christian living." Ryrie first lays down some Biblical foundations for spirituality, then investigates the believer's personal re-

sponsibilities essential in the practice of true spiritual living, and finally considers practical problems which face every concerned Christian. Among the problems discussed are temptation, Spirit-filling, confessing and forgiving, and tongues. An intriguing chapter in this section seeks to answer the question, "Must Christ Be Lord to Be Savior?"

This book fills a long-standing need for a clear Biblical statement of what spirituality really is. Ryrie examines Scripture texts dealing with the spiritual life and subjects current "deeper life" concepts to the test of Scripture.

Ryrie is not simplistic in his approach, but he has simplified the subject and has made Biblical spirituality seem both desirable and attainable for every believer.

This book is a must for believers who are confused by the conflicting requirements of the various "deeper life" groups, and who sincerely desire to be spiritual Christians.—*Wayne S. Flory, Lakewood, California*

"Baker's Oven"

Directions: Think of a subject you would like to read about; go to your local Christian bookstore; find the section where books on that subject are kept; now spend the rest of the day trying to decide which of the many books to buy.

Everyone tells us to read today. Read about the Black community problems. Read about drugs. Read about politics. And read about Christianity. So to keep up with all this reading people are going to do, men, lots of men, are writing books. After narrowing your selection down to about ten books you might decide you didn't want to read after all.

The *Brethren Missionary Herald* tries to help you cope with this problem. Every month, Dwight P. Baker presents a review of books on various subjects in his "Pick of the Vital Books" page, beginning on the previous page of this issue. These brief evaluations are to alert you to the plus and minus factors of the current books you will find on the shelf.

Just for fun you might call this page "Baker's Oven."

Well, that's just what *Eternity* magazine has decided to do, and not just for fun either. This widely

circulated magazine which presents the current trends in Christianity, began to publish with the January issue a monthly book analysis column by Dwight P. Baker, entitled "Baker's Oven."

Introducing Dwight with a note in his first column, the *Eternity* editors had this to say: "For a long time, we have wanted to do a little more with our book review columns, more than printing book reviews. Books need to be placed in perspective; trends need to be analyzed; the work of authors needs to be evaluated as a whole. We have asked Dwight Baker to tackle the job for us."

Dwight has been editing his page in the *Herald* for the past two years, and the staff commends him for a calibre of work that has gained him national recognition. It is also a boost to the *Herald* staff to have one of its members gain this recognition.

The "Pick of the Vital Books" page will continue to appear in the *Herald* with Dwight Baker as editor. So the next time you decide to buy a book, check this page and "Baker's Oven." Dwight may have just the book you need.—*Tim Rager*

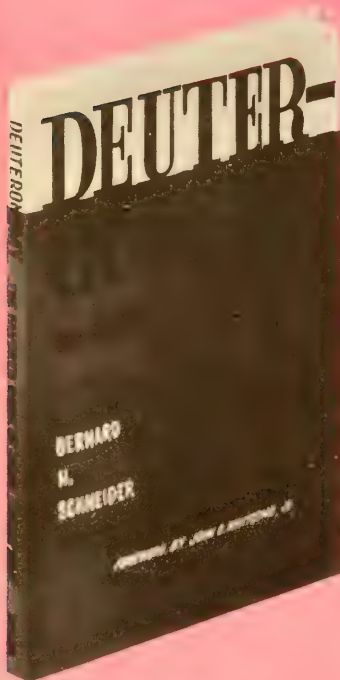
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DEUTERONOMY

A FAVORED BOOK OF JESUS

By Dr. Bernard N. Schneider

FOREWORD BY DR. JOHN C. WHITCOMB, JR.



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"Dr. Bernard Schneider's treatment of Deuteronomy is informative, stimulating, and heartwarming. Hidden truths are brought to light and applied practically to the Christian life. His training at Grace Theological Seminary, along with his background (more than thirty years in the Christian ministry in the National Fellowship of Brethren Churches), make him well qualified to speak to the hearts of laymen and ministers alike.

"Deuteronomy is no mere repetition of the law of God that was given in the earlier Bible books. It is a book of new things. It is the message of Moses to a new generation; for with the exception of Caleb and Joshua, the old generation had perished in the wilderness. It is a message to people who were anticipating new possessions, for they were about to cross Jordan and possess Canaan. Thus it is a message that anticipates new experiences of conquest and victory. As Dr. Schneider presents us with a panoramic view of the dealings of God with His people, we are made to realize once more the emphasis in the Book of Deuteronomy on the love of God for His people—a love that is strong, steadfast and sure."—Mark E. Malles

DR. BERNARD N. SCHNEIDER is pastor of the Grace Brethren Bible Church, Fort Myers, Florida. He also serves as a member of the Board of Trustees of the Foreign Missionary Society of The Brethren Church.



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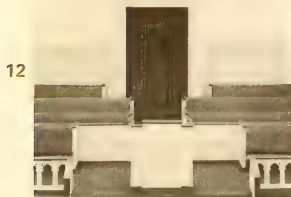
HERALD

February 21, 1970

ONE SMALL STEP?



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February 21, 1970
Volume 32, Number 4

COVER PHOTO: Pastor Phillip J. Simmons stands at the door of the Grace Brethren Church, Kent, Washington. Read on pages 4 and 5 about the Lord's blessing on this latest home-mission point to go self-supporting.

Home Missions and Grace Schools Issue

MEMBER  EVANGELICAL PRESS ASSOCIATION

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Have You Ever Read to a Child?

"I never knew there were children who'd never been read to." This thought-provoking headline appeared in a recent International Paper Company ad. It speaks volumes. How sad to think that there are such children in the world today.

One of my fondest childhood memories is of a Sunday afternoon story hour by our pastor's wife. How interestingly she could read those exciting stories! The characters came alive and remained in my mind over the years so vividly that a great influence was made. Add to this the day-by-day reading of the Word of God by my godly mother, her singing to her children the wonderful hymns of the church, and the privilege we had of attending a Christian school, and you'll see how fortunate some children are.

But it is not so with most of the children of our age. The working mothers have taken with them to their places of employment an influence sorely needed in the home. Television

with its violence and immorality is taking the place of parental instruction. A lack of the reading and teaching of the Word of God in the home and school is robbing children of a much-needed solid moral foundation. And, around the world there is such poverty that malnutrition and disease wrack the tiny bodies of potential future leaders. The voice of justice cries from the hearts of these young ones; the very humanitarian spirit within each of us prods us to do something to better the lot of these children. And, the most powerful voice of all is the voice of God crying out in the souls of us who have experienced His grace, "Suffer the little children to come unto me, and forbid them not."

A small percentage of the parents of the world do have a concern, and are doing the job God would have them do. Some churches are using their personnel and facilities from Sunday right through the weekdays to reach their children. There are those dedicated to work in ghetto areas, rural

Sunday-school work, and in Child Evangelism classes to claim the young ones for Christ. Also there are those who have gone to foreign lands to preach the Gospel, and to minister to the physical needs. For all of these we can and should say, "Praise God." But what a small percentage of the members of the body of Christ are represented in such work. There is an urgent need for a "Save the Children" drive in a spiritual sense. How we need to overhaul our whole program to accomplish the task.

Since 1956 the *Brethren Missionary Herald* has carried a monthly page from Brethren Foreign Missions dealing with children. The Missionary Helpers Club was organized and continues to function for the purpose of encouraging children to dedicate their lives, their time, their means to Christ for service to Him; literally to be Jesus' helpers. The idea back of the entire program is that we must begin at the very earliest age to reach and hold these young ones for our Lord.

"A call for loyal soldiers comes to one and all . . ." The message has already gone out from our Lord. The urgency is ever present—everywhere. But where are the recruits? This is not a superficial need; it is a need for dedication of parents before the child is born, for Christian workers to minister through the childhood and teen years, and then for that next generation of parents to repeat the process. We can see glorious things accomplished if we are willing to dedicate ourselves to the task. But our efforts must go beyond the dedication stage; it must involve sweat, tears, prayer and patience to persevere in the important task. Everyone can do something, somewhere to help reach the children for Christ. Will you do your part? ▼





One
Small
Step...
or is
it a
Giant
Leap?

*By
Phillip J.
Simmons,
pastor*

Photo by Lawrence W. Barkey

Last night as I stood in the foyer of our church, I watched a small son and a proud father. The child had just realized he was "standing all alone." The father, our youth leader and treasurer, was coaxing the little son to take his first unassisted steps. True, there had been many steps before, but those steps were assisted by father, or mother, or some admiring friend. The thought went through my mind that this was very characteristic of our church which had a week ago found courage to take the big and daring step into the realm of being self-supporting.

On January 1, 1970, this home-mission church of Kent, Washington, took one step—and stepped into the ranks of established churches which are self-supporting. It was a natural one which was well planned and carefully observed. We believe we sensed at the Brethren Home Missions headquarters that "something" of the same anticipation, anxiety, and concern that was so apparent in Houston at the time Neil Armstrong, from Apollo 11, made his first step onto the moon. In Kent, we observed something of the fear, caution, and reserve that was equally apparent as Neil Armstrong made that one small step—or was it a giant leap?

At Home Missions headquarters they watched the step of a congregation now ready for presentation to the Brotherhood. They watched and "let go" of the hand of this church knowing the church was still holding tightly to a Hand that would never falter or let loose.

This small step, or giant leap, took place on our sixth church birthday. On January 5, 1964, we gathered for our first Sunday service as an organized church. We were indeed delighted and encouraged that an audience of about

25 was present in the all-purpose room of a nearby school for Sunday school (four classes), and to hear Dr. L. L. Grubb preach the Word in the opening Sunday worship hour.

These have been years of miracles as could be attested by any congregation making a similar step. God has undertaken in a marvelous way. Miracles of grace have been many: each convert who has matured into a spiritual individual, each home that has been transformed by such conversions, each victory such as the one when we were able to start construction on a debt-free building site which had cost us \$11,500, and which is now worth double—or more. Other victories include the gigantic victory of being able to purchase with cash payment about \$5,000 worth of church furnishings during construction, including pews and pulpit furnishings for an auditorium seating 260 people. We consider it an even greater miracle that we were able to build a building of over 8,300 square feet usable space at slightly over \$6 per square foot and which is now valued at over \$100,000 by the insurance company with a present indebtedness of only \$51,130.

We are grateful for the fine relationship which continued between volunteer member labor crews; Lester Keyser, our superintendent of construction; Ivan Barlow, our building chairman; and the pastor.

It has been a joy to see eight of our young people enroll in Grace Schools; one of our charter membership families, the Edwin Johnsons, called and accepted for missionary service to the Central African Republic; and our local group committed to a missionary budget of over \$1,900 plus regular gifts to our various missions.

We are the first to admit that this

is only a first step—just one small step with an entire race ahead. It has not been made alone. We are indebted to many.

It was a real joy to have Pastor John Mayes, a member of both The Brethren Home Missions Council and the Northwest District Mission Board as our speaker for the "Going Self-Supporting Sunday" on our sixth birthday. The fine audience of local worshippers gathered for the morning services and were joined by friends and former worshippers for the 1 p.m. carry-in dinner. The 2:30 afternoon Sixth Birthday Service featured slides of the Holy Land and was completed around a birthday cake on which was inscribed the words: "Trust in the Lord—and He shall direct thy paths" and "Looking unto Jesus."

Our people voted to ask that the pastor express their sincere thanks to the Northwest District Board, The Brethren Home Missions Council, and to all of you across the Brotherhood who have contributed and prayed for us in our development period.

Brethren, I believe in home missions and I want to express my personal thanks for the fine support and encouragement I have received as a mission pastor from those who direct our home-missions program. It was thirty years ago, January 14, 1940, that this pastor became a home-mission pastor organizing the church at Fremont, Ohio. Six of the seven churches I have pastored were home-mission churches, and during the time I pastored the seventh I served as a Board Director of the Home Missions Council. Need I say that I am sold on home-mission work? I trust that we as a church may share in and pray for many newly established testimonies for our Lord until He returns.

The 1965 Kent meeting place



The congregation in front of the Kent church





Maintaining the House of God

By Ralph C. Hall, Professional Engineer

Proper maintenance of the church building is a very important but often neglected aspect of the program of the local church. Great diligence needs to be exercised to insure that the building facilities are well cared for, and not permitted to deteriorate because of poor maintenance.

Responsibility for Maintaining the House of God

The responsibility for proper maintenance of the building facilities rests upon the board of trustees. The chairman should schedule monthly meetings to consider and arrange for any necessary maintenance. The pastor should not be responsible for this aspect of the church's program except to act as the overseer of the local church by instructing the trustees as to their duties and seeing that they faithfully perform their work.

Regular Maintenance Which Must Be Performed

One very important consideration is the arrangement for adequate insurance protection. This protection should include fire and extended coverage insurance on the building and contents with the optional additional coverage sometimes referred to as multiple perils. Also personal injury liability coverage should be provided in case someone is accidentally injured on the church premises. This protection can be extended to cover injuries resulting from any church sponsored activity regardless of the location where the accident

occurred. Insurance coverage varies with different companies so the policy should be carefully reviewed to be sure what coverage is included.

In addition the trustees should keep a complete current inventory of all furnishings and equipment owned by the church setting a cash value for each item. Two copies of this list should be maintained; one readily available in the office file and the other kept in a safe deposit box. In case of any loss this list provides a basis for settlement of insurance claims.

Another important responsibility of the trustees is to arrange for adequate custodial services. Regular cleaning and dusting, collection of rubbish, replacement of burned-out bulbs, waxing of floors, lawn services, snow removal, and similar custodial services contribute greatly to making the house of God attractive and inviting. Carelessness in this area reflects adversely upon the church's testimony in the community.

Still another vital but greatly neglected responsibility of the trustees should be to make periodic safety inspections of the building. Special attention should be given to checking exit lights and exit door latches to make sure that nothing is stored in an exit way, that combustible items such as paper, paint solvents or gasoline, are *not* stored in a furnace room, under stairs, or in any exit way. Also each fire extinguisher should be checked to determine if its pressure is within the operating range or that each has been refilled on the proper schedule.

Periodic Maintenance Which Must Be Performed

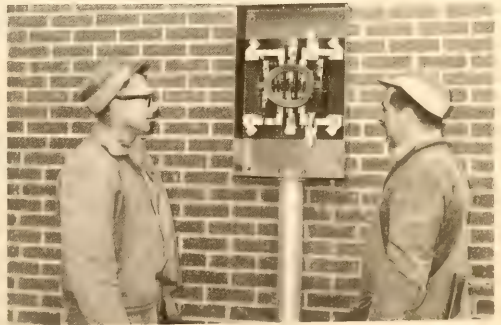
Occasionally the trustees should take a tour of the entire building and carefully inspect it for needed or anticipated repairs.

The exterior of the building should be inspected for leaking or clogged gutters, cracks in the walls that will allow water to seep in and damage the interior, and if any are found arrange for repairs. If the ground settles next to the building it should be filled to slope and drain storm water away from the building.

Any broken glass should be replaced and unlocked windows repaired to discourage vandalism. If painted areas show weathering they should be repainted. Asphalt parking areas should be periodically sealed with an emulsion sealer to protect them from deterioration.

The interior likewise should be kept well painted, plumbing and electrical fixtures repaired, broken or worn floor coverings replaced, and broken furnishings repaired or replaced.

The building facilities are very important in the total outreach ministry of the church. How well they are maintained conveys to the community the church's attitude and concern. At attractive and well-maintained building is inviting; a poorly maintained one manifests carelessness and lack of concern. The church dare not neglect this area if it is to have an effective testimony and outreach ministry to the community. ▼





The Pharisee . . . But Then Again There Was Mr. P.

By Rev. John S. Neely

The other day I came face to face with a 20th century Pharisee—but then again, I met Mr. P.—both were Jewish men but how different they were.

The occasion was a Bar Mitzvah (when a Jewish boy reaches “maturity” and through this service becomes the “son of commandment”). We were twenty minutes early, and as we entered the “schule” (synagogue) we could see only one man, an elderly gentleman who was setting the books in order on the table in the foyer. He turned to us, with a smiling “gut Shabbos” (good Sabbath). As I picked up the prayer service book, he indicated in almost unintelligible English that we would not use that book and handed me the “Five Books of Moses” instead. He disappeared from view, reappearing with more books and with a tallis (prayer shawl) which he handed to me. Astonished, since I had never been asked to take a tallis before, I remonstrated that I was a Gentile. He told me to wear it. When in the “schule,” I did as the “schulers” did—I put on the prayer shawl!

After we had seated ourselves in the empty, quiet sanctuary, the silence was broken abruptly by an explosive conversation at the rear, finally punctuated by a sharp “ridiculous.” So, you see, church auditoriums are not the only places where some react to a problem in a loud, verbal manner—and, believe me, it sounds just as bad in a synagogue.

The slightly built man who had vehemently uttered “ridiculous,” I was to discover later, was a cantor of the synagogue. (It seemed to me that this little congregation had three cantors on this morning.) He had made his way to the front of the sanctuary, and then turned slowly around to discover two “strangers to the commonwealth of Israel” seated about midway back on the left aisle. Sally and I were the two strangers. As he came back with a deliberate walk of a man with authority, I had a feeling that something was going to happen. I arose to my feet and stuck out my hand, as it seemed I should welcome him since he was saying nothing and was not

smiling. This was “my” Pharisee. On occasions like this, I never hide that I am a Gentile or a minister since that might open up an opportunity for testimony. I did not hide the facts of this service. I also told him I was a guest at the Bar Mitzvah. Then his tongue was loosed! He knew the law of the tradition—he wanted to know why I, a Gentile, was wearing a tallis and that I had better check to see if I should wear one. Believe me, I had wondered that too, and I told him I was the “guardian of the law” that I had informed the “doorkeeper.” “Oh,” he said, “that man does not understand English.” Relieved, for I had been at ease wearing the tallis, I returned to the custodian of the prayer shawl. However, I have thought since how much more I liked the little “prayer-book-hander-outer” than the pompous Pharisaical-like man. For several brief, strained moments I reappraised my reason for being in Jewish evangelism.

Praise the Lord, about the time I returned to my seat, Mr. P. came along

to reestablish me in Jewish missions! He was another little old man, very warmhearted, very sincere, but also very lonesome. Have you ever met a lonely old Jewish man? When you have, if you are constituted like the Neelys, your heart will seem to be drawn out of your body in love for that person. He told us as he stood there that no one bothered with him—week after week he sat in the seat in front of the one I was occupying, and no one sat with him or paid any attention to him. Later we were to see his wrinkled face become further creased as it broke into a pleased smile when a Jewish family sat down beside him.

Mr. P. turned away, placed his tallis over his head, as a woman does a shawl, and offered his prayer. Undoubtedly, though I did not see him do it, when he had finished this ritual, he had kissed the corner of the tallis. (I was to later observe men touching the Torah scroll covering with the edge of the prayer shawl, and then lift it to their lips when the sacred writings were carried around the auditorium.)

Mr. P. turned back to us, and since he knew I was a minister, immediately

began sowing, very kindly, in the field of theology. It was now I was to stand, in a way, but in a very small way, where Paul once stood—I was to bear my first testimony to my Lord in a synagogue. However, gone would be the stoning, the persecution—oh, a little embarrassment in the tallis incident, but no plots hatched to do us any harm. This was Mr. P.'s line of argument as he tried to sow some seed for Judaism. "Since Jesus was a Jew, and men in the Bible were Jews"—then he stopped, giving me credit for a little intelligence to understand the suggestion in his statement which was, "Why, if you owe so much to Jewish men, does the 'Christian' persecute?" Another, "Jesus was a Jew and He observed the Jewish Sabbath"—the implied question here was, "Why does the Church observe Sunday?" Still another was, "We Jews have no missionaries between God and Gentiles," and, "There is only one God and heaven is big enough for us all"—the implication here was, "Why do you Christians proselyte?" Mr. P. had this strange way of putting his statements in an incomplete way, but it was not too hard to arrive at the point to

which he was driving. He would stop also at times when he gave an incomplete thought to put on the brakes by saying, "But we will not discuss that here." However, when he got to the sh'ma of Deuteronomy 6:4 and the meaning of the Hebrew word "echod" found there, which he said meant an absolute unity of one, instead of the true meaning which is a composite unity (but this is the subject for another article), I really wasn't stopped as I gave him the explanation. He then moved away and took his seat, to turn once or twice during the service to see if I was taken care of properly. He even asked at one time if I was going to read the Torah with the men of the congregation—think of that, and this Neely (!!!) person with ancestors from the "old sod" and not having Aaron or Levi as my forefathers. He was a kind little old man, this Mr. P.

Oh, yes, we have a few Pharisees we meet in the work, but we have also the many Mr. P.'s and others like the little prayer-book-hander-outers to warm our hearts as we reach out in love with the message of Messiah Jesus to our Jewish friends as your missionaries in the Fairfax District. ▼

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Six Months Without a Pulpit

By Rev. Herman H. Hein, Jr.

Pastor, Kenai Grace Brethren Church

During the sixteen years of my ministry, the thought has often come to mind, "What is it like to be without a church, or a regular pulpit ministry?" There had been many men during these years who had dropped out of the ministry. How did they feel when they were not filling that calling? Well, I found out. From the time of the last message at Kokomo, Indiana, to the first message in the Kenai (Alaska) Grace Brethren Church, it was exactly six months.

Every Sunday morning during those six months there was an empty feeling because we could not go to our church to preach the blessed Gospel of Jesus Christ. We attended other churches every Sunday, and received many blessings from the Word, but the biggest blessing of all was missing. It was really an empty period of time. We enjoyed witnessing to others, but it isn't the same as *preaching* the Word. It was a lost feeling indeed—but praise the Lord, the six months of emptiness is passed.

I have a pulpit again! It is only a small homemade lectern, made during substitute teaching in a high school manual training class, but what a blessing to preach that first message after all that time of being without a pulpit. Although it was in a public library, and only 15 people present, there was no greater joy in all the world. Thirteen of the fifteen came back for evening worship also. We really made that old library ring with the praises of God, in singing and in word. The presence of the Lord was abundantly manifested that first day.

Here is how that first Sunday of the Grace Brethren Church of Kenai came about. After waiting, and preparing for thirteen years from the original call of God to begin this work, we

look back and see how the hand of the Lord was working to bring it to pass. Let's go back to six months ago when we enjoyed our last Sunday with the people of Kokomo. They sent us forth with thirty-five almost-new songbooks, two lovely offering plates, a new guest register, their blessings, and their support. The Brethren Home Missions Council sent out a Minute-Man Appeal to pay our expenses to get us here (we were already on the way by faith at the time). We had a very lovely trip with little trouble.

On arriving in Anchorage, I was employed part time as the sales and service representative for the Alaska Scale Company (about three days work a month is involved). On arriving in Kenai, I was sponsored by a local businessman into selling Amway Products. He supplies all my needs in this business. In September I was hired as a substitute teacher in the Kenai High School and Soldotna Junior High. These three jobs, along with what my wife can earn at a part-time job with Sears Roebuck mail-order house, and the very much appreciated help of \$100 a month from Brethren Home Missions to help on our lodging, we have been able to make our livelihood. God is our chief helper and He will keep things moving.

A Bible-study class was started in our apartment with little success. It was apparent we had to have a public meeting place. How could this be with no teachers, no pianist, and no people! Then the Lord began to work more outwardly. There was a great need for school teachers—so Beverly Welborn, our daughter, was promised a job teaching. It didn't take long for Beverly and Jim, her husband, to pack and get started on their way to Alaska. I found Jim a job in electronics before he arrived, and now both are employed. Then the Lord provided a job for

Terry Appleby in the furnace business, and he and his family arrived on December 20.

In the meantime, while Applebys were in Anchorage training, we met on December 13 and organized the Grace Brethren Church, with plans to start the first Sunday of the New Year, but there was no place to meet. Then the new Baptist work meeting in the library moved out on December 20, leaving it open for us. We had no musical instrument, so I sent the word to the Council. They got busy and an electric portable organ arrived on January 2. Dean Risser had moved into a new location and didn't need the one they had. A sign painter did a fine job of preparing a sign for us and delivered it on January 3. So January 4, 1970, arrived along with 14 people for Sunday school, 15 people for morning worship, and 13 more back for evening worship. Our new contacts included a family of four; one elderly woman who was directed to us by Raymond (Bud) Thompson of Winona Lake (she came, bringing the letter with her); and two others from the community. So that is how the Lord started the Grace Brethren Church of Kenai, Alaska. Praise His Name! The six months of emptiness is over. The months ahead are months of challenge.

Kenai is a city with a population of almost 8,000 scattered over an area about eight miles long and two miles wide at places. Many of these people have not started to church since they moved here. Others are still searching for a church home. We found only one former Brethren man in the whole city and he is coming. It is not going to be an easy job, but then it is never easy when we are working for the Lord, but it will be a blessed job. God has shown us that His mighty hand is in the work. "If God be for us, who can be against us?" ▼

Church News

GRANDVIEW, WASH. A consistent growth from 78 in August to 118 in January has been a source of blessing for the members of the First Brethren Church. A record attendance was also established in Sunday school Jan. 25 with 137 present. Of that number, 33 were visitors, and 16 were in services for the first time. That same day there were two first-time decisions, and five rededications of life. Two Bible classes have been started by the pastor, and there have been three decisions in three weeks. New pews were installed in the auditorium Jan. 15, and the full cost was covered by the people in three months. A 10-foot high oak cross was made by the pastor and hung in the baptistry. The goal of the Sunday school is to double by the end of 1970. William L. Shelby, pastor.

SAN BERNARDINO, CALIF. Pastor James McClellan of the Grace Brethren Church received a unanimous call for his fifth year of service with a 10 percent increase in salary.

PHOENIX, ARIZ. A total of 40 decisions were recorded in recent meetings with Rev. Allen Herr at the Grace Brethren Church. The Sunday school is packed this year with an enrollment of 492, causing a waiting list in several classes. Mr. and Mrs. Bill Olson celebrated their 50th wedding anniversary in December. The church honored them with a gift and cake. Joe K. Coppinger, pastor.

PHILADELPHIA, PA. Steve and Barbara Musto sang a special Christmas concert at the First Brethren Church Dec. 21. Mr. Musto is a baritone soloist currently working with Billy Graham Crusades. Rev. O. E. Phillips, president and superintendent of the Hebrew Christian Fellowship, was the special speaker for both services Dec. 28. Vernon J. Harris, pastor.

FORT MYERS, FLA. An average morning worship service attendance of 200 has been recorded by the Grace Brethren Bible Church for the past several weeks. Work is now in progress that will provide more rooms for the Sunday school. The congregation voted unanimously to pay off the remaining debt on the church property. Bernard Schneider and Kenneth Carr, pastors.

DAYTON, OHIO. Rev. Forrest Jackson has been called to begin his 8th year as pastor of the First Brethren Church. Rev. Horace Mohler was also called by the congregation to serve for another year in the ministry of associate pastor.

MAITLAND, FLA. The Florida District Conference will be held at the Grace Brethren Church here on Mar. 19-21. You may wish to add this date on the inside back cover of your *Annual*.

DALLAS CENTER, IOWA. The pastor's messages for the next several months at the Grace Brethren Church will be based on the Book of Acts in the morning worship hour, and on the Minor Prophets in the evening service. An added feature is a "throw-back" time after the evening service allowing for questions and comments. The evening messages will be limited to 15 minutes. Impossible? "Well, almost, but we'll try," says Pastor James B. Marshall.

YORK, PA. There were 42 decisions during the week of meetings with Rev. Allen Herr Oct. 12-19. Four of these were decisions for salvation. The Vicksburg Quartet from Hollidaysburg, Pa., presented a program of gospel music Sunday evening, Oct. 5. Kenneth Wilt, pastor.

KENAI, ALASKA. The first services of the Kenai Grace Brethren Church were held Jan. 4 with 14 in attendance at Sunday school. The need for an organ has been supplied by The Brethren Home Missions Council which sent the one used to begin the Pittsburgh, Pa., work. The great need now is for about 20 more chairs. There are only about 30 chairs at the library where the church meets, and these must be shuffled back and forth from Sunday-school classes to the worship service.

FORT WAYNE, IND. Men and Boy's Sunday was observed at the First Brethren Church Feb. 1, with the laymen in charge of the morning service, and the Christian Service Brigade in charge of the evening service. Lt. Ed Jackson of the Ohio State Patrol was the principal speaker for both services. M. L. Myers, pastor.

LONG BEACH, CALIF. A former Roman Catholic priest, Rev. John Zanon, was the guest speaker for a family night dinner at the Community Grace Brethren Church of Long Beach Jan. 9. Mr. Zanon represents Christ's Mission near New York City, which specializes in reaching and ministering to priests and nuns in the name of Christ. Ralph J. Colburn, pastor.

SPOKANE, WASH. The dedication of the new building of the Opportunity Grace Brethren Church will be held Feb. 15, with an ordination service to take place at the same time. Donald G. Farnet, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Myerstown, Pa.	Mar. 1-6	Luke Kauffman	Allen Herr
Akron, Ohio	Mar. 1-6	John Burke	Nathan Meyer
Hagerstown, Md. (Calvary)	Mar. 1-8	A. Harold Arrington	Dean Fetterhoff
Washington, Pa.	Mar. 8-18	Shimer Darr	Allen Herr
Hatboro, Pa.	Mar. 15-22	William Steffler	Dean Fetterhoff

DAYTONA BEACH, FLA. Six in Sunday school and fourteen in the morning worship service is the attendance report for the services of Jan. 11 at the Community Brethren Church. Herman W. Koontz, pastor.

CHANGES. The address of the new church secretary of the Coolville, Ohio, Grace Brethren Church is Mrs. Garner Bond, P.O. Box 2, Frost, Ohio 45731. In the Jan. 10 *Herald*, Rev. Donald G. Farner was listed as the new pastor of the Vernon Brethren Church, Telford, Tenn. This should have been Rev. Donald W. Farner. The new address of Rev. and Mrs. Henry Dalke is 4402 Mt. Henry Ave., San Diego, Calif. 92117. The new church secretary for the Denver (Colo.) Grace Brethren Church is Miss Connie Cupp, 3009 W. Layton Ave., Englewood, Colo. 80110. Rev. and Mrs. J. Keith Altig have moved to 7621 S. Duchess St., Whittier, Calif. 90606. Until further notice, all communications for The Brethren Church of Huber Heights, Dayton, Ohio, should be addressed to Mrs. Norma Bonham, 216 N. Main St., New Carlisle, Ohio 45344. Please change your *Annual*.

ROWLAND HEIGHTS, CALIF. There were 12 new members recently added to the membership roll of the Hillside Brethren Church. The high in attendance for the morning worship is 63 in a service with Rev. Martin Garber, missionary to Africa. An evening service high of 49 was set in a service with Jim Bergthold, Haven of Rest first tenor soloist. Our missionary conference will be held Mar. 7-15 in co-operation with five other Brethren churches. Harold Painter, pastor.

VANDALIA, OHIO. A "Gift for the King" promotion sponsored by the financial committee of the Grace Brethren Church totaled \$951.41. This was slightly short of the \$1,000 goal that had been set. The money was put in the Brethren Investment Foundation until the proposed educational unit is started. Everett N. Caes, pastor.

JOHNSTOWN, PA. Mr. Tom Drake, a member of the Word of Life staff, was the special youth speaker at the Riverside Brethren Church Jan. 25. His message in the evening service kicked-off youth week activities in the church. H. Don Rough, pastor.



DAYTON, OHIO. Dedication services were held for the new sanctuary of the North Riverdale Brethren Church Jan. 18, with Dr. Warren Wiersbe, pastor of the Calvary Baptist Church, Covington, Ky., as featured speaker. Others participating in the service were: Rev. Morse M. Hoover; Mr. Harry Deaton, chairman of the building council; and the Grace College Brass Choir under the direction of Prof. Gerald Franks. The renovation included the entire sanctuary and vestibule area, involving relocation of the baptistry, enlargement and extension of the platform, new ceiling, re-design of the architectural motif, new lighting, carpeting, and furniture. Preliminary provision has been made for future air-conditioning as well. Jesse B. Deloe, pastor.

MARTINSBURG, PA. Mr. and Mrs. Walter Bassler, members of the First Brethren Church, observed their 50th wedding anniversary Dec. 27.

TEMPLE CITY, CALIF. Sixteen decisions were recorded in a week of meetings with Rev. Allen Herr Jan. 4-11. Rev. Edward Clark, pastor, sends the following personal testimony: "Evangelist Herr has a real, vital, Christ-centered message, and a genuine love for the souls of the lost, and the dedication of those who are redeemed. Our prayers and love go with Allen, knowing that the Lord will bless his ministry as he continues in the Lord's work."

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Connie Martin and Paul Pryor, Oct. 4, Grace Brethren Church, Hagerstown, Md.

Judith Ann Keplinger and Charles W. Fager, III, Dec. 20, Grace Brethren Church, Hagerstown, Md.

Constance June McCourt and Beryl Eugene Riley, Dec. 25, First Brethren Church, Grafton, W. Va.

Bonnie Johnston and Dennis Troyer, Dec. 27, Leamersville Grace Brethren Church, Duncansville, Pa.

Virginia Stauffer and Jerry Smith, Jan. 7, Riverside Brethren Church, Johnstown, Pa.

Irene Pomeroy and Jack Vevenka, Jan. 17, West Homer Brethren Church, Homerville, Ohio.

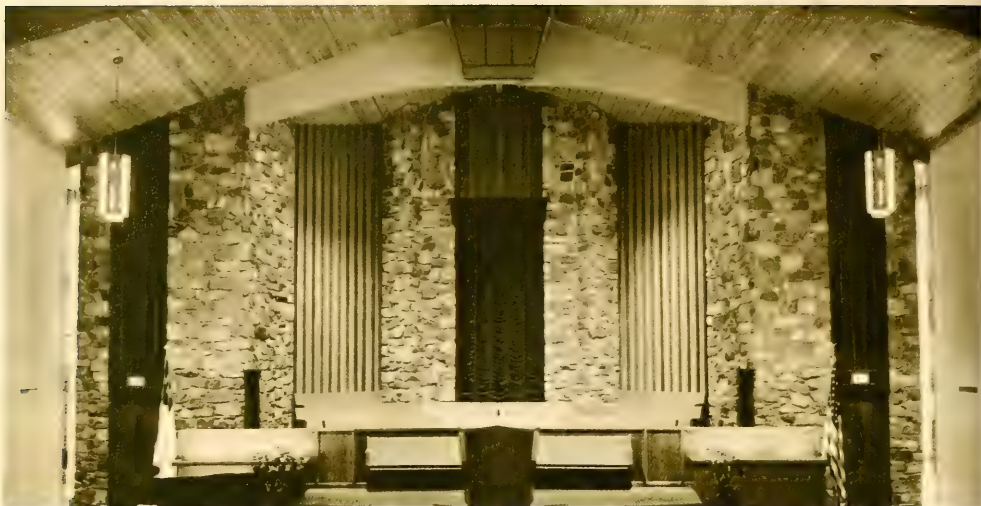
In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

DARBY, Louis L., 77, departed for his heavenly reward on Jan. 9. Mr. Darby had been a faithful member of the First Brethren Church, Dayton, Ohio, for many years. Forrest Jackson, officiated.

SHIRLEY, Mary, 70, a member of the First Brethren Church, Kittanning, Pa., for nearly 48 years, passed away Jan. 10. W. Wayne Baker, pastor.

SMITH, Bretta, 71, a member of the First Brethren Church, Martinsburg, Pa., went to be with the Lord Jan. 6. William H. Snell, pastor.



View of the nave of the Winona Lake Brethren Church (Photos by Terry Klondaris)

Winona Lake Brethren Dedicate New Building

Exterior view of the new church with the educational unit at left



After 27 years . . . a church building of their own!

The Winona Lake Brethren Church, Winona Lake, Indiana, meeting in rented quarters all this time, observed a particularly joyous day on Jan. 25 when their beautiful new building was dedicated.

Dedication day morning worship service featured the first pastor of the church, Dr. Homer A. Kent, Sr., as speaker. At 2:30 p.m. the formal dedication service was held, which included an organ recital by Prof. William Schaffer, former professor at Grace College and now head of the music department at Miami Bible College, Miami, Florida. All former pastors of the church were present for the dedication service except Dr. Herman Koontz, who brought greetings to the congregation by means of a slide-tape presentation. Former pastor Rev. Richard DeArmey was the dedication service speaker. An open house and reception followed the afternoon service.

A dedication musical was presented at the evening service, with musical groups participating and Prof. Schaffer playing the Rodgers Organ, custom-

(Continued on page 17)



Some Things To Come

By Ruth Snyder

Missionary in Africa

Everyone has laughed about the people who are so heavenly minded that they are no earthly good. In fact we have laughed so long and so often, that we have laughed heaven out of a hearing. And even worse, we are so busy being good and doing good that we think very little about heaven. How odd! In this day of so-called spiritual experiences, escapes from reality, which are induced by the use of psychedelic or hallucinogenic drugs, God's people speak rarely of heaven. An early astronaut could describe his emotions upon seeing the uncontaminated

(Continued on page 16)

"The eternal exposition will make Expo '67 look

colors on the rim of this world as a "spiritual experience." Yet, we no longer talk of heaven. We who should be anticipating the pure colors of the rainbow around the throne.

All of us can truly say with the poet:

"At my back I always hear

Time's winged chariot hurrying near."

It's time to think about heaven before that winged chariot hurries past us.

What are your thoughts about heaven? Do you think of being in heaven as leading a life outside space, without history, with nothing of the sweet delights of a cozy family scene, or the thrill of seeing a majestic mountain, or hearing the haunting strains of music? Or do you think of heaven as a "state" and not a place? For myself, I cannot imagine heaven only as a state. How could I be in a state and not a place? I do not think we shall share omnipresence with God. If I am, but I am not in a place, then I must be every place. But we cannot go round and round on this.

On another "round" I have been fascinated with the subject of light. God is light. He is that uncreated light which is unlike the light of the first day of creation when God said: "Let there be light." Neither is that light which God placed in the firmament on the fourth day of creation. If I knew enough about light that I could remind you of how it takes color and form, how it makes night photography possible without being seen itself, how it cuts—then I might be able to reveal to you some of the wonders of the new creation. But the subject of light is too hard for me. So I want only to remind you of a few simple things to which we may look forward to in the city of God. True, the things we know about that city are few. John the Revelator saw that city only from the distance of a great and high mountain. But there is enough in the written Word of God to excite our longings for the Father's house.

In the first place, everyone of us longs to be recognized in a completely satisfying friendship. None of us has experienced that perfect love of our desires. Misunderstandings, incompetence, selfishness, all hinder that deep relationship which is exclusively ours,

yet—amazing paradox—teaches us an all inclusive love. Such a friendship will someday be ours. "... To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17). Yes, we shall have such a friendship with our Lord. Why did He make so many of us, and make us so different if He intended only one result from His creation? Truly, He intended that each of us should be exclusively His, and He will give each of us a pet name that He alone knows and we alone recognize. Could it be that this completely satisfying relationship is one of the reasons why in the resurrection they neither marry nor are given in marriage? And here there may be a hint of how we can be happy in heaven although some we now love are not there.

This exclusive relationship with the Lord does not make us unmindful of others of His children. Rather, complete satisfaction will enable us to sing in perfect harmony with the great choir of heaven. It is our unrest, our uneasiness in the turbulent world which causes us to be out of tune with God's universe. When our hearts are fully satisfied, and our security fully assured, then, and not until then, can we live in perfect peace with each other. Then the fairy stories will come true and we shall understand the language of the birds. The whispers of the breezes in the treetops will be speaking to us. The roar of the cataracts will thrill us with meaning. The groaning of creation will be ended with all its moaning turned to music. Then our voices will be in tune, and we shall join the ten thousand times ten thousands and thousands of thousands singing: "Worthy is the Lamb that was slain."

Perfect love casts out fear.

It seems that this perfect love alone would be worth dying to experience. But there is more. Do you ever get weary of yourself? We get weary of others, but we can escape from them. From ourselves there is no escape. Perhaps if such an escape existed we would forget all about heaven since we really could "get away from it all." But this mean self with whom I con-

tinually live makes me long to abandon myself.

We read how the Lord Jesus emptied himself, and took upon Him the form of a servant, and obeyed God. We are told to let the same mind which was in Him be in us. How can I do it? I try in vain. One of the anticipated joys of heaven is to be emptied of myself. Another paradox! Being emptied of myself completely, I shall then be free to be myself. The music I now hear far in the hidden recesses of my being will then flow out in praise to the Maker of heaven and earth. The poetry now throbbing mutely in my heart will then speak out in perfect cadence telling of the eternal love that fashioned me, bought me, and gave me a name altogether my own.

And yet we are not done. Can you imagine heaven as static? Perhaps a static heaven sounds interesting during the "rush hour," but it is not the heaven of Scripture. The Revelation shows us (21:24) the nations of them which are saved *walking* in the light of God and the Lamb; the kings of the earth *bringing* their glory and honor into that bright city; a pure river of water of life *flowing out* of the throne; a tree *bearing* twelve kinds of fruit each month; and His servants shall *serve* Him, and they shall *go* from strength to strength (Ps. 84:7). The perfect bud, the perfect blossom, the perfect fruit, budding and blooming and bearing fruit forever. From perfection to perfection. Always in unwearying motion. Heaven is not static. There we shall no longer have idle hands, but hands that are busy with service for the Master.

There will be an exposition going on through all eternity. Expo '67 with all its brilliance will look tawdry. Just think, you and I will be on exhibit. To use the expression of a certain wit, even if we had the required number of boxtops, we still could not enter a beauty contest. We have to admit that today we do not look like kings and queens. We are lacking regal beauty. But through the ages to come we shall be sitting in heavenly places showing forth the exceeding riches of His grace in His kindness to us through Christ Jesus (Eph. 2:7).

awdy."

Even in this present sinful world we are displays of God's kindness. In spite of our sins and the limitations of the physical laws of this world, we are now a spectacle to men and angels. When we shall dwell in perfect love, uninhibited by fear, the Lord will have a field without hazards where He at last can do all that His kindness wants to do. It is thrilling and sobering to remember that God has selected us not only to receive His kindness but to display His kindness throughout eternity.

If today we are spectacles to men and angels, who will view the eternal exhibit? Perhaps far better races than ours will be amazed to see fallen man raised so high. Could it be that other races, dwellers in far distant worlds, perhaps on some now unknown planets, may view this amazing sight, and as Westcott expresses the thought, "thus be moved to faith and hope and to love, to thanksgiving and praise through which their destiny may be reached"?

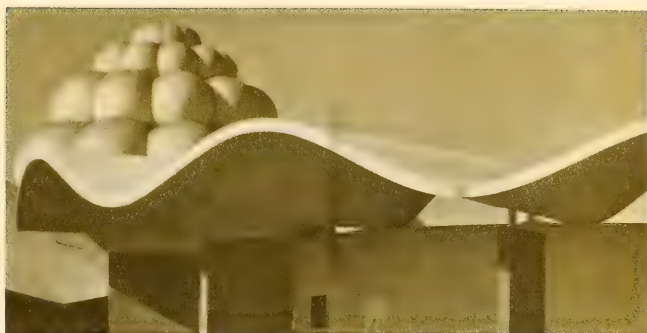
We cannot name the spectators, but we shall be the spectacle. And there we shall show forth the kindness of God through Christ Jesus. Can we say it soberly and reverently? "Coming soon -Expo Eternity."

Never can we know—even in eternity—all that awaits us. If we could know all, then eternity would be wasted. But today we will think about one more thing. We have talked about our experiences in eternity. Now what about God?

Do you sometimes feel that God is far off? That you cannot understand Him nor see wisdom to His ways? If God is making all things work together for good, then why do I get involved in things that displease Him? Why do the righteous suffer? Why do the ungodly prosper?

No one has yet answered these questions. God himself did not answer Job when he raised the same questions. God simply asked Job, "Where wast thou when I laid the foundations of the earth?" The Apostle Paul reminds us that "now we see through a glass, darkly." Isn't that the frustration of many Christians—we see but dimly? Look as we will many things are still riddles to us.

Someday we shall see the Lord face to face. The Lord whose ways are



often hidden and whose face we have never seen, will look on us, and we on Him. With the living creatures and the elders we will fall down before Him that sitteth on the throne, and worship Him that liveth forever and ever.

And when I see Him face to face, then shall I know even as I am known. At last I shall know God. He understands me now; He knows me. Someday, may it be soon, I shall know Him. No longer shall I see Him as in a dull mirror, but with a brightness that makes even reflection impossible. This will be the culmination of our experiences in heaven. The streets of gold, the gates of pearl, the many mansions are not the goal of God. But a redeemed people, fully aware of all His purposes, is the goal of our Lord.

When we see Him face to face, and know Him as He now knows us, then His will shall be accomplished. And

this will be the eternal satisfaction of our souls. Not that our pains are ended and our tears are dry, but that His will is done. This is the answer to our prayers—Thy will be done. And already there before His face those whom we loved, and for whom we prayed, are happily doing God's will.

Thus we see that the real joy of heaven will not be our exaltation, amazing as that will be. But the ultimate joy of heaven will be God's—for His will shall be done.

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another . . ." (Job. 19:25-27).

The Lamb is ALL the glory of Immanuel's Land. ▼

Winona Lake Brethren Church . . .

(Continued from page 14)

built in Portland, Oregon. A challenge by the pastor completed the day's activities, and God blessed in twelve decisions at the close of the service.

The new facilities, costing approximately \$525,000, were designed by the Brethren Architectural Service. Rev. Ralph C. Hall, P.E., and Mr. W. James McCleary, A.I.A., designed the very functional building which allows for future growth of the congregation. The entire main floor is fully carpeted, and all areas are air-conditioned for summer comfort.

An unusual feature of the church is the striking pylon in front of the sanctuary unit, which extends seventy feet into the air. At night, spotlights illuminate the pylon and cross at the top, achieving a very pleasing effect.

Seating capacity of the sanctuary is 700, with 500 on the main floor and 200 in the balcony area. The educational unit features three offices, lounge, a fellowship hall, kitchen and twenty classrooms, including those which can be partitioned off in the fellowship hall area by the use of Modernfold Doors.

The Winona Lake Brethren Church began worship services in the chapel of the Free Methodist Publishing House at Winona Lake. When the first building was erected on the Grace Campus, the church moved to these facilities and has used them for the past 19 years. From a charter membership of 53, the church has grown to a total of 314 members at present. Rev. Charles Ashman, the present pastor, has served the congregation for the past seven years.—Kenneth E. Herman ▼



God Doesn't Play Games

By Rev. Lud Golz

"It can't be done," I'm told. "You can't succeed in business and be a good Christian." I almost believed it, I heard it so often. But no more.

A close friend, Paul Olson, learned the hard way. Working with him helped me see how difficult it is to straighten out. But the rewards to him, and vicariously to me, are abundant.

As a man in his early twenties Paul became successful in business. He was happily married and had a nice home in suburbia, a flashy car and a pleasure boat. He was able to do almost anything he wanted. Then he entered a partnership with a man whose business principles were unscrupulous.

"I remember," he relates, "how my partner would suggest we try something which wasn't ethical. I'd hesitate, consider the immediate benefits to the business, then yield, rationalizing that it really wasn't that bad."

One thing led to another, however, until Paul fell into a cage of frustrating guilt and seemingly impossible circumstances. His schemes backfired and the business fell apart, leaving him with a debt of about \$30,000 hanging over his head. Looking over the ruins in despair he concluded bankruptcy was the only way of escape.

His lawyer drew up the papers. But the further the proceedings went the

more uncomfortable Paul became. He knew the Bible said, "Owe no man any thing." Yet it seemed too inflexible in his pressing circumstances.

The pangs of conviction were sent deeper when his wife put her trust in Jesus Christ. She was transformed into a radiant witness of new life.

I still remember him sitting across from me in my office trying to share the groping he was going through. He had a hard time explaining his situation. His dark rimmed glasses could not hide the longing look in his eyes. Yet he tried bargaining with God.

As we met again I watched him soberly go from his scheming ways to a partial surrender. From there he tried going most of the way with God. Finally, he came to the settled conclusion that it was *all* or *nothing*.

He saw a book in his brother's office one day entitled "Your God Is Too Small." The words kept probing at his mind until he finally said, "OK God, with your help I'll tackle my problem."

Immediately he canceled the bankruptcy proceedings. Next he went to his creditors, explained his situation, and asked them to be patient—he would pay them back as soon as he could. Understandably they were skeptical.

He went into the electrical contracting business again, only now for him-

self, but many snags hindered him. One by one they were resolved.

"I have come to appreciate the patience, understanding and love of God," he admits reflectively. And usually, with the sparkle of a tear in his eye, he is quick to add, "No matter where you're situated in life, when you come to God for help, He doesn't overwhelm you with all your wrongs at once. He looks at your motive and intent. I couldn't have faced all my problems at once. I'd have gone out of my mind. But since I surrendered my life to Jesus Christ, and trusted in Him, He has led me step by step. Every once in a while I'll become aware of someone I have wronged or am indebted to. With God's help I work out the problem. What a peace and joy I find in this life."

Soon after reentering business Paul acquired an employee. Business grew. In fact, he has done well enough to go abroad on two occasions to help missionaries by doing the electrical construction on a new school building—at his own expense.

"God doesn't play games with us," he concludes. "Living is a serious adventure. But it is exciting, especially to watch God work in our lives and circumstances. Since I've turned things over to God I've discovered that with Him all things are possible." ▼

The story of a businessman



A decade is over—one unlike any period in our history.

A prominent periodical remarked ten years ago: "The next ten years may be the most exciting in mankind's 100,000-year adventure on earth. At long last, we are about to begin the exploration of the mysterious universe that surrounds our planet. At the same time, we are faced with the choice of giving up organized tribal warfare or perhaps ending this long adventure by thermonuclear suicide. Ten years from now, life on earth may have been made intolerable by human stupidity—or it may have been transformed by human intelligence and ingenuity into something better than man has ever known."

Commenting on this prognostication of the sixties, the editor remarks: "Looking back ten years later, we can say for sure only that we began the exploration of space. But the problems of making life on our planet better, or even tolerable, are still with us, growing in giant steps with population and technology. That is why [this magazine] now more than ever before, must identify and clarify our problems, offer constructive solutions, celebrate our triumphs."

With these years past, any observant individual can now evaluate the worth of this comment. The past ten years have been exciting. The exploration of space is just begun. Tribal warfare has not been abandoned. The world considers thermonuclear suicide. Life in the most modern society ever is nearly intolerable.

Why? Partially, because of human stupidity. The hope that human intelligence and ingenuity can change the human environment, is also stupid—in fact, utterly preposterous. Man is too limited to comprehend the situation.

Soaring Sixties in Retrospect

By Dr. Herman A. Hoyt
President, Grace Schools

In this editorial, as well as most of the prevalent diagnoses, the basic factors producing the problems of mankind are not even touched upon; these are the moral and the spiritual. The explanation is to be found in the fact that man is not only morally and spiritually blind, but is willfully so (1 Cor. 2:14). He revels in spiritual blindness and bondage and calls it liberty. How could he identify and clarify the problems sufficiently to be able to attack them with intelligence and ingenuity?

Therefore, at the end of the sixties, men must admit that the problems are still with us, and if anything, they are far more acute and widespread than they were in the ten years preceding. Men will pour billions of dollars and gigantic energy into solving the problems, which in reality will net no more in the future than in the past. The reason for this is that men are attacking the *results* rather than the *causes*. They will be treating the effects of the disease rather than the cause, and the disease is allowed to spread, thus providing for the multiplication of its effects.

TAKE A LOOK AT THE PROBLEM-EFFECTS. A little reading in the prominent periodicals, or listening to nation-wide telecasts, confronts one with a formidable list. These problems are on a national and an international scale. They are racial, political, economic, technological. They include the pollution of the air and the water, the disintegrating urban centers of population, the overpopulation of the earth, the intensification of hunger, the increase of poverty, the escalation of crime, the campus revolts, the spread of violence, the ravages of war, the vain search for peace, emotional disturbance, mental breakdowns, moral

deterioration, thirst for power, increasing sensualism, drug addiction, galloping inflation, under-employment, changing symbols in language and communication, intolerable oppression, class and caste systems, centralization of authority, segregation and integration of schools and society, and in general—just the difficulty of living with one another.

In a nation-wide broadcast over the Columbia Broadcasting Network, three of the prominent newscasters of that system sought to evaluate the sixties. It was amazing to listen to these men. Their reactions can be catalogued under four words: incomprehensible, confused, gloomy, hopeless.

They were frank to admit that the vastness of the world and its problems were such that no human can quite comprehend the situation, and, therefore, to render any sort of evaluation that is credible and analytical is almost impossible.

They were frank to admit they were confused. Even though they had been viewing the problems of the world so they could report to the public, the situation was beyond their grasp and tremendously confused.

They were frank to admit that as they viewed the past ten years and the present situation, things looked gloomy. As far as they were able to see, there had not been any real solution to the problems of mankind. War did not seem to be receding. Peace did not seem any nearer. Racism did not seem to be any less.

They were frank to admit that viewing the situation as men, there did not seem to be any reason for hope. The world had tried everything from libertinism to conservatism in an effort to solve the problems of mankind, and without avail. While they preferred to

be optimistic, they had to admit that at the moment the scene gave reason only for pessimism.

IS THERE REALLY ANY HOPE FOR MEN? Yes, there is. It is found in a place where men are refusing to look, namely, the Bible. It comes from the source from which men have turned away, namely, God. It is found in a person the world has rejected, namely, the Christ. It is found in two events that men prefer to ignore: First, an event that is past, the crucifixion of Christ where penalty was paid for the sins of men. This event provides the grounds for changing the lives of men by regeneration of the Holy Spirit; then, the second coming of Christ, when by supernatural power the ills of the world will be corrected.

Hope lies in the introduction of God into the human and natural order, to supply the needed ingredients to accomplish what men are unable to accomplish. Being sinful by nature and by natural endowment limited, men are both morally and intellectually incapable of recognizing or being disposed to solve their own problems. It is at this point that God enters the picture and provides hope.

On the dark background of human failure and rebellion there is that bright promise of Christ's coming. This will mean judgment to the wicked and ginsaying of the earth, those who have rejected the gospel of Christ Jesus. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:2-3). ▼

In

Mod

This

Generation

By Arnold R. Kriegbaum

Dean of Students,
Grace College

A common characteristic of this mod generation is to "turn off" all that is traditional and to join the clan to overthrow "the establishment." That which sounds of any "status quo," or proclaims any absolutes, "turns off" the mod generation.

There has long been the "silent majority," but history confirms that only as individuals have been willing to stand alone for the absolutes of science and the truth revealed in God's Word, have they made an impact on the world.

Old Testament Examples

Adam feared to stand alone, and the curse of sin fell on the whole human race. Obedience to God's command has been out of fashion ever since Adam decided to change his robe of fadeless light and godly glory for the apron of faded leaves.

Noah stood alone. Facing blunt criticism and mockery, Noah built an ark out in the desert. Folk laughed. Folk jeered him. Folk called him an "old fool." The ridicule did not turn Noah aside from his task. Even though there was no sign of rain, Noah loaded the ark amid the laughs and jokes of the mod group of his day. Noah had no sooner gotten the last of his cargo on board and closed the door when the thunder and rain started—an entirely new phenomenon in nature that no earthly being had ever seen before. God was faithful in fulfilling His Word. Noah's neighbors laughed at his peculiarities, and they perished in their style.

Abraham stood alone (Gen. 18). The Sodomites smiled and joked at the simple shepherd, and they followed on in their way of sin, unwilling to listen to his warning. They considered him an old fogy, and a religious

schemer. Indeed, Abraham worshiped and prayed alone, while his neighbors followed after fashion. But God gave Abraham the fruit of his faith while his "leftist" friends fed the flames in death.

Elijah stood alone (1 Kings 18). Elijah was faithful to Jehovah, while the heathen chanted to Baal. Elijah was not popular, but he displayed his faith as he waited for God to send fire to consume the water-soaked wood on the altar. Not one man had the courage to stand with him.

Jeremiah stood alone. The people despised Jeremiah and his preaching. He stood alone. He wept alone. Not one other soul was sufficiently burdened to weep for the people.

New Testament Example

Paul stood alone. "No man stood with me, but all men forsook me" (II Tim. 4:16). With these words Paul described his first appearance before Nero. Paul's life was at stake for believing and teaching the Word of God which was contrary to the Roman world. Because of his love and stalwart commitment to the Lord Jesus Christ, Paul stood alone.

The Holy Scriptures are filled with the record of men who were willing to stand alone in positive power for Jesus Christ. Frequently, the man who stands alone is standing for a truth. To stand alone for a certain principle or truth, takes real grit, courage and conviction. The man who stands alone is usually misunderstood, criticized, laughed at, mocked, and made to suffer deeply. As the poet wrote, "Truth forever on the scaffold, wrong forever on the throne." A mob is dangerous, for a mob is usually wrong. Truth is unfashionable.

Reformation Period Examples

Martin Luther stood alone. In Germany during the fifteen hundreds, this man loudly decried the corruption and false teaching of his church. Luther exposed the errors of mysticism and tradition and sought to bring his church back to the doctrine of justification by faith. Luther contended for the basic doctrines of the Word of God, and he was cut off from communion by his church.

Huldreich Zwingli stood alone. During the Reformation, the name Zwingli was known throughout Switzerland. He attacked every earthly attempt to build up any ecclesiastical hierarchy that should dictate dogma to the people. He exalted the authority of the Bible above that of the church and sought to establish in his country the basic doctrine of the Christian faith.

Present-Day Examples

The church in the wilderness praised Abraham and persecuted Moses. The church of the Kings praised Moses and persecuted the prophets. The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints.

The mod generation applauds the courage and the fortitude of the leftist and the communists, but condemns as hypocritical and irrelevant those who would stand alone for the historic faith as revealed in the infallible Word of God.

In this new decade believers must be willing to stand alone and remember God's faithfulness to Paul: "Notwithstanding the Lord stood with me, and strengthened me; . . . and I was delivered out of the mouth of the lion. And . . . from every evil work . . ." (II Tim. 4:17-18). ▼

The New Biology

By Daniel
Wonderly

Biology Professor,
Grace College

What is the value of the "new biology" for a Christian? Perhaps we should first explain that there definitely is a new type of biology being taught in most colleges and universities, and in many high schools of the United States. The new biology does not reject the facts and principles of former courses in this discipline, but it has taken on a considerably different direction.

Fifty years ago, biology courses usually consisted mainly of (a) the identification and naming of many kinds of plants and animals, and (b) the learning of as many facts as possible concerning the structure and parts which made up those organisms. The *functions* of the plants and animals were greatly neglected, and a study of the supposed evolutionary relationships of the organisms often took the place of physiological studies. But with the end of World War II a rapid change in biological education began. Government-sponsored research during the war demonstrated many new facets of the intricate chemical activities which go on in living things. The old idea that protoplasm is little more than a mixture of water, proteins, and minerals was dispelled forever. Scientists were now discovering that every living cell—whether in plants, animals, or man—is a complex chemical factory. Each cell is too small to be seen without a microscope, but it nevertheless possesses at least a few thousands of kinds of chemicals, and carries on hundreds of chemical reactions each moment throughout its life.

Up to twenty years ago the amoeba was often referred to as a very "simple"

animal. But now practically all biologists recognize that there is no such thing as a simple animal or plant. Even if the organism possesses only one cell, it has most of the complex chemical activities which are found in a human cell—plus several additional ones, in most cases.

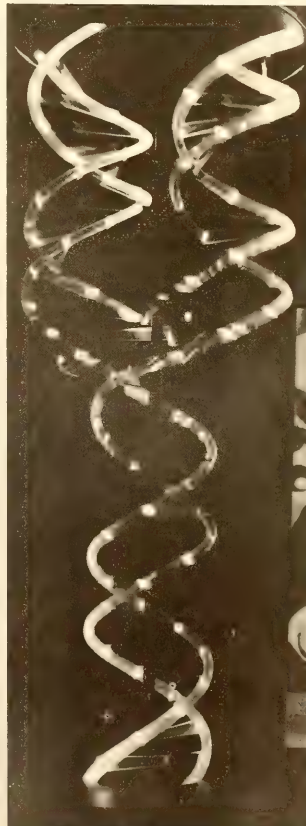
For the non-Christian these discoveries have been interesting and intriguing, but for the alert Christian they are the thrill of a lifetime. Biological science has now uncovered a vast quantity of evidence to support the Christian's claim that life is too complex to have just "happened" or "evolved!" Thus, it has turned out that the very scientists who many thought would discover more evidence against the Bible, have presented us with more evidences to *strengthen* our faith than we can even make use of. We, of course, regret that so many of those scientists continue to ignore the spiritual significance of what they have discovered.

When David the Psalmist considered God's works in relation to a living human being he exclaimed, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Ps. 139:6). But modern biological research has revealed the human body to be a thousand times more complex than any of the ancients knew. Approximately eleven hundred years after David's time the Greek anatomist Galen began to make some careful studies of the structure of the human body. The many facts which he and his successors learned about the intricate structure of the muscles, inner organs, and other parts of the body were astounding and exciting. However, all studies of anatomy have turned out to be rather elementary compared to what is now known about the chemical activities of the cells in man and other organisms.

As modern biologists and chemists have ferreted out the facts concerning what cells do in living organisms, they have also come to realize that a knowledge of cellular activity is of greatest importance in biological studies. So, this has become one of the most prominent parts of the usual courses in biology. Now we spend at least as much time in learning *how organisms live* and function as in naming and describing their structure and appearance.

Here at Grace College we have not completely converted our biology courses to the new chemical ("Molecular") approach, but we do include a sizable amount of this material in our teaching. We feel that a biologist should still spend a good amount of his time studying whole organisms and how they are constructed. But we are truly thankful to be able to make a major part of the course deal with the functions and activities of the living cells of which our bodies are largely composed. ▼

Model of a small segment of the Master Molecule, the long, complex, twisted, ladder-shaped molecule called deoxyribonucleic acid—DNA—which is carried within the chromosomes found within the body cells. Photo used by permission of Xerox Exhibit Center, Xerox Square, Rochester, N.Y.



M.I.K.E. (Mike Is Kenyan Emissary)

Would you like the recipe for roast hippopotamus? "Mike" Ondiege Diomakosembo Ombdye can give it to you. A student from Kenya, Africa, Mike acquired his nickname when friends found Ondiege too hard to pronounce.

Mike first came to North America in June, 1967, as a representative of Kenya at Expo '67. After a conference in New York Mike was given the opportunity to tour the U.S.

"I think America is the best of everything," he says. "American teenagers seem so free—and that's how I think it should be."

During his tour Mike stopped at Warsaw, Indiana, and was hosted by members of the Kiwanis Club.

"When I fell in love with Indiana University, the Kiwanians offered to sponsor me, but I was too late to be accepted there."

But members of the Warsaw Kiwanis proposed a solution: "Why not go to Grace College?"

As a result of this suggestion, Mike

enrolled for the 1969 fall semester at Grace.

Mike's life in Luo, on the shores of Lake Victoria, was not an easy one. "I have five brothers and four sisters," he relates, "and our hut is made of cow dung. But I like it; it's home. I will marry there and be buried there."

Mike's diet was somewhat different, too, varying from birds to zebras. "Hippopotamus is my favorite," he disclosed.

Every Thursday a member of Mike's clan goes on a hunt and later shares his catch with the rest of the family. "We use spears and bows," Mike tells. "It's a crime to have a gun in Kenya."

In addition to meat, the natives of Kenya also eat "ugali," a national food similar to American bread.

"We are farmers, too," Mike adds. "We have cows and each man meets his own needs with his tools. But we need machinery. With machinery Africa could feed the world."

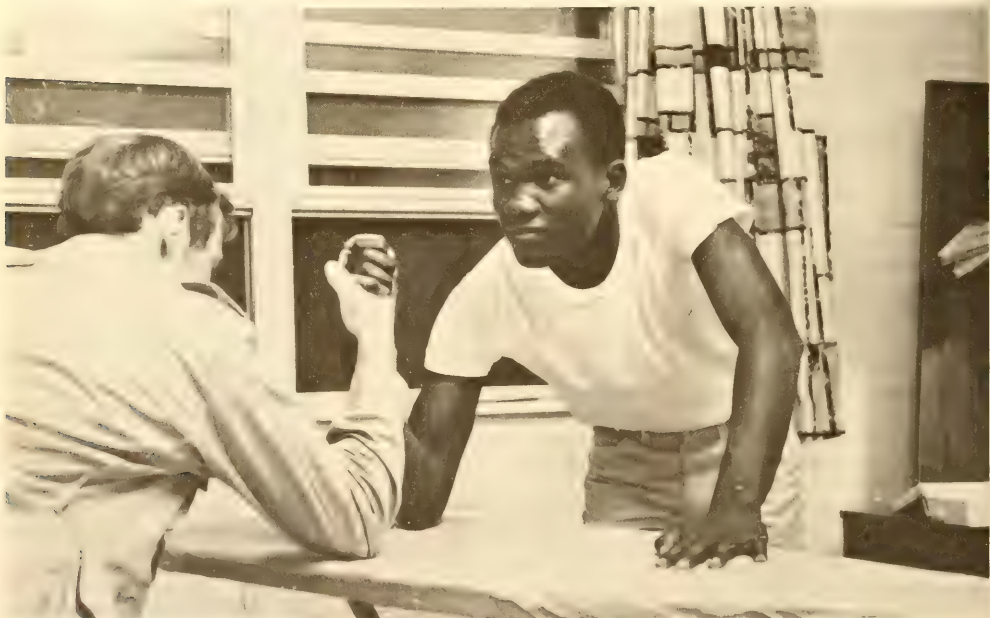
Education was difficult for Mike to obtain. The nearest school was ten

miles away, and at seven Mike was too young to travel alone through the brush. "My first school was under a tree. An old man taught me how to read and to write in the dust with my finger. After three years I was good enough to go to the school. By then I could resist the hunger; for we would leave very early in the morning and would not eat again until we returned."

Mike, whose father was active in tribal politics and whose brother-in-law was next in line for the presidency before his assassination, is very outspoken on the black youth movement toward Afro-Americanism. "They are Americans. The fact that they are black does not make them African."

After graduation Mike plans to return to Africa to work with his country's affairs. When asked how he intends to help his country, Mike replied, "Through agriculture, I think. I am a farmer." ▼

—By Becky Roller, freshman at Grace College. The article was published in the *Sounding Board*.



Mike (at right) arm wrestles with a classmate.

Everywhere Is Lancer Territory

The eleven-member Grace College basketball team with Coach Chet Kammerer; Roland Fletcher, Assistant Coach; and Lloyd Woolman, Athletic Director; left Chicago and twelve inches of snow on December 27, arrived by plane in San Diego three and one-half hours later in 60 degree weather to begin eleven busy but fruitful days in the "Land of Sunshine."

Three reasons were given by the Athletic Department for the annual Christmas vacation trip. It provides the players with an opportunity to keep in practice; shows to those supporting Grace College an example of the quality of the athletic program and of the students; and of greatest importance, it affords the team members an opportunity to testify as to what the Lord Jesus Christ means to them.

The team stayed at the San Diego Naval Training Center from December 27 to 31. Two services at the Grace Brethren Church of San Diego were

the first of fifteen similar services conducted by the players and coaches while in California.

Half of the team conducted a service at the chapel of the Naval Training Center while the other team members gave their testimonies in word and song at the Maplevue Baptist Church of Lakeside with Rev. Jack Lockhart, pastor. This was followed with a Baptist youth rally with nine churches represented.

The Lancers defeated the Naval Training Center team, the Bluejackets, 120-87 before an enthusiastic crowd of San Diego fans.

A new record was set by the team at the Norwalk Brethren Church, with Rev. W. Stanley Jensen, pastor, where they conducted a "four-hour" watch night service from 8:00 p.m. until midnight, "praying in the new year" with that group of believers.

The Lancers maintained their 1969 unbeaten record on January 3, by de-

feating Southern California College 80-70 for the eleventh straight win.

On Sunday, January 4, the team shared in services at the Community Brethren Church of Whittier with Rev. Ward A. Miller, pastor, and at the First Brethren Church of Long Beach with Rev. David L. Hocking, pastor.

At La Mirada the Lancers chalked up their twelfth straight victory defeating the strong Biola College team 88 to 73. Ted Franchino, a cheer leader at Grace back in the late 50's, was on hand to lead the Lancer fans.

On their final day of the tour the team participated in assemblies at the Long Beach Brethren High School and the Whittier Christian High School.

It was the Los Angeles Baptist College which handed the Grace Quintet their first defeat of the season in an 85-82 victory.

Two questions were asked of the players about the trip. What sights did they enjoy most? Disneyland, Sea World, and the trip to Mexico rated tops. What was the greatest spiritual blessing? This came from the California Christians who opened their hearts as well as their homes and showed what Christian love is really like.

After playing the last game, the team left the 72 degree California weather, arriving a few hours later at the Chicago airport in a 20 below zero temperature.

Grace Schools enthusiastic fans were on hand to welcome the team home to a victory dinner in view of their 12 to 1 record at that time. ▼



Ron Clase (left), leading Grace scorer against Goshen, chalked up 22 points to help crush the Maple Leafs.

"Get two! Get two!" cries Rev. Leslie Moore (below), as he cheers the Grace Lancers on to a walloping 102-67 victory over their arch-rival, Maple Leafs of Goshen College at Goshen, January 10. Moore, an ardent Lancer fan, is supervisor of Grace residence halls.



Western Tour Schedule

Jerry Franks
&
Grace College Brass Choir
(March 19-April 6, 1970)



March

- Thursday, 19-9:00 p.m. — Arrive at Portland, Oregon. By bus to Sunnyside, Washington.
- Friday, 20-a.m. — Concert at the Sunnyside High School (tentative)
- Friday, 20-7:00 p.m. — Concert at the First Brethren Church of Sunnyside, Rev. John Mayes, pastor (all churches of the Northwest District invited).
- Saturday, 21-2:00 p.m. — Flight from Portland to Los Angeles
- Saturday, 21-8:00 p.m. — Biola College—all area junior colleges invited for a band clinic (tentative)
- Sunday, 22-a.m. — Open
- Sunday, 22-3:00 p.m. — Biola College, Sunday afternoon concert
- Sunday, 22-7:00 p.m. — Community Brethren Church of Whittier
- Wednesday, 25-7:00 p.m. — North Long Beach Brethren Church for area-wide youth rally, appearing with the New Tide Singers from Stockton
- Sunday, 29-a.m. — Norwalk Brethren Church Easter service
- Sunday, 29-7:00 p.m. — Westminster Brethren Church
- Monday, 30-9:30 a.m. — Biola College chapel
- Monday, 30-p.m. — Brethren Missionary Herald banquet at the North Long Beach Brethren Church
- Tuesday, 31-afternoon — Norwalk Brethren Christian School chapel and music workshop

April

- Wednesday, 1-7:00 p.m. — Los Altos Brethren Church
- Thursday, 2-afternoon — Joint meeting of the Kiwanis and Rotary clubs of Bellflower
- Friday, 3-all day — Simi Public Schools climaxed with a Simi Valley-wide concert in the Simi High School auditorium
- Sunday, 5-a.m. — Open
- Sunday, 5-7:00 p.m. — First Brethren Church of Long Beach
- Monday, 6 — Return to Winona

For further information contact:

Northwest—Rev. John W. Mayes, First Brethren Church, 719 Franklin Avenue, Sunnyside, Washington 98944

Southern California—Rev. W. Stanley Jensen, Norwalk Brethren Church, 11005 Foster Road, Norwalk, California 90650

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Meet the Faculty!

Back row: Dean Arnold Kriegbaum, Dr. Jesse Humbert, Dr. Norman Up-house, Mr. Ray Davis, Dr. E. William Male, Mr. Daniel E. Wonderly, Mr. John Stoll, Mr. David R. Dilling.

Third row: Dr. Benjamin Hamilton, Dr. James Boyer, Dr. Gilbert Weaver, Mr. Donald Garlock, Mr. Vilas E. Deane, Mr. Glen Kammerer.

Second row: Mrs. Roland (Verna) Felts, Mrs. Charles (Paulette) Sauders, Mr. J. Paul Dowdy, Mr. Alva Steffler, Mr. Roland Fletcher, Mr. Donald Ogden, Mr. Lloyd Woolman.

Front row: Miss Ann Teel, Mrs. Florent (Dorothy) Toirac, Mrs. Richard (Yvonne) Messner, Mrs. Benjamin (Mabel) Hamilton, Mr. Ronald Henry, Dr. Charles Henry, Mr. R. Wayne Snider.

Additional full-time college faculty members not present when picture was taken: Dr. John J. Davis, Mr. Roland W. Felts, Mr. P. Fredrick Fogle, Mr. Gerald R. Franks, Mr. Robert Ibach, Jr., Mrs. Norma (Miriam) Uphouse.



Grace College faculty on the steps of the new library-learning center.

BRETHREN MISSIONARY

HERALD

March 7, 1970

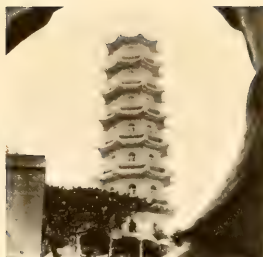
Volume 10, Number 1

INDIAN LAKE, INDIANA



**Is the Battle
Over for
Missions?**

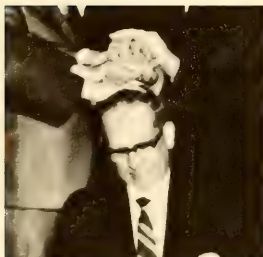
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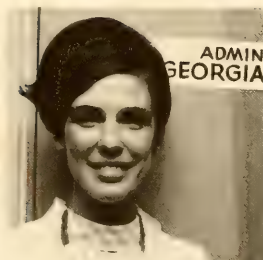
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March 7, 1970
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Foreign Missions and WMC Issue

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Selling Lettuce by the Gallon

It's difficult and disconcerting to sell lettuce by the gallon. I know, for I've tried. One of my responsibilities as a teenager was to take farm produce to a mining town, sell it, and bring back groceries and supplies to help feed our large family. This house-to-house selling brought me face to face with a wide variety of people, and produced some exciting encounters. I was a novice, characterized by timidity and a lack of objective salesmanship. Most of the people of this community were experienced in trafficking with the various vendors who came in day after day.

On a particular trip it was suggested that a new venture be tried—selling lettuce. And by the gallon, no less. My first customer proved the folly of this endeavor. Somehow she got control of the situation and began putting the lettuce into the gallon measure. To my complete dismay and consternation she was pressing it down so tightly that it looked as if she would get what I thought was four gallons into that one gallon measure! What a relief to re-

ceive the payment for the "gallon" and be on my way. The lady beamed her delight at having such a bargain, which, in a sort of selfish way, brought some satisfaction to me.

I have often thought about how selfish we Christians are in giving out the spiritual good things which God has entrusted to us. As recipients of His grace and all its accompanying blessings, we are charged with taking the plan of salvation and God's plan for spiritual blessing to the lost. Once the unsaved get involved they see that the product is good. They see that this is what they have wanted all along. Really, many people get quite enthusiastic when the proper presentation of the Gospel has been made. They take hold and cram the blessings down and down. Their lives are changed. Their souls are nourished spiritually. And this is as God wants it to be.

But why is it that there is not more sharing of the good things by Christians? Why is there not more selling lettuce by the gallon, pressed down and running over to the great satis-

faction of the multitudes of people? Without doubt it is because of selfishness on the part of Christian people.

It's a sad commentary on the cause of Christ, but many Christians do not go out with the Gospel because they want to use their time for other things. They will not take time to carry the precious message to the lost. They are not willing to upset their own schedules to bring refreshing spiritual nourishment to the lost.

And, there are those who take the attitude of asking, "What will I get out of it?" They resemble the inexperienced lettuce salesman in that they want to help themselves and their family. Actually, there are Christians who are working two or more jobs that they might have more money to buy more things for themselves. The church today is characterized by this "What will I get out of it?" philosophy to the extent that often the sick, the shut-ins, the needy, and those with innumerable problems are neglected.

The church is a not-for-profit organization. Why must we get something out of every situation? Why must we always measure every little ministry to see whether we *get* as much as we *give*? Is it necessary to get more back from God than we give through tithing? Some people would have us believe it is. God will bless as we are faithful. We'll not lack for blessing if we are willing to stand by and see others gaining spiritually even though we *seem* to be losers. What joy and satisfaction to see others receiving rich blessings from God; to see their vessels crammed full and running over. This is the way it will be when we forget self for others. ▼





Is th

"Why foreign missions? Aren't they over?" both friend and foe of missions are asking. That the foe should ask why we are fighting a war is normal. His questioning should not unnerve the troops. But when friends withdraw from the cause or doubt its validity, it is time to pause for reflection.

Since both friend and foe are asking the same question, it is obvious that there is confusion in people's thinking about foreign missions. What has caused this confusion?

When the Lord Jesus had received all power in heaven and in earth, just before He withdrew His visible presence from time and history, He gave one last command to His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The disciples and the Early Church understood those words. With staff in hand they traveled the length and breadth of the Roman Empire. The regions beyond—the heartland of China, the subcontinent of India, the mountains of Ethiopia—heard the Gospel. Even during the Middle Ages the church of the day had its martyr missionaries from the Flemish bogs to the Bulgarian plains.

But to the church of the age of the Industrial Revolution and the Great Awakening goes the high honor of rediscovering the Great Commission. Then the church shook off its lethargy and went about the business of missions with a zeal which did it credit.

"Go . . . teach . . . baptize" are the words the church understood. Savage tribes, unborn nations were waiting for the messenger of God. This was the great age of missions—the age in which the church learned about the world in which it lived through the work of missions. "Lantern slides" made bound feet, leprosy, witch doctors familiar to the church as

Battle Over for Missions?

well as to the world. These conditions and many similar ones seemed to justify the existence of foreign missions.

A new day dawned. Every community sent its boyish citizens to Greenland, Morocco, Alaska, India, the Aleutians, the South Sea Islands. Some of these boys returned home as men who had a vast knowledge of the world. These men talked of "One World." Feet had been unbound, leprosy treated with sulfone drugs, witch doctors traveled in planes. Could there be any further need of Missions?

"Give them one chance," the church said. "They've had it," the new generation says; "missions are done." The pioneer missionaries did such a good job of "go . . . teach . . . baptize" that the world says that the task is ended.

It is just at this point that many Christians have been confused. They see that an era has ended. The exotic appeal of missions is over. But outward conformity to Christian standards is only the first line of the battle of foreign missions. Since that one battle seems to be so nearly won, we can dig in for the next and hardest battle. But we anticipate, for here is where the question is raised, "How long is the work to continue?"

When the Lord Jesus gave the Great Commission, He said, "I am with you always, even unto the end of the world." He foresaw the present age of journeys to the moon, color TV, riots in the streets, and all that is familiar to this post-Christian world. Yet, He also foresaw that the task of going to all nations would last until the end of the age. The Lord Jesus was not one who wasted words. He spoke exactly. Therefore we believe that according to His words in the Great Commission, foreign missions are to continue until He returns.

The Lord was also practical. He never intended that an institution remain after its work was finished. "Your house is left to you desolate,"

He cried to the city which was proud of the temple where God had dwelt. Not long after the Lord wept over Jerusalem, Titus and his troops destroyed both the city and its useless temple. And so we are convinced that the Lord would not have sent His followers on a mission which was to endure to the end of the age if there was no work for them to do. So the question arises, "What remains to be done in foreign missions?"

"Go . . . teach . . . baptize." The church has been busy and, to a certain extent, has succeeded in these three tasks. But there is more. Have you read all of Matthew 19:20? There you see that teaching is repeated. There the next battle line is drawn.

The pioneer missionaries often quoted the Apostle Paul who wanted to do his own "thing" in the regions beyond (2 Cor. 10:10). That great pioneer Paul also has something to say to the present generation about the tough warfare which would follow the introduction of Christianity into a new community. Paul understood that the enemy of our Lord would fight for the souls of men who had been taught and baptized. It was to a church composed of former pagans that Paul wrote: "We do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds:) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3-5).

Long before the Lord Jesus gave the Great Commission, God had said, "... the imagination of man's heart is evil from his youth . . ." (Gen. 8:21). In the earliest ages man was speculating against God. God saw and He gave up the sinful race (Rom. 1:21). From the first man until now mankind has been thinking of ways to rid himself of God. "I did not see God," scoffs

the cosmonaut. The speculations of a man's heart drive him from God.

During the long ages of darkness on the fields of missions, men's minds were bound by thoughts which drove them farther and farther from God. These theories gave birth to religious practices which resulted in spiritual bondage. Theory to practice, practice to theory with ever tighter bonds.

In Europe the Reformation had unlocked the prison house of the mind. For the first time in history a large segment of civilization was seeking the mind of God. We who are the heirs of that wonderful age forgot that the mind was imprisoned. We thought that our freedom was natural. Going to the mission field we were eager to teach and baptize. And God blessed. Many mission fields can point to a purer church than their sponsoring church. Polygamy, witchcraft, heathen orgies are gone from the church—and in some places from the community. However, the minds of men remain. The age-old thoughts still intrude upon the Christian. The task of teaching them to observe all things that Christ commanded will not be ended until we have brought every thought into captivity to the obedience of Christ.

Just here is the really tough battle of missions. Shall we quit now that we face the minds of men instead of idols? To both friend and foe we answer, NO! Our predecessors faced the poisoned arrow and were delivered by the power of God in answer to the prayers of friends. Let us resolve to face the subtleties of the thoughts of men with the same faith the pioneers faced the arrows. And may the church resolve to pray that strongholds will fall in this rugged battle until the church in all lands has brought every thought into captivity to the obedience of Christ.

Missions over? No, just starting another serious battle.



"My doctor has instructed me that if I'm to regain my health I must take a few weeks away from the pressures of my job as a high school teacher in the city, and just relax." These words spoken by the young woman in an Eastern Airlines seat next to mine began the thirty-one days of insights it was my privilege to gain as I was sent on a tour of our South American mission fields during December and January.

Further conversation with the young schoolteacher revealed the high idealism which motivated her as she conducted her work among young people: an idealism which was continually frustrated by the youth themselves, their parents, the school administration, the teachers professional organization, and by the local community, until she had arrived at a point of mental and emotional exhaustion necessitating a Florida vacation. Then as her inquiry concerning my reason for travel had brought from me a description of the work of our missionaries, she asked, "Why do talented people give themselves to this kind of work?" Here was a wonderful opportunity to speak of the place of the Lord Jesus in answering the needs of the weak, fearful, and frustrated of this world. Her response still leaves me amazed and shaken: "That's all right for those who need it but I don't need it." The following days of observation became to me a great commentary on the enormity of this need and the diligence with which our missionaries are working to expose the need and its answer in Christ Jesus to multitudes of people.

Ecuador, Peru, Argentina, Brazil, and Puerto Rico were the lands in which at least superficial impressions were gained, and in every one of these the air is charged with a certain self-conscious realization of potential and

development. Everywhere there is the erection of high-rise monuments to progress in the form of industrial, commercial, and residential buildings. The most modern in vehicular traffic is grudgingly coexisting with the most ancient on highway systems which are expanding rapidly. The sense of development and renewal is enhanced by the youthfulness of the people. Children are everywhere; ubiquitous policemen, soldiers, and other officials very often appear to be extremely young men, sometimes little more than teenagers. Whether one is an industrialist, an educator, a physician, or a missionary, the most apt one-word description fitting the continent of South America is OPPORTUNITY.

Narrowing our viewpoint to the city of Buenos Aires, Argentina, we see a city which is one of the three largest in the western hemisphere. It is a literal beehive of activity, teeming with people who fill buses and cars and trains and subways, and spill over onto the sidewalks in an avalanche of humanity. Materialism drives many of them to work at two jobs in order to pay the inflated prices for new luxuries. These people are proud of the changes which material progress is bringing to them, and especially about the extent to which they are themselves bringing

about this change apart from outside help. A frequent question asked of a visitor is, "What do you think of our land," and a complimentary response brings obvious delight.

Buenos Aires is genuinely a city of progress. Growth and modernization are evident in industry, commerce, science, and education. Unhappily, a great void is developing in the area of things spiritual. Although nominally a religious city—with pleas for God's help even appearing on the elaborately painted trucks and buses—reality in Christian faith is almost nonexistent. It is to this need of presenting the option of personal faith in Jesus Christ as the Answer to the pressures of life that our missionaries are applying themselves. They are almost overwhelmed by the magnitude of the opportunity. The radio ministry is bringing in hundreds of responses asking for help, and the only help we can offer is in the literature which is sent to them. These people also need personal contacts and churches to which they can be referred. The literature ministry conducted by the Hill Maconaghys in the Buenos Aires suburb of Lomas de Zamora has produced conversions and many interested contacts, but again, there are so few places to which these can be referred for continuing help. Appeals are coming to our missionaries for Bible classes and extension courses, but there are so few to do so much.

The opportunity is growing at a rapid rate and our capability to respond is not growing with it. This great land and its people are not waiting for us to get in gear. Most of its people would agree with the high school teacher who felt she had no need of Christ. Who can we expect to seize this land of opportunity for Christ if we do not. Brethren, we must pray out more missionaries while there is yet time. ▼

The Key Word Is Opportunity

*FMS' Raymond Thompson
reports on his trip.*

"Instant Africa!"

Robert Collitt's 36-hour visit to C.A.R.

"**A**round the world in eighty days"? Forget it! A greater feat and bigger thrill is to cover the Central African mission field of The Brethren Church in thirty-six hours, as I did!

Besides, if you only count on eighty days to get around the world, you haven't taken into consideration flying in Africa where, if he decides that he needs a commercial airliner, an African president can cause the cancellation of an entire flight. The fact that one Rev. Robert Collitt is stranded in Douala, Cameroun, for four days—just two and one-half hours away from his destination in Bangui—is inconsequential. Can you imagine a preacher missing a chance to speak at the national conference of the African Brethren churches? Or passing up an opportunity to preach to a congregation of 2,500 at Bossangoa with George Cone? I can't, either, but when a five and-a-half day visit is condensed into two days, some things must be sacrificed. But not everything!

"You'll kill him!" said fellow missionaries as nurse Lois Miller volunteered to take me on a whirlwind tour of the field. Was her smile a little wicked, like Snoopy's on top of his doghouse when he thinks about shooting down the Red Baron, when she said, "Oh, no, I won't"?

So we set out in the Peugeot truck which Hagerstown Grace Brethren Church has provided for Lois through an Easter offering. Roy Snyder's golf cap—which has never seen a golf course—fit rather well to keep my hair from turning completely dust-red. A curious pastor and Lois Miller—nurse, truck driver, mechanic, and doctor. "Yaloke," "Bozoum," "Boguila"—all made familiar by the *Brethren Missionary Herald*. "Bossemele," made famous by Rev. Wendell Kent's stand there—for a photograph of himself at such an unlikely-sounding spot. "Bossangoa"—meaning a reunion with George and Ruth Ann Cone after twenty-five years.

At Yaloke, the ward building which our church provided a year ago, and the foundation for a second building, a part of the same gift. Also at Yaloke, a promise that our church would underwrite the cost of two buildings for married students' quarters (our Christmas offering will build three, instead of two).

"Lois," I said, after glazing my eyes with the myriad sights, "you've shown me everything!" Which just goes to show that I am not clairvoyant, after all.

"I wonder if that kerosene light in the bush dispensary means they have work for me?" mused the nurse, truck driver, mechanic, doctor beside me as Lois chauffeured us down the path to the tiny dispensary constructed of mud-brick walls and thatched roof. When we entered the dispensary we saw an expectant mother (a pastor's wife) lying on a mat on the floor, I thought: "These missionaries think of everything! Lois is really giving me the deluxe treatment. What could be more exciting than to see an African baby born in a bush dispensary!"

But it didn't happen. An examination showed that the mother would probably fare best with a cesarean section at Boguila, a hundred miles away. After receiving a sedative, the expectant mother got into the back of the Peugeot. But it wasn't really a lonely ride for her. No, not with a hitchhiker from the Bible Institute at Yaloke, three of the mother's small children, two five-gallon cans of gasoline, three large sacks of flour or sugar, and a roll of chicken wire. It wasn't lonely!

Africa has lots of excellent highway,

Rev. Robert Collitt is pastor of the Grace Brethren Church, Hagerstown, Maryland.

compared with some foreign roads on which I've traveled. But it has some just as bad, too. This part of our journey was over the latter kind. The night was pitch-black, but illuminated by the stars high above and the burning fields being cleared along the way. But no people and no vehicles were encountered during our night journey which ended at 1:45 a.m.

At about 10 p.m. we had just pulled up in front of another tiny bush dispensary which showed no signs of life, when there was a sign of life in the back of the truck. Piped a five-year-old in Sango: "Baby's coming!" Suddenly we were where the action is! In only a matter of minutes we had ourselves a pretty, little baby girl born amidst three children, three big sacks, two gasoline cans, and a roll of chicken wire in the back of a Peugeot truck. Yes, I know—the hitchhiker was a gentleman and got out.

The mother got out of the truck and walked into the dispensary. After she was placed on a crude table, she looked back and smiled at the little girl lying just above her head.

These missionaries DO think of everything!

A word of prayer later we were back in the truck and on our way to Boguila. Of course, something like this was worth celebrating, so we did. Having stopped the truck in the middle of the road about ten minutes after leaving the dispensary, Lois fished out a can of tuna and a can opener. I opened the can while she unwrapped some homemade bread and we had tuna-fish sandwiches and a cup of cold water from the thermos. All in a hard day's night.

At the Dr. Walker home the cuckoo clock went, "Cuckoo! Cuckoo!" Closing my eyes, I agreed, "Amen!"

My prayer was, "God bless these indefatigable missionaries! May their tribe increase!" ▼

ANNUAL OFFERING REPORT

BRETHREN FOREIGN MISSIONS

JANUARY 1, 1969 TO DECEMBER 31, 1969

ALLEGHENY DISTRICT

Accident, Md.	\$ 201.90
Aleppo, Pa.	525.00
Coolville, Ohio	226.96
Cumberland, Md.	632.85
Grafton, W. Va.	558.99
Jenners, Pa.	1,642.82
Listie, Pa.	2,444.27
Meyersdale, Pa.	2,178.56
Meyersdale, Pa. (Summit Mills)	895.02
Parkersburg, W. Va.	827.07
Pittsburgh, Pa. (Coraopolis)	342.53
Somerset, Pa.	1,736.77
Uniontown, Pa.	5,200.00
Washington, Pa.	3,292.70
Westernport, Md.	636.98
Allegheny District, Misc.	<u>778.42</u>
	\$22,120.84

EAST DISTRICT

Altoona, Pa. (First)	\$1,739.00
Altoona, Pa. (Grace)	2,520.87
Conemaugh, Pa.	1,847.89
Conemaugh, Pa. (Pike) ...	5,378.15
Conemaugh, Pa. (Singer Hill)	1,802.12
Duncansville, Pa. (Learnerville)	2,169.31
Everett, Pa.	2,728.54
Greensburg, Pa.	57.00
Holidaysburg, Pa. (Vicksburg)	3,450.43
Hopewell, Pa.	594.02
Jefferson Center, Pa. (Calvary)	35.89
Johnstown, Pa. (First) ...	9,068.60
Johnstown, Pa. (Geistown)	414.50
Johnstown, Pa. (Riverside)	3,834.87
Kittanning, Pa. (First) ...	4,764.86
Kittanning, Pa. (North Buffalo)	1,305.15
Martinsburg, Pa.	6,755.39
East District, Misc.	<u>625.00</u>
	\$49,091.59

FLORIDA DISTRICT

Fort Lauderdale, Fla.	\$5,678.89
Fort Myers, Fla.	1,089.00
Maitland, Fla.	291.00
Margate, Fla.	1,382.54
Okeechobee, Fla.	150.00
Pompano Beach, Fla.	2,871.73
St. Petersburg, Fla.	<u>165.00</u>
	\$11,628.16

INDIANA DISTRICT

Berne, Ind.	\$5,211.74
Clay City, Ind.	497.00
Elkhart, Ind.	5,661.32
Flora, Ind.	2,063.42
Fort Wayne, Ind. (First) ..	6,332.68
Fort Wayne, Ind. (Grace) ..	799.12
Goshen, Ind.	1,814.75
Indianapolis, Ind.	1,007.00
Kokomo, Ind.	824.33
Leesburg, Ind.	2,322.54
Osceola, Ind.	10,055.25
Peru, Ind.	1,820.08
Sidney, Ind.	1,957.58
South Bend, Ind.	2,341.49
Warsaw, Ind.	3,744.51
Wheaton, Ill.	1,037.50
Winona Lake, Ind.	<u>5,590.48</u>
	\$53,080.79

IOWA DISTRICT

Cedar Rapids, Iowa	\$ 473.60
Dallas Center, Iowa	3,692.43
Davenport, Iowa	695.75
Des Moines, Iowa	26.00
Garwin, Iowa	1,258.29
Leon, Iowa	1,386.78
North English, Iowa	1,035.74
Omaha, Nebr.	90.00
Waterloo, Iowa	5,981.14
Winona, Minn.	<u>153.00</u>
	\$14,792.73

MICHIGAN DISTRICT

Alto, Mich.	\$1,947.53
Berrien Springs, Mich.	196.25
Hastings, Mich.	36.17
Jackson, Mich.	640.90
Lake Odessa, Mich.	1,481.02
Lansing, Mich.	2,403.00
New Troy, Mich.	1,943.00
Trout Lake, Mich.	190.88
Michigan District, Misc.	<u>58.70</u>
	\$8,897.45

MID-ATLANTIC DISTRICT

Alexandria, Va.	\$1,346.26
Hagerstown, Md. (Calvary)	2,724.75
Hagerstown, Md. (Gay Street)	510.19
Hagerstown, Md. (Grace) ..	9,633.62
Hanover, Pa.	179.45
Martinsburg, W. Va.	2,256.14
Washington, D. C. (First) ..	3,952.39
Washington, D. C. (Grace) ..	771.03
Waynesboro, Pa.	7,693.57
Winchester, Va.	4,182.60
Mid-Atlantic District Misc.	<u>195.00</u>
	\$33,445.00

MIDWEST DISTRICT

Arvada, Colo.	\$ 943.94
Beaver City, Nebr.	145.99
Cheyenne, Wyo.	122.50
Counselor, N. Mex.	470.96
Denver, Colo.	620.46
Longview, Texas	110.00
Portis, Kansas	1,920.20
Taos, N. Mex.	<u>422.64</u>
	\$4,756.69

NORTHERN ATLANTIC DISTRICT

Allentown, Pa.	\$ 337.91
Elizabethtown, Pa.	800.01
Harrisburg, Pa.	4,386.89
Hatboro, Pa.	1,937.06
Lancaster, Pa.	6,355.53
Manheim, Pa.	1,489.84
Myerstown, Pa.	315.83
New Holland, Pa.	3,745.22
Palmyra, Pa.	1,578.04
Philadelphia, Pa. (First) ..	7,455.04
Philadelphia, Pa. (Third) ..	5,944.45
Stratford, N. J.	63.78
Telford, Pa. (Penn Valley)	3,040.00
Wrightsville, Pa.	642.86
York, Pa.	2,331.46
Northern Atlantic District, Misc.	<u>100.00</u>
	\$40,523.92

NOR-CAL DISTRICT

Chico, Calif.	\$ 391.50
Grass Valley, Calif.	349.61
Modesto, Calif. (Greenwood)	1,696.35
Modesto, Calif. (La Loma)	9,001.10
Ripon, Calif.	706.72
Sacramento, Calif.	598.19
San Jose, Calif.	1,425.32
Tracy, Calif.	104.00
Nor-Cal District, Misc.	17.77
	<u>\$14,290.56</u>

NORTHCENTRAL OHIO DISTRICT

Ashland, Ohio (Grace) ...	\$6,826.87
Ashland, Ohio (Southview)	3,427.74
Bellville, Ohio (Ankenytown)	2,280.48
Bowling Green, Ohio	128.11
Danville, Ohio	782.32
Defiance, Ohio	1,534.83
Findlay, Ohio	1,965.09
Fremont, Ohio	6,377.93
Galion, Ohio	177.06
Lexington, Ohio	810.12
Mansfield, Ohio (Grace) ..	4,120.69
Mansfield, Ohio (Woodville)	2,984.60
Worthington, Ohio (Columbus)	6,098.44
Northcentral Ohio District, Misc.	295.00
	<u>\$37,809.28</u>

NORTHEASTERN OHIO DISTRICT

Akron, Ohio (Fairlawn) ..	\$1,242.50
Akron, Ohio (First)	6,381.87
Barberton, Ohio	809.93
Canton, Ohio	3,335.66
Cleveland, Ohio	1,783.73
Cuyahoga Falls, Ohio	1,673.86
Elyria, Ohio	920.51
Homerville, Ohio	3,536.97
Middlebranch, Ohio	6,792.50
Minerva, Ohio	284.85
Rittman, Ohio	11,740.21
Sterling, Ohio	2,638.52
Wooster, Ohio	24,847.09
Northeastern Ohio District, Misc.	112.28
	<u>\$66,100.48</u>

NORTHWEST DISTRICT

Beaverton, Oreg.	\$ 461.12
Bothell, Wash.	37.39
Grandview, Wash.	1,147.32
Harrah, Wash.	3,312.83
Kent, Wash.	1,707.63
Mabton, Wash.	802.96
Portland, Oreg.	629.31

Richland, Wash.	131.44
Spokane, Wash.	422.60
Sunnyside, Wash.	4,689.96
Toppenish, Wash.	1,726.63
Yakima, Wash.	879.73
Northwest District, Misc.	22.76
	<u>\$15,971.68</u>

SOUTHEAST DISTRICT

Atlanta, Ga.	\$ 226.35
Boones Mill, Va.	75.00
Buena Vista, Va.	3,668.63
Covington, Va.	2,407.68
Hollins, Va.	1,912.92
Johnson City, Tenn.	1,505.25
Radford, Va.	300.84
Richmond, Va.	117.50
Riner, Va.	42.75
Roanoke, Va. (Clearbrook)	748.62
Roanoke, Va. (Garden City)	423.66
Roanoke, Va. (Ghent) ...	2,507.05
Roanoke, Va. (Washington Heights) ..	588.46
Telford, Tenn.	1,918.30
Virginia Beach, Va.	130.00
Willis, Va.	31.62
	<u>\$16,604.63</u>

SOUTHERN CALIFORNIA-ARIZONA DISTRICT

Anaheim, Calif.	\$2,391.23
Beaumont, Calif.	3,357.09
Bell, Calif.	556.00
Bellflower, Calif.	7,225.94
Cypress, Calif.	493.18
Fillmore, Calif.	320.00
Gardena, Calif.	119.34
Glendale, Calif.	2,416.39
Grand Terrace, Calif.	854.42
Inglewood, Calif.	1,201.50
La Habra, Calif.	2,090.01
La Puente, Calif.	174.73
La Verne, Calif.	775.00
Lakewood, Calif. (Artesia)	157.31
Long Beach, Calif. (Community)	3,998.24
Long Beach, Calif. (First)	31,054.50
Long Beach, Calif. (Los Altos)	4,102.53
Long Beach, Calif. (North Long Beach) ..	50,362.65
Los Angeles, Calif. (Community)	2,202.10
Montclair, Calif.	701.32
Norwalk, Calif.	2,722.79
Orange, Calif.	853.84
Phoenix, Ariz.	2,038.85
Rialto, Calif.	1,011.19
Rowland Heights, Calif. (Hillside)	44.62
San Bernardino, Calif.	942.34
San Diego, Calif.	574.05

Santa Barbara, Calif.	369.62
Santa Maria, Calif.	25.52
Seal Beach, Calif.	3,234.25
Simi, Calif.	431.53
South Pasadena, Calif.	822.60
Temple City, Calif.	843.30
Tucson, Ariz.	208.57
West Covina, Calif.	575.14
Westminster, Calif.	2,313.89
Whittier, Calif. (Community)	5,368.92
Whittier, Calif. (First) ...	8,327.12
Southern Calif.-Ariz. District, Misc.	323.68
	<u>\$145,585.30</u>

SOUTHERN OHIO DISTRICT

Brookville, Ohio	\$1,502.00
Camden, Ohio	468.85
Clayhole, Ky.	261.46
Clayton, Ohio	1,100.49
Covington, Ohio	104.45
Dayton, Ohio (Basore Road)	406.75
Dayton, Ohio (First)	12,099.25
Dayton, Ohio (Huber Heights)	118.44
Dayton, Ohio (North Riverdale)	7,292.40
Dayton, Ohio (Patterson Park)	1,860.00
Dryhill, Ky.	104.01
Englewood, Ohio	5,424.75
Kettering, Ohio	1,872.16
Sinking Spring, Ohio	183.64
Trotwood, Ohio	1,114.19
Troy, Ohio	623.88
Vandalia, Ohio	1,228.75
West Alexandria, Ohio ...	330.86
	<u>\$36,096.33</u>

MISCELLANEOUS

Akron, Ohio (Hillwood Chapel)	\$ 744.23
Brethren Missionary Herald Company	180.00
Grace College & Seminary	1,200.00
Hawaii	3,715.60
National Miscellaneous ...	30,146.87
National SMM	1,239.64
National WMC	14,881.96
Puerto Rico	75.38
	<u>\$52,183.68</u>

Total Gifts to FMS— \$622,979.11

HONOR ROLL:

Fifty-four Churches Exceed \$3,000 in 1969 Brethren Foreign Missions Offering

1. Long Beach, Calif. (North Long Beach)	\$ 50,362.65
2. Long Beach, Calif. (First)	31,054.50
3. Wooster, Ohio	24,847.09
4. Dayton, Ohio (First)	12,099.25
5. Rittman, Ohio	11,740.21
6. Osceola, Ind.	10,055.25
7. Hagerstown, Md. (Grace)	9,633.62
8. Johnstown, Pa. (First)	9,068.60
9. Modesto, Calif. (La Loma)	9,001.10
10. Whittier, Calif. (First)	8,327.12
11. Waynesboro, Pa.	7,693.57
12. Philadelphia, Pa. (First)	7,455.04
13. Dayton, Ohio (North Riverdale)	7,292.40
14. Bellflower, Calif.	7,225.94
15. Ashland, Ohio (Grace)	6,826.87
16. Middlebranch, Ohio	6,792.50
17. Martinsburg, Pa.	6,755.39
18. Akron, Ohio (First)	6,381.87
19. Fremont, Ohio	6,377.93
20. Lancaster, Pa.	6,355.53
21. Fort Wayne, Ind. (First)	6,332.68
22. Worthington, Ohio (Columbus)	6,098.44
23. Waterloo, Iowa	5,981.14
24. Philadelphia, Pa. (Third)	5,944.45
25. Fort Lauderdale, Fla.	5,678.89
26. Elkhart, Ind.	5,661.32
27. Winona Lake, Ind.	5,590.48
28. Englewood, Ohio	5,424.75
29. Conemaugh, Pa. (Pike)	5,378.15
30. Whittier, Calif. (Community)	5,368.92
31. Berne, Ind.	5,211.74
32. Uniontown, Pa.	5,200.00
33. Kittanning, Pa. (First)	4,764.86
34. Sunnyside, Wash.	4,689.96
35. Harrisburg, Pa.	4,386.89
36. Winchester, Va.	4,182.60
37. Mansfield, Ohio (Grace)	4,120.69
38. Long Beach, Calif. (Los Altos)	4,102.53
39. Long Beach, Calif. (Community)	3,998.24
40. Washington, D.C. (First)	3,952.39
41. Johnstown, Pa. (Riverside)	3,834.87
42. New Holland, Pa.	3,745.22
43. Warsaw, Ind.	3,744.51
44. Dallas Center, Iowa	3,692.43
45. Buena Vista, Va.	3,668.63
46. Homerville, Ohio	3,536.97
47. Hollidaysburg, Pa. (Vicksburg)	3,450.43
48. Ashland, Ohio (Southview)	3,427.74
49. Beaumont, Calif.	3,357.09
50. Canton, Ohio	3,335.66
51. Harrah, Wash.	3,312.83
52. Washington, Pa.	3,292.70
53. Seal Beach, Calif.	3,234.25
54. Telford Pa. (Penn Valley)	3,040.00

THE CHILDREN'S PAGE

Boys and Girls and a Thousand Pins

Before we left California to come to the Central African Republic, we were told that the African children love safety pins. So, we brought one thousand safety pins with us to Africa.

It wasn't long after we arrived here until we were giving these pins away. A group of boys and girls would come to our back door, smiling and looking eager. We knew what they wanted. Safety pins! We soon learned why the children like safety pins. They like to wear one on their clothing or in their hair as an ornament. To them it is something very pretty.

Many youngsters come with their clothing falling off their bodies. With a big safety pin I pin these pieces of cloth together to keep them in place. Clothing is worn until there is nothing left but strips of cloth that we would call rags. But for African children this is all they have to try to cover their bodies for a little warmth when the weather is damp and cold.

How we wish it were possible for each of you children of our Brethren churches in America to be with us on Saturday afternoons when we have our children's meetings with more than 100 boys and girls. We project films on a wall, and the youngsters love to look at the beautiful colored



pictures that tell so many of your favorite Bible stories. They look forward to the meetings, for they have never seen anything like this before. They love to sing the same choruses you sing. These black boys and girls love the Lord Jesus and joyfully sing His praises. I wish you could see their happy faces and big, bright, brown eyes. It's a real joy and pleasure for us to be working with them.

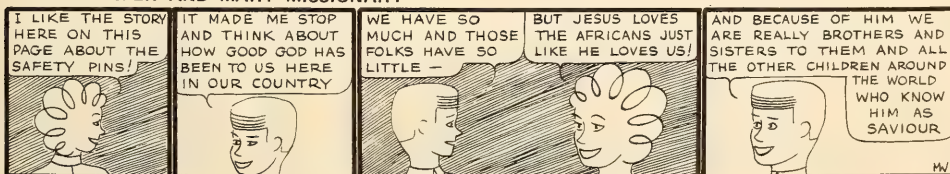
Pray that these boys and girls will know the Lord as their personal Saviour—and that while they have so few of this world's possessions, they will have the greatest gift that God gives: salvation through the Lord Jesus—forgiveness of sins and life eternal with our Saviour.

Keep praying for the work of all your missionaries in this land.

In our Saviour's wonderful love,

Uncle Duey and Aunt Ellen Voorhees

HARRY HELPER AND MARY MISSIONARY—



Church News

NORTHERN ATLANTIC DISTRICT. The round trip plane fare to national conference on a flight chartered by the district will be \$141. Conference dates are Aug. 7-14. The flight will leave Fri., Aug. 7, and return Sat., Aug. 15. Other districts may also want to look into the possibilities of chartering a flight to save money, time, and to provide a relaxing trip.



Pictured (l to r) at the laying-on-of-hands for Rev. Glenn E. Moore: Rev. Roy Dice, Rev. Richard McCarthy, Rev. Arthur Malles, Rev. Earle Peer, Rev. Ulysses Gingrich, Rev. Kenneth Wilt, and kneeling, Rev. Glenn Moore.

PALMYRA, PA. Rev. Ulysses L. Gingrich, moderator of the No. Atlantic District, presided over the ordination service held Feb. 8 for Glenn E. Moore, pastor of the Grace Brethren Church of Palmyra. Rev. Earle Peer, pastor of the Melrose Gardens Grace Brethren Church, Harrisburg, Pa., brought the ordination message. Others participating in the service were Rev. Roy Dice, Rev. Arthur Malles, Rev. Kenneth Wilt, Rev. Richard McCarthy and Mr. Allen Zook. Palmyra has been the place of service for Pastor Moore since July, 1968.

HAGERSTOWN, MD. The goal of \$1,000 for the Christmas offering was shattered at the Grace Brethren Church. An offering of \$1,900 was received which will be used to erect three married-housing centers at the Bible Institute in Africa, and there will be some left over to buy needed medical equipment. Robert B. Collitt, pastor.

GRAFTON, W. VA. The fifth year of broadcasting the Gospel over station WRRW was celebrated by the First Brethren Church Feb. 7. The response to "The Voice of Victory" has been very gratifying. The Sky Pilot boys won both games in a basketball tournament in Meyersdale, Pa., to win the championship. The score was 38-32 in the final game against a team from the Jenners (Pa.) Grace Brethren Church. Paul Mohler, pastor.

FREMONT, OHIO. Pastors of the Fremont, Findlay, and Bowling Green Grace Brethren Churches held evangelistic meetings at The Brethren Chapel Jan. 25-Feb. 1. There were 18 decisions recorded, three for salvation, and an offering of \$123.10 was received. The Brethren Chapel is an integrated church sponsored by the Grace Brethren Church of Fremont and The Brethren Home Missions Council. Marion Thomas, pastor.

KENT, WASH. A ferryboat ride to Bremerton was a highlight of the Northwest District Youth Rally held here. There were 111 young people in attendance.

WOOSTER, OHIO. A group of eleven men from the First Brethren Church recently visited the Marion Correctional Institution to conduct the Sunday morning worship service. These men also conduct monthly services at the local jail and rehabilitation center. Kenneth Ashman, pastor.

CLEVELAND, OHIO. A surprise 25th wedding anniversary party was held for Pastor and Mrs. Robert Markley at the Lyndhurst Grace Brethren Church Dec. 28. Members and friends showered them with beautiful gifts, and the church presented a silver tea and coffee service. A Steinway piano was dedicated debt-free on church anniversary Sunday, Jan. 25. It was a memorial to Mary Smith whose estate has helped the church so much. Former pastor Rev. Robert Cessna and his wife were present for the full day's activities.

GARDEN GROVE, CALIF. Jim Berghold, minister of music at the Westminster Brethren Church, Westminster, Calif., and the first tenor with the Haven of Rest quartet, has just released a new stereo LP album. Entitled "Personal Peace" it features such favorites as "Peace in the Valley," "Until Then," "Over the Sunset Mountains," "The Savior Is Waiting," and seven other selections. Jim's dramatic tenor stylings are accompanied by the New Light Singers. Rev. Ron Thompson, pastor of our Brethren church in Hollins, Va., states that this new LP album is "really great." You may order this new recording from the Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590 or the Herald Bookstore, Box 2385, Fullerton, Calif. 92633. Price is \$4.95, postage paid. (California residents ordering from Fullerton should add 5% sales tax.)

DAYTON, OHIO. "Pastor John's Jolly Janitors," is what they call themselves! Each Tuesday morning, a group of faithful ladies and one man meet at the Patterson Park Brethren Church for a ministry of church cleaning. They work hard and have a great spiritual time in the process, gathering at 10:30 for a brief study in the Scriptures. John R. Terrell, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Sinking Spring, Ohio	Mar. 8-13	Paul Reno	Mason Cooper
Somerset, Pa.	Mar. 13-15	Clifford Wicks	John C. Whitcomb
Camden, Ohio	Mar. 15-22	George Ritchey	Homer Lingenfelter
Hatboro, Pa.	Mar. 15-22	William Steffler	Dean Fetterhoff
Hollins, Va.	Mar. 15-22	Ron Thompson	Lon Karns
Fremont, Ohio	Mar. 22-29	J. Ward Tressler	Allen Herr
Worthington, Ohio	Mar. 29-Apr. 5	James Custer	Nathan Meyer

BROOKVILLE, OHIO. "When you need help, call the Fish number." These words went out to the community in the form of a flyer from the Grace Brethren Church informing the people of "a group of Christian people who need to express their love and concern for their neighbors." When someone in need calls the Fish number, he (or she) is directed by an answering service to a member of the Fish. The member can then provide help in emergency situations, services and referrals. The Fish is the ancient symbol of the Christian church. Clair Brickel, pastor.

CHANGES. The church clerk for the Hacienda Heights Grace Brethren Church, La Puente, Calif., should be changed to Mrs. C. Benson, 16714 Inyo, La Puente, Calif. 91744. Please change your *Annual*. Inadvertently the names of Rev. and Mrs. George A. Johnson were omitted from the listing of Brazil missionaries in the *Annual*. Please add their names to the list under "Brazil" on page 35, and their address: Caixa Postal 861, Belem, Para, Brazil.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BENNETT, Christine, 84, one of the two remaining charter members of the First Brethren Church, Fillmore, Calif., went to be with the Lord Jan. 29. Rev. Ted Malaimare, pastor of the church, assisted Rev. Ord Gehman in the service.

HUMMEL, April, 10 months, daughter of Mr. and Mrs. Douglas Hummel of the West Homer Brethren Church, Homerville, Ohio, passed away Feb. 8. Robert Holmes, pastor.

MYER, Everett A., 77, a member of The Brethren Church for 57 years, went to be with the Lord Feb. 2. He was known as "Shorty" to many across the denomination. Robert C. Moeller, pastor.

POYNER, Claude R., 56, a charter member of the Grace Brethren Church, Waterloo, Iowa, went to be with the Lord Nov. 18. He was the father of Rev. Randall Poyner, pastor of the Grace Brethren Church, Lansing, Mich. He had been in failing health for the past six years. John M. Aeby, pastor.

SOWERS, Vera, a faithful member of the Listie Brethren Church, Listie, Pa., for the past 20 years, passed into

the Lord's presence Jan. 28. She had formerly been a member of the First Brethren Church, Johnstown, Pa., for five years. Fred W. Walter, pastor.

UPHOUSE, Carl J., 66, a faithful member of the First Brethren Church, Johnstown, Pa., went to be with his Lord Feb. 1, while on vacation in Escondido, Calif. He was a deacon and the church financial secretary for over 20 years. Memorial services were conducted in Johnstown, Feb. 7, by Rev. Wesley Haller, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Linda Markley and James McDonald, Nov. 1, Lyndhurst Grace Brethren Church, Cleveland, Ohio.

Barbara Camp and Larry McLeary, Dec. 20, Grace Brethren Church (W. Tenth), Ashland, Ohio

BMH Has Sample Kits Ready!

EXCITING NEW 1970 VBS COURSES

"DISCOVER CHRIST WHERE YOU ARE"

is Gospel Light's 1970 VBS course. In the worship service, students will discover the "this is where it happened" feeling with the new filmstrips showing them the Holy Land. There are new courses for Prekindergarten, Primary and Adult groups. Also you will want to have the *new* attendance builder kit which is larger and more complete than ever. Plan to show the Gospel Light filmstrip, "Cry Down the Fire—Cry Down the Rain"—loaned free to your church.

"PROVING GOD'S PROMISES"

is the theme of the Scripture Press VBS course for this year. They are continuing to offer separate courses for ten-day and five-day schools. There is a new course for adults (including high schoolers) on basic beliefs of the Christian faith entitled "Know What You Believe." Timesaving and helpful teaching-aid kits are of great value to your VBS staff. (Note: Scripture Press is *not* offering a VBS filmstrip this year.)

**AGAIN THIS YEAR—SCRIPTURE PRESS AND
GOSPEL LIGHT ARE OFFERING FIVE-DAY COURSES.
ORDER YOUR SAMPLE KITS NOW!**

No postage or handling on VBS materials

BRETHREN MISSIONARY HERALD

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Box 2385, Fullerton, California 92633



"A" says,
"a-a-a-a-ape;
come to
the zoo
for a gape"

That's the new way to teach
reading at Cherry Valley
Christian Day School.

By Lorraine M. Patton



So you want to learn to read! A says a-a-a-ape; come to the zoo for a gape. A says ah-ah-ah-albatros; I fly seas and go across. C says s-s-s-centipede; I have more legs than I need. C says k-k-k-caterpillar; I crawl from post to pillar.

Soon after my arrival in Beaumont, California (Cherry Valley), I found these jingles ringing in my ears. I had already witnessed our Christian Day School several times on television and had heard the State of California was interested in their new pilot program, S.P.A. (self-pronouncing alphabet) called Read-Span, developed by Mr. C. L. James of Beaumont. What an odd way to teach reading, I thought! I decided to see what "our" Christian Day School was doing that would cause so many to be interested in it.

So, armed with pencil and notebook, I trotted off to school. My first stop was at the teacher's room. As I opened the door, the smell of coffee assailed me from a big urn in the corner of the room. Here the teachers were gathered to pray for the needs of the day and for those students whose needs were "special." I bowed my head with them while they asked for strength and guidance.

The Brethren Elementary and Junior High School is located in a unique spot. At an altitude of 3,000 feet, in the foothills of the San Bernardino Mountains directly above the desert floor, it nestles under the protecting peaks of Mt. San Jacinto and Mt. San Geronio. These peaks are snow covered in winter, starkly outlined by the hot desert sun in summer, and often mist wreathed in the fall and spring. On this beautiful October morning the air was crisp and cold. I stood on the steps leading to the playground and watched 215 students standing in formation before the flag of the United States, pledging their loyalty to it with hands over hearts. Immediately following was the pledge to the Christian flag. Then, with heads bowed under the flawless sky, prayer was offered for the day.

Mrs. Georgia Wallace, administrator, graciously ushered me to the kindergarten room where twenty-four little heads turned and twenty-four pairs of eyes looked at me curiously. The teacher was engaged in telling a story of Abraham. The children sat at two large tables. These tables were in



Mrs. Wallace's special reading group. Note the alphabet and the boy who is blindfolded and feeling raised alphabet cards.

segments which had been pushed together to make the whole. Little girls, hair tied with yarn ribbons, and little boys with scrubbed faces watched the teacher as she told the age-old story from God's Word, illustrating it on the flannelgraph. I glanced around the room, finding it bright and inviting with its delightful array of toys. In the front of the room was a large poster with the words, "In the beginning God . . ."

From the very first day in school these little ones were taught that the earth belongs to God. If only every child in our great country could have this opportunity!

When the Bible story was ended, the teacher called upon a little boy to pray. He shuffled forward, tall for his age, a thatch of red-blond hair and freckles marching across his nose. The teacher put her hands gently on his shoulders and guided him in his prayer.

The reading class was next. I waited expectantly as five youngsters were selected to read at a table in the back of the room. Another group was assembled at the front with the other teachers (there are two teachers for kindergarten) where slides of the new alphabet were being projected on a screen for pronunciation.

At the table each child was given a square chalkboard. The teacher placed a duplicate of their reading books, only very large, on an easel. The first picture had under it the word "look." One boy said "lock" but the teacher had barely turned to him before he said, sounding it out, "look." She went to the front of the room and there was a discussion among the little

ones about the word, sounding it out among themselves. By the time she returned they had agreed the word was definitely "look." Under her guidance they pronounced it and wrote it on their chalkboards. Next came the words, "oh, oh, oh." The teacher asked them what the letter was and they said, "opossum o," meaning the alphabet letter "o" represented an "opossum o" sound. In each alphabet letter is an animal which corresponds to a jingle.

These children had been in school just one month! I had to remind myself they were not first graders but only kindergartners. What is it the public school says about "reading readiness"? By mid-term these kindergartners will be able to sound out such words as "automobile," "yacht," "reporter," and "newspaper"—and enjoy doing it! By the end of the year they will be reading on a second grade level and beyond! Even more than this impressive program I was amazed at the patience and love shown to each child by his teacher. How could any child not learn in such an atmosphere?

Next, I stopped in the second grade room. Again, the sign at the front of the room said, "In the beginning, God . . ." The alphabet adorned one wall under the windows. A caption under it said, "Such a funny animal . . ." A little girl with blonde hair tied with beige yarn and wearing a brownie uniform was passing out papers. Some of these children, second graders, were reading from a large, blue book and already well on their way through it. On the table under the window I could see "Touch and Tell" cards, raised alphabet letters with the funny mark-



A first grade reading group with chalkboards.

ings to denote the difference between two sounds for the same letter such as the centipede c and the caterpillar c.

The chapel service is an integral part of the Christian Day School. On the day I attended, the pastor was presenting an object lesson by the use of a bottle of coke. The verse it represented was from Psalm 34, "O taste and see that the Lord is good." The children loved it!

Mrs. Wallace informed me that all children are given an achievement test before being admitted to the school. This test will help to place him in his proper grade level. He is also tested physically by the use of the Kraus-Weber tests for physical fitness. These are given twice each year. The physical education program includes corrective activities to up the performance of the Kraus-Weber tests. The children are tested in perceptual and motor activities because there is a correlation between playground learning situations and classroom learning situations. "The human organism," Mrs. Wallace says, "develops in a systematic pattern. When the pattern is interrupted for whatever reason, higher learning processes are effected. Therefore, the total school picture takes this into consideration and structures the playground freeplay as well as the physical education classes to retrain and to strengthen gross motor skills which

will enable the student to be better prepared for the classroom."

Mrs. Wallace says that in any school, there is always a group of slow readers. It is so with Brethren Elementary and Junior High School. To make it possible for this group to have an opportunity to enter the new Read-Span program, a summer school was instituted this past summer. Students were able to enroll as well as teachers from the public schools that they, too, might share in the program's unusual qualities. Two sessions were in operation from June 20 to August 1.

Read-Span has been the subject of much controversy. It is being instituted in the Beaumont Public Schools at the time of the writing of this article and has been in operation in the Palm Springs School System with excellent results.

Mrs. Wallace invited me to attend her class which is a special reading group. Her students were poor readers and she was trying to break their previous reading patterns to substitute these new ones.

"Let's go!" Mrs. Wallace said with a snap of the fingers, and even the laggards got to work. Each child is encouraged kindly and when each had read acceptably, books were placed under chairs, feet placed flat on the floor, and each moved to the edge of his seat for drill work.

Since this is only the second year of the Read-Span program in Brethren Elementary and Junior High, these children have not started out with it as the kindergartners are doing, for these are older children. Several have entered school only this year from other schools. Mrs. Wallace explained that a symbol is a picture. "BUT," she added quickly, "no peace symbols on notebooks or books!"

"Sixteen letters of the alphabet have their own sounds," she explained. "Ten letters have more than one sound." She held up beautifully illustrated cards showing the ten letters having two sounds—a, e, o, i, c, u, g, x, y, w. The jingles began.

B says bh-bh-bh-bear, I have a coat made of hair.

H says hh-hh-hh-horse, take me for a ride, of course!

D says d-d-d-dinosaurs, I am from the days of yore.

Each letter has a picture of an animal. In writing the letter, the way the animal is placed in the letter tells how it sounds and how to write it. These self-helps seem to be no problem in the transition from learning them to reading regular words in the books that have no self-helps. During their reading period I heard such things as ape a, iguana i, and elephant e. They caused the pupil who was reading from a book to stop, sound the letter and arrive correctly back in what he was reading. Lagging was not tolerated.

My last class of the day was a most unusual one—the special education class. I understand this, also, is unique in the field of the Christian Day School. Children, having some block to the normal learning patterns, are sent here during the morning only. Afternoons they return to their proper grade levels.

Our sixth, seventh and eighth grades are manned by the vice principal, Richard Jensen, and his wife, Pam, fine Brethren teachers and products of our Grace Schools (Grace College and Grace Theological Seminary). All of the teachers at Brethren Elementary and Junior High are dedicated. They believe this is a vast mission field and God has placed them in it as His missionaries. This seems to be their primary purpose which is evident to even the casual observer. With this in mind I sought out some of the parents who do not attend our Brethren church.



These kindergartners really learn to read.

Mrs. Rhodora Long of Banning, whose son, Rodger, attends our school, said: "I wanted a Christian education for my child that the public schools do not offer. I wanted him to receive more personal attention and sound, academic knowledge which will benefit him when he attends college."

Mrs. Fern Andrews, also of Banning, whose daughter, Allison, attends our school, said: "I wanted a Christian education five days a week instead of just one day for my daughter, Allison. This school gives, more than anything else, academic motivation. She is not only told what to do but is permitted to think for herself, guided into right thinking by her teachers."

How did all this come about? It was through the Spirit of God in operation through Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his

purpose."

During the ministry of Rev. Miles Taber, when the United States Supreme Court ruled against prayer in the public schools, the Cherry Valley Brethren Church felt a responsibility toward the children of the community. The members decided to establish a Christian Day School. They appointed a school board and by fall a school was in operation.

Praise the Lord for His Bountiful Goodness!

(Editor's note: Since the writing of this article, Mrs. Georgia Wallace has resigned as administrator in order to devote more time to the primary grades and to music. She is now serving as director of music, primary curriculum, and special education. Mr. Richard Jensen, former vice principal and a graduate of our Grace Schools, has been appointed by the school board to serve as administrator.) ▼



Right: The competent office staff includes Mrs. Virden Taber and Mrs. Lovella Cary. Below: The physical education instructor gives one of the Kraus-Weber tests.



Laymen's News

Laymen Effective with Boys!

Thirteen-year-old Gary Palasay is in church today because of a layman. Charles Lehman to be exact.

The layman was one of several men who took boys from the Lexington Boys Brigade to see the film by Billy Graham "The Restless Ones."

After the showing, the laymen counseled with the boys they had transported. Through this effort and that of many others in the Lexington-Galion area, nine men led twenty-two boys to Christ.

And, it's happening all over. A recent report comes from the Penn Valley Grace Brethren Church of Telford, Pennsylvania, where four boys from ten to twelve years old and one boy sixteen years old accepted Christ as their personal Saviour.

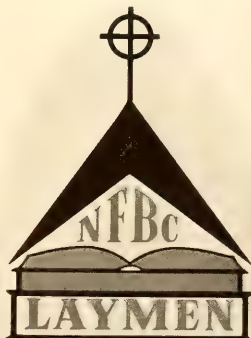
Two stated their father led them to Christ. One accepted Christ because of his Stockade leader.

Does this excite you?

Laymen are doing it in The Brethren Church. Witnessing laymen make growing churches.

Is it happening where you are?

**Received Your
NFBL Decal Yet?**



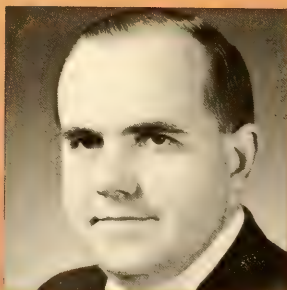
Men's Fellowship in "Buckeye State" Capital

The men at the Columbus, Ohio, Grace Brethren Church organized a men's fellowship earlier this year, at a fellowship breakfast with NFBL President Ed Jackson the master of ceremonies.

New officers elected are shown in picture below: Russ Grill, vice president; John Embaugh, boys advisor; Doctor Dennison, president; Dick Wells, secretary, and Bob Coldren, treasurer.



MEET THE OFFICERS



Walter Fretz, Vice President

Walter R. Fretz, vice president of the National Fellowship of Brethren Laymen, hails from 402 Norway Drive; Lansdale, Pennsylvania, a

suburb of Philadelphia. A member of the Penn Valley Grace Brethren Church (Telford, Pa.), where he is treasurer and a member of the building committee. He is chairman of the auditing committee of National Fellowship of Brethren Churches, as well as being active on the district level.

Walter is assistant vice president of the Union National Bank and Trust of Souderton, Pennsylvania. He is married, and has four children, three of whom are attending Grace College.

He is program chairman of the 1970 laymen's conference to be held in Long Beach, California, in August.

the Creative woman

By Althea S. Miller

Accepts Life's Restraints

A ten-year-old girl had become a victim of intense fear. The front door-knob of her home was her tormentor. Suppose she had not locked the door securely when she left for school? When she returned home late that afternoon she might be jumped by a thief who broke into the house while the family was gone. Daily such thoughts intimidated the child, deepening her anxieties and subtly changing her personality.

About half way to school each day she'd turn and run back home to reassure herself the door was secure. She never found it either unlocked or partially closed. Still her fears persisted.

The girl shared these fears with nobody. Because her Dad was ill Mother had taken a job to support the family. She wouldn't worry Mother with more troubles. Besides, people would laugh. But the chains of fear froze her almost to the point of immobility.

One day a miracle took place. On the verge of running back to the house to check the door she knew she'd locked, this daughter said to herself: "That door is locked. I'm not going back. If anybody gets into

the house and jumps me when I get home—let him!" At last, the first link of that binding chain was broken!

I know this story is true. I was that girl.

Like it or not, our world abounds with restraints which fall into two categories—voluntary and involuntary. The latter includes laws delineating how citizens must live within their society. At least in theory these restraints are not arbitrarily imposed; they are for the benefit of all. As men fight against the restraints of ill health by the application of modern medicine, or restraints imposed by inferior education by "hitting the books" (ask your teenager what that means), so it should be the purpose of every Christian woman to live creatively within the "restraints of her society."

The restraints of fear, ill health, lack of opportunities can be devastating. How negate those fears, break the restraints that bind both spirit and body? By *Creative Action!* The kind that builds and acts upon voluntary restraints.

At this point you mutter: "That's easier said than done." I concur. But who ever promised you this life would be easy? What you really want to know is how you, a Christian woman can live creatively with the restraints of life imposed on you. Do restraints ever free one for full and profitable development?

No matter how "free" you may be in spirit or body to pursue a course of action you've set for yourself, inevitably you'll clash head-on with those outside forces you have tried to ignore.

How will you, should you grapple with them? Are restraints hurdles to be jumped? Or opportunities for growth to be embraced?

The answer depends on your response to God's provision. Your restraints are balanced within the framework of Christ's freedom proffered to all who love Him. "If the Son . . . shall make you free, ye shall be free indeed" (John 8:36).

All restraints are not negative. Actually, most are life-giving. Do you envy the devastation in the life of an alcoholic? She didn't bother to restrain her desire for strong liquor. You don't want to be pitied as a gossip who has sunk to an all-time low in purveying false tales. She didn't respect the restraints of truth, and now stands friendless, bound in an iron-like web of lies.

It is those self-imposed, voluntary restraints that reveal character and build strong spiritual backbone. What is the story of your life according to restraints?

It seems to me that Christian character is developed within the framework of RESTRAINTS by adherence to at least four Biblical paradoxes.

1. *Surrender* to win. Admit your need (be honest) and voluntarily hand over that stubborn will to Jesus Christ. When you feel as though you're failing in this, go back to the story of Jacob's victory in Genesis 32:24 and following, and be assured this can happen to you. Get with it!

2. *Give yourself away* to others so you can keep that which is of greater price—a Christ-like life. Remind yourself of what Jesus had to say on this subject in Matthew 16:25.

3. *Suffer to get well.* Any alcoholic or dope addict will confirm the agonies of "drying out" or "withdrawal" once they come to the willingness of voluntary restraint. Horrible as the suffering must be, it cannot compare with the exhilaration of being made whole. There is sweet release and joy in restraint.

4. *Die, to live.* The Bible tells Christians to count themselves dead to sin but alive to God through Christ (Rom. 6:11). Then when you hear God's voice, "This is the way, walk ye in it," the ecstasy of living **CREATIVELY WITHIN RESTRAINTS** will be your portion. Don't settle for less! ▼

It was a cold, snowy, December day and as I looked out my bedroom window I saw a huge, white moving van, loaded to capacity, rounding the corner from my friend's house. Tears began to run down my cheeks as the thought of the last four years of a happy friendship loomed before me. Let me go back a few years to the beginning of the story.

My phone rang one hot August afternoon and the voice on the other end of the line wanted to know if I still had an opening for piano students. She and her son were interested in taking lessons. Even though she had no piano, but was going to purchase one, she was inquiring about lessons. Marianne was very eager to learn to play the piano and even though she had some music in college her knowledge was limited. Our weekly visits over a two-year period were very pleasant and turned into a time of long conversations with a piano lesson mingled in between.

Soon our friendship grew and we learned more and more about each other and our families. She is a rather tall, slim, dark haired girl, very outgoing and eager to get into the thick of activity. Her different national background made her very interesting and her experiences many times hilarious. At that time she had four very active children and a nice looking husband who had a very responsible position for a prominent company.

Her family kept her very busy, but she still had time to be a good neighbor as well as a friend. Her cooking was just out of this world. Many times after I had done her hair or cared for one of the children she would send over one of her culinary specialties which were mouth-watering. Our husbands were very much alike in many ways and we laughed many times at their dry sense of humor. She could almost predict at times what my husband would say or do at a certain situation and I could do the same for her. We both did a lot of sewing and shared many happy times talking about the suits, shirts, and skirts we had made. Marianne was more proficient at sewing than I, but proved to be a good teacher.

Both my friend and her husband were brought up in a very strict religious home, different from ours, but very religious. We tried many times to tell her of our Wonderful Lord and

From the president's pen

Called Friends



By Mrs. Richard Placeway

National WMC President

Saviour, but she was trusting in the merits of her Church and was very uninterested. She was open to a point—then her mind would close to what we had to say. Our means of witness had to be a silent, consistent life that was dedicated to the call of God.

Then a few months ago she informed us that they had been transferred and would be moving right before Christmas. Much of those four years flashed before me and I wondered how many opportunities I had missed to tell her of my "Heavenly Friend." How much time was spent in just idle conversation instead of telling her the freedom from fear we can have when our hope and trust is placed in the Lord Jesus? I must admit that I had to fall on my face before the Lord and ask Him to forgive me and give me other opportunities to speak for Him.

But in addition to a sense of failure, my relationship with this earthly friend has taught me much about my relationship with my "Heavenly Friend." One of the many relationships the Bible established between Christ and the believer is that of a friend. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my

Father I have made known unto you" (John 15:15).

Some of the things known about our "Heavenly Friend" are first, He is fair to look upon. In The Song of Solomon 2:1 we read: "I am the rose of Sharon, and the lily of the valleys." When we think of the beauty of the rose and gaze on the stately wonder of the lily we cannot help but say, "He's the fairest of ten thousand to my soul."

Second, we find He never changes. Hebrews 1:8 says: "Jesus Christ the same yesterday, and to day, and for ever." From my own experience the Lord has never changed. In every hour of need He has always been there. Others in times past have testified of the changelessness of our Lord. David says in Psalm 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." In the start of a New Year as well as a new decade what a comfort it is to know that the Lord changes not.

Third, He is always dependable. "My grace is sufficient for thee . . ." II Corinthians 12:9. Every experience gives the Lord another opportunity to prove that His grace is adequate for all our needs. These experiences strengthen us because we must rely on Him.

Even though our earthly friends come and go our Lord is a friend who will never leave—Hebrews 13:5 ". . . I will never leave thee, nor forsake thee." As much as we value and appreciate earthly friends how much more precious and valuable is our friend—Jesus. As Solomon wrote in Proverbs 18:24: "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother."

May we as WMC ladies be steadily learning more about our "Heavenly Friend" that we might be able to share Him with others. As our theme suggests, "The Master is come, and calleth for thee," the Lord has given us a gracious invitation to come and learn of Him and also to GO and share Him with others. We have an illustration of this in our Lord choosing the twelve for we read in Mark 3:13-14, "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach." ▼

Getting To Know Your WMC Officers



Mr. and Mrs. Gerald Kelley and family.

MRS. GERALD KELLEY WMC Recording Secretary

Never say "I won't" unless it is a genuine conviction that God has given you. As a teenager I had promised myself (and declared to others) that I would not attend

Grace College, I would not be interested in teaching school, and I most certainly would never marry a preacher. As you may guess, I graduated from Grace College, I taught school for three years and now do substitute teaching, and I'm married to the pastor of the New Troy Brethren Church. Above all, may I add that I am thankful for all of these as the Lord has brought them into my experience.

I can see how wonderfully God led in preparing me for His service by giving me a Christian home. My parents are Rev. and Mrs. John Aeby at Waterloo, Iowa. They were responsible for making me a "P.K." (Preacher's Kid) and at one time I considered this to be a disaster. Nevertheless, God used it to prepare me through decisions for salvation, baptism, church membership, and eventually to complete surrender to His will.

We have two little "P.K.s" in our home now. Jody Rae is five and Janelle Lynn is two. There are times when they wonder why Mom-

my and Daddy are always busy at church and why we don't stay home to watch TV on Sunday night. As they get older there will be more complicated problems. But I trust they too will look back and thank God for the privilege of growing up in the parsonage.

My other responsibilities include Sunday-school teaching, singing in the choir, participating in SMM and WMC activities. I have found WMC and SMM work to be interesting and rewarding for those who are willing to put something into it. Isn't all of life this way? The local group is the key, for it is based on individual participation. Yet, a small group can become discouraged and feel that they can't do much. So we need the fellowship, encouragement, and new ideas from others in the district. The national officers have the richest blessing, for they see the combined efforts and the overall picture. Only eternity will reveal the true values and rewards where there have been Women Manifesting Christ.

MISSIONARY BIRTHDAYS — MAY

AFRICA—

- Margaret Ann McDairmant May 11, 1965
Mission Evangelique, Bossembele via Bangui,
Central African Republic
- Karen Sue Walker May 11, 1955
Medical Center, Bouguila via Bangui, Central African Republic
- Daniel Keith Hocking May 21, 1958
Mission Evangelique, Yaloke via Bangui,
Central African Republic
- Camille Sue Cone May 26, 1955
B.P. 10, Bossangoa via Bangui, Central African Republic

ARGENTINA—

- Rev. Robert J. Cover May 19
Avda. Buenos Aires 247, Almafuerite, F.C.B.M., Prov. Cordoba,
Argentina, S.A.
- Benjamin Paul Fay May 22, 1961
Corrientes 2, Almafuerite, F.C.B.M., Prov. Cordoba,
Argentina, S.A.

BRAZIL—

- Mrs. Earle C. Hodgdon May 13
Caixa Postal 861, Belem, Para, Brazil
- Nathan Allen Johnson May 14, 1959
Caixa Postal 861, Belem, Para, Brazil
- Mrs. Ernest H. Bearinger May 15
Caixa Postal 368, Belem, Para, Brazil
- Marilyn Joy Johnson May 17, 1957
Caixa Postal 861, Belem, Para, Brazil

FRANCE—

- Mrs. David W. Shargel May 23
36 avenue Weber, 1208 Geneva, Switzerland
- Mr. Daniel L. Hammers May 25
50 rue des Galibouds, 73-Albertville, France

MEXICO—

- Mrs. James P. Dowdy May 4
5864 Teal Lane, El Paso, Texas 79924
- Lorita Marguerita Guereña May 9, 1958
Apartado 8-961, Mexico 8, D.F., Mexico

IN THE UNITED STATES—

- Rev. Gordon L. Austin May 5
915 Harding Street, Long Beach, California 90805
- Miss Grace Byron May 7
105 Seminary Drive, Winona Lake, Indiana 46590

THIS MONTH

begins the Foreign Missions emphasis—\$1,500 for completion of the chapel for the Bible Institute at Tijuana, Mexico—the remaining amount for Germany. Send before June 10.

Yielded and Used

"Africa is just not for me!" decided the college senior. It was too far away, her parents were already up in years and what if something should happen to them; it would mean giving up the possibility of marriage and all the dreams of a nice home in America, and so on. Thus, Lois Miller had made up her mind, even though this was contrary to all that she had been aiming toward in her earlier years.

Lois's arrival into this world had come on a snowy February morning years before this; the place was the operating room of Mercy Hospital in Altoona, Pennsylvania. She was the first child of a couple who had been married fifteen years. In their home, however, were two boys—one an orphan whom they had taken to raise, and the other a nephew whose mother had died. Within the next three years the boys left this home, one going into the Army and the other to live with his father and stepmother.

Mr. and Mrs. Miller had a question concerning the name of their child: should she be Mary Elizabeth—or Lois Jean? Their decision was finally made: she would be Mary Lois. This has usually been shortened to Lois—except on the mission field where she serves now, for there she is called "Mary Lois" to distinguish her from another Lois Miller, who is Mrs. Don Miller. ("The mission field"? We're getting ahead of the story!)

Lois's parents were both Christians who were interested in serving the Lord day by day. When she was about two years of age, her parents were among those founding the Juniata Brethren Church—now known as the Grace Brethren Church of Altoona. The young Lois became a member of the Sunday school.

One Sunday morning some years later, when visiting a Sunday-school class at Dr. Ralph Stoll's church in Altoona, Lois responded to the teacher's invitation to accept Christ. Not

long afterwards, when she was eleven, Lois was baptized and received into the membership of the Grace Brethren Church. During her teen years she taught the beginners Sunday-school class, sang in the choir, and attended faithfully the Sunday and Wednesday night services. She was involved also in SMM and other youth groups.

At Kamp Keystone, the district youth camp, Lois dedicated her life to the Lord for full-time service as a missionary nurse to Africa, and she became a member of the Brethren Student Life Volunteers. So, she made her plans for the years ahead—to take nurse's training and college and seminary work. Through the counsel of Rev. Ralph Colburn, then the National Youth Director, Lois decided to train as a nurse at West Suburban Hospital in Oak Park, Illinois, completing her college requirements at Wheaton College.

However, during her final year of college Lois incurred the doubts about missionary service in the far-off land of Africa. After a struggle with the Lord for several months, she finally conceded that she *would* go to Grace Seminary—but *not* to Africa.

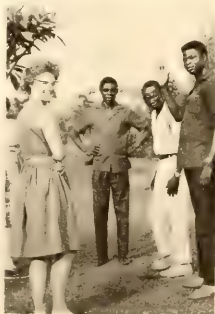
When seminary graduation had come and gone, Lois was completing her final packing before departure for Chicago, where she planned to take

post-graduate work. Just then she received a phone call from Rev. Warren Tamkin of Hagerstown, Maryland. He asked her to consider a position as church secretary and Christian education director for the Grace Brethren Church there. "This is great!" decided Lois; she could serve the Lord full time without going to Africa. And so she went to Hagerstown for six months, and she enjoyed the work—but it was not the Lord's place for her.

Significantly, God sent Dr. Floyd Taber, missionary doctor from the Africa field, to minister in a missionary conference at the church. Lois talked with him, and her reasons for staying in the homeland melted away. She found herself yielding completely to the Lord for service in Africa. The next fall she entered the Frontier Nursing Service School of Midwifery at Hyden, Kentucky; one year later she left the U.S. for language study in France; she arrived in the Central African Republic on Sept. 4, 1960.

After Sango-language study and medical orientation, Lois was first stationed at Yaloke, where she was in charge of the largest dispensary and maternity work on the field. It was there at Yaloke that the first school of midwifery was begun for the African girls in 1966. Since returning from her most recent furlough, in 1969, Lois has been stationed at the Medical Center, Boguila, where she is in charge of the maternity work and is involved in teaching the African male nurses. The third class of African midwives was begun there at the Medical Center the first of February this year, again under her direction.

"The past ten years in Africa have been good years," says Lois. "It has been a special thrill to see mothers and fathers accept Christ as their own personal Saviour after having been treated at the dispensary or the hospital. Pray for Africa and the work here!"—*Marcia Wardell.*



Lois Miller,
Missionary
to
Africa

Friend of African Girls

"One of my earliest recollections," says Lois Ringler, "is of being carried on my brother's shoulders as we walked the long highway to the streetcar line on Sunday mornings in order to reach the church seven miles away. No day was too snowy or inclement but what the Ringler pew was filled.

"As I look back on how God chose me to become a missionary," she continues, "I think how precious of Him to give me such a father and mother! They always led us (sometimes unwillingly on our part) in the right paths. From the background of my mother's loving care and training, as a child of seven I easily entered into the kingdom of God at a public Sunday-school meeting. And I learned to know God intimately when I was very young. Great portions of memorized Scripture, specially chosen books put at my disposal, all the activities of a healthy church—these brought me early to the decision that I would be 'all God's.'"

The Ringler family was a large one, and Lois is the youngest child; five brothers and seven sisters had preceded her arrival.

"Little did I realize that my home situation was so blessed, until I arrived at college," she says. "My mother had just passed away (she had multiple sclerosis for fourteen years), and I was fresh from 'her' school, having cared for her three years before her death. Some of the great principles of my life were formed in those years—I may not have been a nurse, but even in bed my mother was a good teacher. It was here I began to realize what a wonderful and exceptional path the Lord was marking out for my life. Through her death I learned the triumph in sorrow known only to

true believers."

Now in her third term of missionary service in the Central African Republic, Lois thinks it is not strange, therefore, that she should be training women to be leaders of girls; for indeed she knows the value of training a child while he is still young.

Born and reared in Johnstown, Pennsylvania, Lois also went to Bible institute evening school there following her high school graduation. Then she went on to Bryan University, where she majored in French, and then to Grace Theological Seminary. At the age of thirteen, at district youth camp (Kamp Keystone) Lois had yielded her life to the Lord for service in Africa. She is a member of the First Brethren Church of Johnstown.

Miss Ringler left the United States in the spring of 1959 for France, and gained the "Superior Diploma" at the Alliance Francaise in Paris the next year, following which she proceeded to Africa. Her beginning missionary work was in the field of Bible institute teaching, and she taught pastors French to prepare them for the School of Theology (conducted in the French language). Also, she taught Bible

courses to women. But her heart was always in girls' work, and eventually she was assigned to this work. She has lived at several places on the field—seven years at Bata (Bible Center), one year at N'Zoro, and now at Boguila and Bozoum. Her African nickname is "Na ko bem," which means "mother of children," because she loves the children so much.

Lois confesses that her main interest outside the Word of God is music. Her lovely voice has been heard in many missionary conferences and other meetings in the homeland, and she is very capable at the piano.

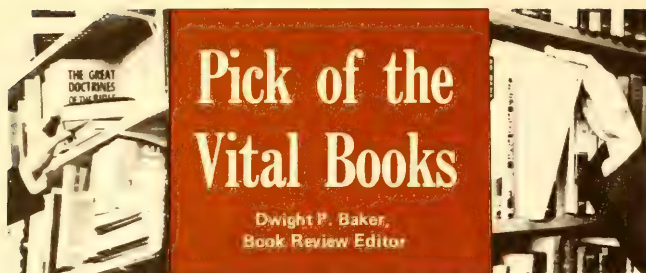
At present Lois is spending much time traveling over every district of the Brethren Africa field, because she is the only missionary assigned to the Lumiere (girls) work. There is a definite need for another who can devote herself to this work also, but on a field whose missionary staff is already overburdened, there is no one else available. (Pray that the Lord will call forth a new missionary to help in this needy endeavor!)

Last year Lois traveled many miles around the field, holding two-week classes at various places. Girls' leaders walk in to a center where the classes are to be held, and afterwards they return home to lead their troops of girls. The Lumieres (French for "lights") are sort of a combination of SMM and Pioneer girls, says Lois, specially adapted to the African culture.

"The Central African Republic of tomorrow," predicts Lois Ringler, "lies in the arms of its young women." And she is giving her best that many of these young women will be trained to assume capably the positions of Christian wives, mothers, and leaders.—*Marcia Wardell* ▼



Lois
Ringler,
Missionary
to
Africa



M. R. DeHaan: The Man and His Ministry

James R. Adair (Grand Rapids: Zondervan, 1969), 160 pages, \$4.00.

This fascinating story is one you cannot afford to miss. Growing up an all-American boy, Martin DeHaan chose to be a physician. He graduated valedictorian in a class of 111 and soon became a well-loved and respected country doctor.

Through a serious illness his life was transformed. The Lord wanted to use this keen mind and ready tongue.

You will enjoy the warm human incidents of DeHaan's family life and the personal testimonies to the effect his ministry had on multitudes. Well-written and interesting, the story is easy reading. It is a book you will want to share with others.—*Alma M. Ahrendt, Spokane, Washington*

An Archeologist Looks at the Gospels

James L. Kelso (Waco: Word Books, 1969), 143 pages, \$3.95.

Writing for the layman, Kelso carefully traces the life of Christ from His birth in Bethlehem to His ascension from the Mount of Olives. The basis of his narrative is the Gospel of Matthew, with attention given to related material from the other Gospels. Being an archaeologist, Kelso incorporates data from recent discoveries in the Holy Land which have a direct bearing on the Gospel accounts.

In our day of higher criticism it is good to find a book written by a genuine scholar and expert in his field who does not hesitate to affirm his faith in the deity of Jesus Christ, the only Saviour of mankind. Kelso further emphasizes the importance of world evangelism. Those who prefer

a detailed account of archaeological data on the life and times of Christ will be disappointed in this book. But those who wish to see how history and archaeology have given new insight into the Gospel records will enjoy Kelso's interesting recitation.—*Edward Mensinger, New Troy, Michigan*

The Fragmented, the Empty, the Love

Patti Bard (Grand Rapids: Zondervan, 1969), 154 pages, \$3.50.

With me the avoidance of "Christian fiction" is a long-time policy, but *The Fragmented, the Empty, the Love* may change my habit. Instead of the old plot which seemed to insist that all good was inside the Christian and all evil was "out there," Patti Bard has written a novel about real problems in the lives of real people in a real world we all know. The novel concerns itself with a neighborhood whose middle class families, through accident of history, become involved in one another's lives. Joanna and Matthew Johnston are the imperfect, stumbling witnesses for Christ in this problem-loaded block. Because the Johnstons are portrayed honestly, they are not the heroes of the story. Only the love of Christ stands worthy of admiration: the hero, God himself.

The Fragmented, the Empty, the Love may be provocative for some evangelicals. For this reason, it is a good book for group reading (a wom-

en's or young people's group). The story is more than fiction. It is an honest assessment of today as we evangelicals live it. The questions it raises need to be talked about. Alone or with a group, it is well worth reading.—*Ruth Samarin, Toronto, Ontario*

Ten Muslims Meet Christ

William M. Miller (Grand Rapids: Eerdmans, 1969), 147 pages, paper, \$1.95.

These ten Muslims remind one of the ten lepers in Jesus' day, with one great contrast. Only one leper returned to say "thank you." With this ten, each spent the rest of his life for Christ.

All ten men lived during the nineteenth and twentieth centuries, the last one having died only on January 3, 1969. Their situations are contemporary. Some were in the king's court, some in rags; some were in positions of wealth and fame, some in poverty and prison; but all gave evidence of being "in Christ Jesus."

They lived in Iran (Persia), and their stories illustrate the great hardship associated with witnessing and testifying for Christ in Muslim lands.

This book should be especially interesting to Brethren people, in that our first foreign missionary effort was in Iran. Those early missionaries continued for some six years, and were never heard from again. This book may help to answer the question, "Why?"—*Dr. Russell D. Barnard, Winona Lake, Indiana*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590 or the Herald Bookstore, Box 2385, Fullerton, California 92633. We pay postage.

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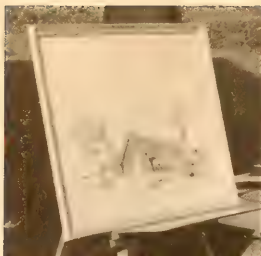
HERALD

March 21, 1970

THREE GENERATIONS IN ORANGE



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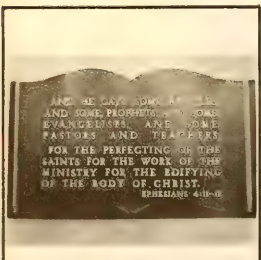
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WMC—Mrs. Kenneth Rucker
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Laymen—Mr. Phil Landrum

March 21, 1970

Volume 32, Number 6

Home Missions and Grace Schools Issue

COVER PHOTO: Three generations participate in the ground breaking for the Orange, Calif., church! L to R, Ronn, Brian and Dr. L. L. Grubb have a hand in turning the first shovel of dirt for the new building.



MEMBER  EVANGELICAL PRESS ASSOCIATION

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The Old Testament: Dry as Dust?

"I do most of my reading and studying of the Bible in the New Testament. I can't understand the Old Testament." You have heard it probably as many times as I. But how unfortunate that such an attitude is abroad! Some people might think that a more modern translation or paraphrase would solve the problem. While this may help, it will not solve the problem completely. The Old Testament is with us for a purpose and it is incumbent upon Christians to find some way to come into its blessings.

Far too many people have given up on this portion of the Word of God. Actually, while we can't understand all of it, this section of the Bible is readable and interesting. It is so easy to sell the Bible off as impossible reading. I have just finished reading an article on ecology (the science of the relations between organisms and their environment) and that wasn't easy, even though it was in the latest version of modern English! Because of the increasing discussion of pollution, I

needed to read the article, I wanted to, and I did. And, after some study I got a fair grasp of it. But, I was fair to the article and persisted in my study. Why can't we do the same with the Old Testament? This is one step in understanding it.

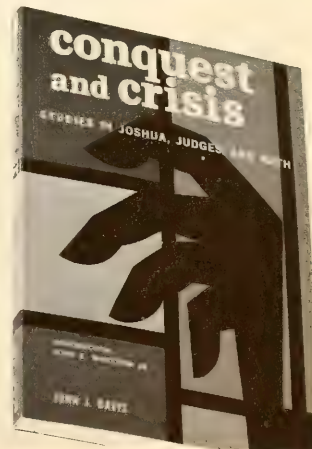
Also, we need to try to find something in it of a practical nature for our individual spiritual benefit. And there is much there that we can find and use. Again, this portion of the Word of God has been labeled "ancient history—not for us today." The Bible says that "all scripture is given by inspiration of God, and is profitable . . ." This includes the Old Testament. No greater joy can come to the child of God than to see the working of the grace of God in the Old Testament in the lives of Abraham, Ruth, Jonah and others. And it is so important to realize that God's plan for His people in the New Testament has its roots and foundation in the Old Testament. The God of the New Testament was real and active in the lives of the saints before the time of Christ.

By the time this issue of the *Herald* reaches our readers, a new book by Dr. Bernard N. Schneider will be off the press. This book, entitled *Deuteronomy: A Favored Book of Jesus* is thrilling and exciting. Why? It is written in a clear and forceful manner to give assistance to readers for a better understanding of this Old Testament book. Dr. Schneider traces the hand of God as He works in and through His people, Israel. The account does not stop with the past, but reaches forward to our time and even recounts God's predictions for the future. How exciting and how practical! The Bible is to be our text, but this and other practical true-to-the-Word books can be very helpful as study guides and commentaries.

Dr. John Davis recently wrote such a book on Joshua, Judges, and Ruth. Many people have thrilled to this commentary and have spoken of great blessing received from it. Dr. Davis is now working on a book dealing with First and Second Samuel, and within two years plans to write one on Exodus. Dr. John Whitcomb is working on a book on First and Second Kings, and Professor John Stoll is producing one on Habakkuk. All of these can be used to assist us in getting into the Old Testament for information, but much more important, they can bring additional blessing to our souls, and a challenge to do more effective work for the Lord.

So let us silence the critics who say that the Old Testament is dry as dust. Let us share the good news that this is God's Word for us today, just as it was for the eunuch on the desert road. You know we can begin at the same Scripture (the Old Testament) and preach Jesus to the people. Let's do it! ▼

DEUTERONOMY
A FAVORED BOOK OF JESUS





By Dr. L. L. Grubb
 Pastor, Grace Brethren Church
 Orange, Calif.

ORANGE CHURCH BREAKS GROUND

Above: Rev. Lester E. Pifer, executive secretary of The Brethren Home Missions Council, special speaker for the Orange Ground-Breaking Service, Dr. L. L. Grubb, pastor. Below: Dr. L. L. Grubb taking his turn with the shovel.





Orange Ground-Breaking crowd of nearly 100.

The ground-breaking service of the Grace Brethren Church, Orange, California, was a blessed event that took place on a beautiful Sunday afternoon. Of the more than ninety people present, a few were seated but most of them stood for the thirty-five minute special service and enjoyed every minute of it. There were many "Amens" and expressions of joy and anticipation. It seems that a ground-breaking service is almost as thrilling as a dedication service for a new church. When the dust begins to fly and the tractors and bulldozers move in the music of construction becomes very sweet—and expensive. Ground breaking means the beginning of a process which will complete those much-needed church facilities. It is a milestone in the progress of any church.

Rev. Lester E. Pifer, executive secretary of The Brethren Home Missions Council, presented a challenging message for the ground-breaking service that took place at 3 p.m. Other home-mission representatives present were Rev. Robert W. Thompson, western field secretary; Mr. Kenneth L. Rucker, financial secretary of the Brethren Investment Foundation; and Mr. Chester McCall, member of the board of direc-

tors. Rev. Ward Miller, pastor of the Community Brethren Church of Whittier, California, brought greetings for the Southern California-Arizona District. A number of Brethren churches were represented by pastors and people with a cooperative Brethren spirit pervading the entire service.

The offering was history making also—\$1,140. Building permits come very high these days. The goal for our ground-breaking offering was \$1,247.50, the exact cost of the building permit. The difference not received was promised by a layman. So, the ground-breaking congregation paid the building permit fee. We thank God for the generosity of the Lord's saints and their special interest in new Brethren churches.

A little over two and one-half years ago the Grace Brethren Church of Orange started with the pastor's family. The YWCA facilities in Santa Ana were rented for seventy-five dollars per month with only faith in the Lord that the money would be provided. It was! No previous meetings of any kind were held preceding the beginning of a full schedule of Sunday services and Wednesday night meetings. The Brethren Home Missions Council promised

to help. We knew that God wanted another Brethren church in Orange County. There would be no other reason for starting a church. God was in it from the very beginning. Moving from the YWCA in Santa Ana to Waverley Church in a memorial park was a great advance in building facilities and also in projecting our ministry in the community where we wanted to locate permanently.

A long series of miracles followed. Souls were saved. A few faithful saints from other churches came with us along the way. Today the church owns three and one-half acres of extremely valuable property at one of the finest church locations in southern California. Plans are complete and approved for new construction. The total construction organization is complete and ready to move. Two old buildings on the property are being demolished. Immediately heavy equipment will move on the job for grading and compaction of the building site.

The anticipation of the people in the Orange church is intense and Christ centered. New Christians are enjoying not only the thrill of growing in grace and in the knowledge of Christ but of also seeing a church

grow physically. As we see these people exuberant and happy we feel that it is sad that not all Christians have the opportunity of being a part of a new church development. The response financially in the Orange church has been outstanding and liberal. Only on such a basis could a new church ever expect to do any building in a high-cost area such as Orange County. The men of the church have already given many hours and will continue this. Thank God for His dedicated children.

The Brethren Home Missions Council has made the Orange church possible. This really means that Brethren people have made it possible by their gifts and prayers. The extreme need for such a national organization and the value of giving to Brethren Home Missions is pointed up in Orange as it is in all new Brethren churches. Every national organization in the National Fellowship has profited already from the Orange church. The people in Orange deeply appreciate The Brethren Home Missions Council and all of you who have given in order that our church may be born. ▼



Dr. and Mrs. L. L. Grubb in front of the first meeting place of the Orange Grace Brethren Church.

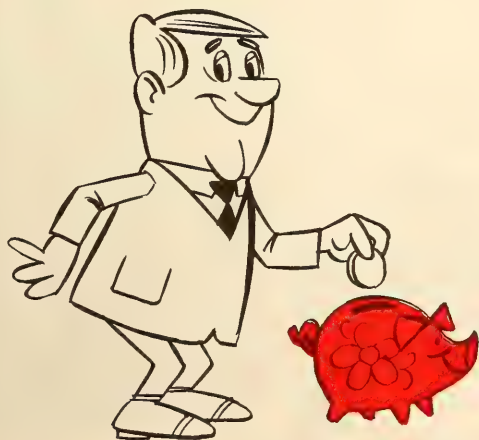
A Sunday-morning congregation at Orange.



Minute-Men—Get The Message?

Your postman has delivered a very important letter with detailed information on the need for some help at Coolville, Ohio. Did you get the message? If so, then just follow the directions but *act today*. The Grace Brethren Church at Coolville, Ohio, is just about two and one-half years old and the attendance now runs in the 80s. The pastor, Don Marken, has been on a part-time basis but needs to give more time to the ministry and you are just the one to help him do it. Let's make this decade of the 70s one of "all out" support starting with this first call!

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a better place for those saving dollars? There are churches now waiting to borrow from the Foundation, but we cannot lend to them because of the need for investments. Of course you earn 5% interest *plus* the joy of serving the Lord with your savings.

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Winona Lake, Ind. 46590



H. Armstrong Roberts Photo

ABSOLUTES OF SUCCESS IN A HOME MISSION ACTIVITY

By Lester E. Pifer

The building of the home-mission church is a very basic work in God's program of missions. This task becomes more critical as our nation drifts farther away from God. This ministry becomes more vital as we near the coming of our blessed Saviour for His Bride, the Church. Therefore, success is a necessity, employing every scriptural ingredient to bring God's maximum blessing upon the effort.

The successful home-mission pastor must be called of God. Isaiah 6:8 "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" I Timothy 1:12 "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me in the ministry." Acts 13:2 "... Separate me Barnabas and Saul for the work whereunto I have called them."

It is quite evident from the Scripture that God the Father, God the Son, and God the Holy Spirit all are involved in the call to the ministry. The man of God must have a deep recognition that a holy, righteous, omniscient God has issued the call for divine service.

The man of God must recognize the astute nature of this call. The ministry engages one in the greatest task on this earth. It involves the gifts of God, the Word of God, lost mankind, the conflict with Satan, the message of the person of Christ, and the manifestation of God in salvation (II Cor. 4:1-7).

As with the prophet Isaiah and the Apostle Paul a willing response to the call is needed. "Here am I; send me" (Isa. 6:8). "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15).

The successful home-mission pastor must have a concern for people. The

man of God must be awakened to the basic needs of mankind. Such passages as, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17) and "... the soul that sinneth, it shall die" (Ezek. 18:4) must grip the soul and entwine itself to every fiber of the minister's life. He must see the lost as they are and the penalty that must be paid for sin.

The compassion of love (II Cor. 5:14) must undergird his ministry. An unmitigated desire to reach the lost is a necessity, "... woe is unto me, if I preach not the gospel" (I Cor. 9:16)! An unserving motive to serve as a shepherd to that flock which is committed to his care (II Cor. 11:28). Obediently, the congregation will follow this leadership.

The successful home-mission pastor must have a conviction in his ministry. A major problem facing the modern clergyman is the lost sense of direction in his ministry. The unpopularity of the ministry, both in the liberal and conservative areas, is due in a major degree to the lack of dynamic purpose and dedication to the call of God. Men everywhere are clambering for absolutes. They want facts, proof, and real experiences. The minister who stands upon his conviction of the Word of God is the man who is going to meet the needs of this hour.

Jesus said, "... I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Paul said, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). The man of God must be possessed with the concept that God will build His church through the Lord Jesus and His Spirit here on this earth. God has provided an adequate message to meet the spiritual needs. Neither His method of salvation nor His attitude toward

sin has changed. The successful home-mission pastor must be convinced that such a Biblical, Christ-centered ministry can build a Brethren church today.

The successful home-mission pastor must be a man with godly character. Throughout the Old and New Testaments the prophet and the minister is always to be a man of the Word. His message and life radiate the truth of the Word of God. The fruit of the Spirit (Gal. 5:22-26), the attitude of prayer (I Thess. 5:17), and Christian integrity are the characteristics of his conduct. Dr. George Truett said, "Often we are correctly reminded that knowledge is power, but character is far more so. What a man is in himself, counts far more than what he says with his lips or works with his hands. If a preacher be lacking in fundamental integrity, then, his life is a ghastly living lie."

The successful home-mission pastor will carry a ceaseless activity in soul-winning visitation. No thriving home-mission church can exist without leadership. The man of God must plan, promote, lead and direct a concentrated effort to reach the lost, train the saved and buildup the saints in the Word of God. No pastor can be successful in his pulpit unless he has a congregation to whom he can preach. He must share in the responsibility to fill those pews. No man can walk into the pulpit with the kind of compassion and concern for the lost unless he has been out there in the field, heart-to-heart, man-to-man, dealing with the eternal issues of the lost.

If he is alert to new methods and ideas, has the skill to direct his people into an active program, and will herald the Word effectively, there will be results. The successful home-mission pastor, faithfully fulfilling God's will in his ministry will be a man in whom God's blessing dwells. ▼



Thoughts at a Grave

By John S. Neely

Recently I stood at the graveside service for Jean and heard the rabbi intone the rites. A disturbing question kept going through my mind, "Where is Jean now?" Jean, who had been a member of our blind class and although she believed that our Lord Jesus was her Messiah and Saviour, would not believe that He was God, and because of this, it was impossible for us to think of her as a true believer.

As I stood there, burdened with my doubts concerning Jean, there were some flashbacks to some incidents in her life and in that of another Jewish friend, a Mrs. S., who had been a member of our "sighted" class. There was something common in the experience of these Jewish women for both had now passed beyond this vale of decision, and both had responded similarly to a message I had preached many months before. At that time I did something unusual in my method of ministry. I took Psalm 22 as my text for two messages. I told the group that I would not name the Person or the instrument of death in the Psalm in my first presentation, trusting the Holy Spirit to reveal the truth to these Jewish hearts. I told them that the following week I would reveal the Person and the instrument of death.

After my first message (our Lord was not mentioned and the word "cross" slipped out but once, which I believe went unnoticed), my eyes met Jean's. As I approached her she smiled and said, "You could have named His name, His name is Jesus." Flesh and blood had not revealed that truth to her, believe me. The Holy Spirit was working with this heart.

Three days later, Sally and I went to the hospital to visit the other Jewish friend, Mrs. S., a terminal cancer patient. This day she was sitting in the lobby, and hailed us by name. Instead of her room, the lobby was to become the place for my pulpit. Other patients and their friends were sitting around, with still others passing by continuously. After our greetings, I turned to Mrs. S. and calling her by her first name, remarked, "S., I wish you could have been at the meeting last night. I preached an unusual message in which I never mentioned the name of the Person involved or the instrument of death." This was my approach to get an opening wedge to preach Christ. The opening came when S. asked, almost pleadingly, "John, can you give me what you spoke about?" Would I! There in that distinctly Jewish hospital, to a predominantly Jewish congregation, I presented Psalm 22 for about ten minutes without mentioning Christ or the cross. It seemed to get awfully quiet as people, I believe, stopped their talking to listen. We missionaries to the Jews have some unusual pulpits from which to preach!

Mrs. S. listened intently until I had finished. It was then she made my heart jump when she observed, "You were speaking of Jesus, and the cross." "Jesus and the cross, S.," I queried, "in the Jewish Old Testament?" I can never forget the look which she gave me. The impact had been made again, not by flesh and blood, but by the Holy Spirit. And Mrs. S. still wondering, asked if she could have the Book of Psalms to read. Believe me, she could, and we saw that she did!

These incidents flashed through my

mind that day as dear Jean's earthly remains were being committed, "Ashes to ashes, and dust to dust." And I remembered that just a week before, I had stood at Jean's bedside, at which time I was able to slip in a brief witness for our Lord. I knew that a niece was waiting in the hall outside, and that I had about thirty seconds to give her a message. It was then I turned to Jean and said, "Jean, you believe in Jesus as Messiah and Saviour; you should believe in Him as God, too." She looked up and answered, "I ought to believe that." These words had just passed her lips when the niece came in, and my conversation was terminated with her arrival. I read Psalm 23 and prayed. The good-by I gave Jean was the last I gave her on this earth, for after several days in a coma, she passed on into eternity.

The other Jewish friend, Mrs. S., had died some months before, and even as I write this, I wish I could say that they were in the presence of our Lord, but I cannot. Recognizing our Lord in Psalm 22, as these dear ladies did, is not the same as receiving the truth to the saving of their souls. But while I can get no peace concerning their destination after death, I do have this confidence, and that is, your missionaries in the Fairfax District have discharged part of our debt to these Jewish friends. However, I wonder, if the work in reaching the Jew for whom Christ died should be carried on by a few of us so-called "professional" (?) missionaries, or is it the work of the whole church as individual believers to reach out in love with the Gospel of our Lord Jesus to our Jewish friends.

It's something to think and pray about, isn't it? ▼

Church News

WATERLOO, IOWA. "Home movies" taken by Rev. Arnold Kriegbaum at the Grace Brethren Church and the Iowa youth camp about 20 years ago were highlights of the 30th Anniversary Fellowship Dinner held in the church Feb. 22. Mr. Kriegbaum was also the speaker for the anniversary Bible conference, speaking on the seven churches of Revelation, chapters 2 and 3. John M. Aeby, pastor.

WINONA LAKE, IND. Alva Steffler, professor of art at Grace College, has accepted the position as head of the department of art at Wheaton College, Wheaton, Ill. He will assume his duties in September, 1970.

DUNCANVILLE, PA. There were three decisions to receive Christ and several rededications of life at a recent Prophetic Bible Conference with Rev. Nathan Meyer in the Leamersville Grace Brethren Church. An average attendance of 157 for the eight days heard inspiring messages and viewed slides of the Holy Land, Moscow and East Berlin. An object lesson from his "camel bag" was given by Mr. Meyer for the boys and girls. John E. Gregory, pastor.

NOTICE. Several Brethren missionary families are now in the U.S. for furlough, and their addresses, listed on page 35 of the *Annual*, should be changed as follows: Rev. and Mrs. Gordon Austin, 915 Harding St., Long Beach, Calif. 90805. Rev. and Mrs. Solon Hoyt, R. R. 3, Warsaw, Ind. 46580. Rev. and Mrs. George Wallace, 5 Imperial Trailer Court, R. R. 1, Coatesville, Pa. 19320. Miss Evelyn Tschetter (listed under "Europe") should now be addressed at B. P. 10, Bossangoa via Bangui, Central African Republic. Miss Mary Emmert, retired missionary, is in a nursing home: Riverview Manor, Room 306, 701 Riverview Dr., Des Moines, Iowa 50316. Please change your *Annual*.

JOHNSTOWN, PA. Rev. James H. Walker, area representative of Bible Literature International, was the guest speaker at the First Brethren Church Feb. 22. The BLI distributes literature to more than 210 mission boards in over 100 countries. Wesley Haller, pastor.



Rev. and Mrs. Raymond H. Kettell

HAGERSTOWN, MD. A money, food and gift shower completely surprised Rev. and Mrs. Raymond H. Kettell of the Grace Brethren Church. The event was sponsored jointly by the WMC and Laymen's Fellowship. Mr. Kettell began his ministry at the church Dec. 1, 1969, as Minister of Visitation. In addition to visitation and preaching in the absence of Pastor Robert Collitt, Mr. Kettell regularly teaches an adult Sunday-school class of 200 and teaches a Bible class on the radio each Wednesday afternoon. Robert B. Collitt, pastor.

CHANGES. Rev. Kenneth I. Cosgrove has moved to 695 Wooster Rd., North, Barberton, Ohio 44203, phone 216-745-6388. The new home address for Rev. Arthur N. Malles is 1133 Nissley Rd., Lancaster, Pa. 17601, phone 717-898-2554. On page 74 of your *Annual*, the Greenwood Grace Brethren Church, Modesto, Calif., is listed as temporarily meeting in the Sylvan Clubhouse. This is incorrect and should be deleted. The city has changed the address of the Orange, Calif., Grace Brethren Church from 2219 E. Fairhaven to 2201 E. Fairhaven. The mailing address for Rev. Clyde K. Landrum should be changed to 1108 Chestnut Ave., Winona Lake, Ind. 46590. Due to an error, Rev. George Cripe's name was omitted as a Brethren minister. He is ordained, and a member of the LaLoma Grace Brethren Church, Modesto, Calif. Please list him on page 95 of your current *Brethren Annual*. The street address of Rev. Charles G. Thornton should be changed to 8400 Good Luck Rd., Lanham, Md. 20801. Please change your *Annual*.

YAKIMA, WASH. At the Northwest District conference, held at the Grace Brethren Church Feb. 18-20, the Grace Brethren Church of Kenai, Alaska, was accepted into the district. Pastor Herman Hein from the Kenai church was able to be present for the conference, and stated that the new Brethren church in Alaska has a current membership of 14, and that the average attendance in Sunday school for the month of February was 21.5. The John Snyder family arrived in Alaska and are now worshipping at Kenai. Rev. George Christie was elected district moderator for the coming year, and Rev. Don Farner vice moderator. The 1971 conference will be held at Sunny-side, Wash.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Elyria, Ohio	Mar. 22-29	Richard Placeway	Joe Shultz
Waynesboro, Pa.	Mar. 26-29	Wendell Kent	John C. Whitcomb
Defiance, Ohio	Apr. 1-8	Maynard Tittle	Allen Herr
Vandalia, Ohio	Apr. 4-5	Everett Caes	John C. Whitcomb
Philadelphia, Pa. (First)	Apr. 12-19	Vernon Harris	Dean Fetterhoff
Long Beach, Calif. (First)	Apr. 12-19	David Hocking	Nathan Meyer

TENTATIVE DETAILED SCHEDULE NATIONAL CONFERENCE—AUGUST 7-14

Long Beach, California

FRIDAY, AUGUST 7

Day of Prayer—sessions at 10:00 a.m. and 2:00 p.m.
6:30 p.m.—Hospitality hour: refreshments: introduction
of missionary and conference personnel
7:45 - 9:00 p.m.—Christian Education Convention

SATURDAY, AUGUST 8

CHRISTIAN EDUCATION CONVENTION

7:30 a.m.—Superintendents and pastors—breakfast

SUNDAY, AUGUST 9

Morning services in local churches
7:00 p.m.—First service of conference; rally at Long
Beach Sports Arena with Richard DeHaan
as the keynote speaker

MONDAY, AUGUST 10

7:00 a.m.—Home missions breakfast
8:00 a.m.—Conference business session
9:30 a.m.—Home missions corporation meeting
10:00 a.m.—Moderator's address, Wesley Haller
"Absolutes in a Changing World"
10:45 a.m.—Simultaneous sessions
7:00 p.m.—Home missions challenge hour
7:45 p.m.—Vice moderator's address, John Whitcomb
"Absolutes and Scientific Change"

TUESDAY, AUGUST 11

7:00 a.m.—Foreign missions breakfast

8:00 a.m.—Conference business session
9:30 a.m.—Foreign missions corporation meeting
10:00 a.m.—Bible hour, Ward Miller
"Absolutes and the Local Church"
10:45 a.m.—Simultaneous sessions
7:00 p.m.—Foreign missions challenge hour
7:45 p.m.—Inspirational hour, Curtis Mitchell
"Absolutes and Campus Unrest"

WEDNESDAY, AUGUST 12

NO DAYTIME MEETINGS

7:00 p.m.—Herald & Bd. of Evangelism challenge
7:45 p.m.—Inspirational hour, Edwin Cashman
"Absolutes and the Social Gospel"

THURSDAY, AUGUST 13

7:00 a.m.—Grace Schools breakfast
8:00 a.m.—Conference business session
9:30 a.m.—Grace corporation meeting
10:00 a.m.—Bible hour, Charles Ashman
"Absolutes and the Holy Spirit"
10:45 a.m.—Simultaneous sessions
7:00 p.m.—Grace Schools challenge hour
7:45 p.m.—Inspirational hour, Knute Larson
"Absolutes and the Generation Gap"

FRIDAY, AUGUST 14

7:00 a.m.—Youth sponsors breakfast
8:00 a.m.—Conference business session
9:30 a.m.—Herald Co. corporation meeting
10:00 a.m.—Bible hour, Nathan Meyer
"Absolutes and the Second Coming"
10:45 a.m.—Simultaneous sessions
7:00 p.m.—Youth night

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Patty Rife and Mike Farmer, Nov. 28, First Brethren Church, Akron, Ohio.

Karen Ankeny and Kenneth Mason, Dec. 6, First Brethren Church, Akron, Ohio.

Rita Elam and Bill Taulbee, Dec. 27, Grace Brethren Church, Trotwood, Ohio.

Barbara Kinser and William Dobson, Jan. 24, First Brethren Church, Altoona, Pa.

Deborah Shackelford and Charles Hartman, Jan. 31, First Brethren Church, Grafton, W. Va.

DOWDY, Ned Edward, 60, passed away Jan. 29 in a Roanoke, Va., hospital. The memorial service was conducted by Rev. Ron Thompson, pastor of the Patterson Memorial Brethren Church, Hollins, Va. Mr. Dowdy was the brother of Rev. J. Paul Dowdy, associate professor at Grace College.

FLICK, Sarah Elmira, 75, went to be with the Lord Jan. 23 after a long illness. She was a member of the First Brethren Church, Altoona, Pa., for 63 years and served as a deaconess since 1925. Robert Russell, pastor.

HALPIN, Meredith, a former pastor of Brethren churches, passed into the Lord's presence Feb. 3. Rev. John Neely officiated at the funeral service, with Rev. Ron Graff assisting.

MILLINGTON, Chester, a member of the Grace Brethren Church, Mansfield, Ohio, went to be with the Lord Feb. 6. Richard E. Grant, pastor.

ALTOONA, PA. A list of goals for 1970 was presented and an evaluation of the 1969 goals was made at the regular January business meeting at the First Brethren Church. It was also decided to raise the pastor's and janitor's salaries. Robert Russell, pastor.

VANDALIA, OHIO. There were 36 new members added to the Vandalia Grace Brethren Church during 1969, and of this number, 29 came by baptism. There were 24 decisions to receive Christ. The church now sponsors two youth groups and a semi-annual Christian education course. Pastor Everett N. Caes has received the call for another year of service.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

Absolutes for the Seventies

By Rev. Wesley Haller, moderator

National Fellowship of Brethren Churches

Many rejoice to see the sixties behind us, with their shocking assassinations . . . Vietnam . . . riots . . . man's orbiting the earth culminating in his awesome walks on the moon. Now we stand at the dawn of the 70s. This brings new hope to the spirit of man. Somehow peace will come in Vietnam; ghettos will disappear; hungry children will be fed.

But these are impossible dreams unless we work for them upon the basis of the absolutes of God's Word. This August, we Brethren will assemble in Long Beach, California, to reevaluate these absolutes and how we as a church can effectively communicate them in the 70s. I would urge your plans for the summer to include a spiritual vacation at national conference.

The wish to get away from it all resides in the heart of all of us at times. This is why vacations are essential. The bulging suitcase, the packed auto, the long lines in air terminals waiting for the "holiday flights" are all indications of man's desire for change, rest, and recreation. The Bible reveals how at times our Lord led the disciples apart for a time of relaxation with Him. He took Peter, James, and John to a mountain-top where He was transfigured before their eyes. This helped the disciples to see beyond the turmoil of their present lives to things eternal. They were privileged for a moment to see the eternal Son of God in glory. But they had to come down from that mountain to the ordinary duties of daily life with all its problems. We

would agree they could face these more easily because of the mountain-top experience. Christ had been with them in a special way and their faith was strengthened and their vision enlarged.

If vacations are to serve the Christian aright they must be times when we draw nearer to our Lord. Renewed in soul as well as in mind and body, we can return to daily duties better equipped to serve where Christ has put us. Unfortunately very often this is not the case. Some try to spend a vacation as a time of escape from everything usually done at home. Most vacations find the nominal Christian giving little time to worship, to prayer, or to quiet thought about the Lord's will for the future. As a result a return from a holiday is tinged with regret and even resentment. The same dull routine has to be faced until the next period of escape. This routine is not seen as an opportunity to serve our Lord more faithfully but as a monotonous grind to be endured until the next vacation period.

People like this are escapists all the year round. Yet every Christian is called to serve the Lord. Vacations are not "off-duty" times as far as Christian living and witnessing go. Christians must never become escapists, for this only leads to frustration or failure in the will of God. And many Christians of our day seem to be doing so by dodging the clear call of God to be a witness in these days of crisis.

We cannot escape to a desert island or an ivory tower. We have to serve

the Lord in this present evil world. Many will remember when Jonah heard the call of the Lord that he packed his suitcase, not for Nineveh, but for Tarshish in the opposite direction. This was not a planned vacation but a deliberate act of rebellion and a refusal to accept God's will. Jonah did not want to know about the wickedness of that great city of Nineveh. Still less did he want to do anything about it. Fortunately the Lord pursued him into the hold of the ship, facing him with the issue—and Jonah returned.

It is evident that the wickedness of our country today differs little from that of Nineveh. Christians today are called by the same God who called Jonah to witness faithfully for Christ by word and example. Perhaps on a vacation we can think-out how to best do this.

I am praying, as I urge you to pray, that next August 7-14 will be a time when we will reevaluate our work as a Brethren church. The rottenness of so much in life today spells ruin for our nation. Revival among God's people is an urgent need. Let's pray that our "vacation" in California may be a time when our hearts will be laid bare before the Lord that He might show us how to make known the absolutes of our faith to the seventies. This is no time for Christians to be escapists nor lethargic nor lazy. Our call from the Lord is to effect a change in the national life of America. God grant that we may see you at Long Beach this summer as we plan in that direction. ▼

Don't Buy It, Girls!

Don't buy the idea that you are no more than an animal. True, you have a physical body, and the mechanics are the same as those of other creatures. But you are a good deal more than the most intelligent animal. There is a driver at the wheel of your machine, and the driver is given control. They run wild, and do anything they like, anywhere they like. But the person in control of your machine is made in the image of God. And quite a lot is expected of that person: chastity, integrity, honor, and decency. However, she is *capable* of all these things, too. Don't let anyone sell you the belief that you are not capable of them. You are—but with the help of God, the grace which is given through Jesus Christ.

Don't buy the idea that you are cheap. You are not. Christ died for you; God loves you. In His sight you are worth dying for, and that makes you an extremely valuable person. More than that, you have capacities and possibilities of which you have never dreamed. Developing them won't be easy. It never is. St. Paul once said, "I can do all things through Christ which strengtheneth me." That



is the secret for you and for all of us. The Bible says it is even possible for you to become a saint—the real kind.

And don't let anyone persuade you it's necessary to sell your favors at a cheap price. Some boys will try to persuade you that you will never have any dates or fun unless you pay for it with sex. To put it plainly, they want all they can get from you at the cheapest price. Don't let them make you that cheap. And when a young man demands that you prove your love by behind-the-bushes sex, tell him he's the one that's cheap. He's trying to cheat you!

Real love doesn't ask anything of the kind. Nor will any decent fellow. Any girl who doesn't want to become a "used by anyone" creature simply *has* to hold out for the standard price: the honest price that any fellow ought to pay. That is, of course, a decent marriage, a home, and children. Anything else is far too cheap.

Don't buy it, girls. You're *not* cheap. Don't let *anyone* make you cheap.

—James S. Randle

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Some More Questions About the 70s

For the sake of marking movement in the course of history, thinking men have been in the habit of labeling the various periods. The decade of the twenties has been referred to as the "Roaring Twenties," the thirties as the "Decade of Depression," the forties as "War and Postwar Years," the fifties as one of "Tranquility and Peace," the sixties as a "Decade of Tumult and Change." Is it possible that men will label the decade of the seventies as the "Sizzling Seventies"?

These labels are not intended to suggest that a decade is marked by a movement that begins with the opening year and closes with the final year of that decade. As one writer put the matter, "Men and events are not so tidy with time." History is dynamic and gradually merges one pattern into another. The sixties covered a period of time in which there were tremendous forces and changes at work. It is possible to distinguish two fairly different segments during that period of years. The first half was marked by optimism and energy in the shift from the relative calm of the fifties. But the last half was characterized by a growing swell of demands for extreme and immediate change. Suddenly society seemed to explode over race, youth, violence, inflation and war.

Is it not altogether possible that this growing tumult and tempest in society will carry over into the seventies and produce a situation that could be described at the end of the decade as the "Sizzling Seventies"?

It is impossible to contemplate the significance of the seventies without reviewing carefully the movement of the sixties. Though the decade began with something of an appeal to ideal-

ism at the inauguration of a new president, suddenly it burst open into assassinations of distinguished citizens. Then came the audacious outbreaks of indiscretion and violence on college campuses. The ruthless and wanton riot in Watts spread across the nation to city after city, resulting in the destruction of millions of dollars worth of property and useless loss of life. Black militants and power groups were joined by whites in flagrant demands upon various segments of society, and especially the government. This grew into open revolt against law and order approaching anarchy. The stage, screen, the arts and literature threw off the restraints of censorship and glutted the atmosphere with a miasma of moral filth. Sensualism in society in general, but especially among the young in their determination to explore the use of drugs, reached the point of excess, and along with this came the nauseating transformation in styles of dress and personal grooming that has reached proportions that are nostalgic, preposterous, maddening, amusing.

All this seemed to be directed at last to a challenge of the present order, a settled determination to wreck the "establishment." Yet, on the background of all this, the greatest technological achievement in the history of mankind was accomplished, a man was hurtled to the moon and safely back to the earth. In the field of surgery there came the amazing feats of transplanting human hearts and the exploration of other areas to relieve human suffering.

Are we to imagine that the changes in progress and the trends now clearly dominating the scene will not continue on into the seventies? By no means will these trends come to an end. They have produced a whole new philosophy in the thinking of society, and this thinking will inevitably have its issue first in the seventies and then later more fully.

In a prominent periodical, *Look* magazine for January 13, 1970, the whole issue is given over to a prognostication of the seventies and what is needed. Here are some of the things

that the writers insist are needed for the decade of the seventies: (1) a complete reorganization of communication in the symbols of speech, sign, and language; (2) a new system of schooling; (3) a new sexuality; (4) a woman president by 1976; (5) a black president by 1980; (6) a vision of the human revolution; (7) a new class of politicians; (8) a new breed of businessmen; (9) a new sense of national purpose.

If these things are in the mind of the writers for this magazine, is it too much to expect that these very ideas are fulminating in the minds of people all across the nation, and that these deliberations are a basis for the developments that will eventually appear? Consider what some of these could mean.

Let us take the one on schooling. This is the gist of the proposal: teachers must have the professional freedom to work with their students as they think best; children and their parents should not have to submit to school experiences that seem degrading, painful or harmful; abolish compulsory attendance laws; abolish all certification requirements for teachers; teachers should run the schools, not specialists in school administration; abolish all compulsory testing and grading; abolish required use of so-called intelligence tests and other psychological prying; abolish all entrance exams or selective admissions requirements; abolish all requirements for schools.

Consider the proposals for a new sexuality. I'll transcribe a few paragraphs. "We might start making sex safe and joyful simply by renouncing all censorship. This means just what it says: Sexual intercourse and birth could be shown on network television and in family magazines."

"We need a new sexuality; we need also a new sensuality. A society that considers most good feelings immoral and bad feelings moral perpetuates the ultimate human heresy: an insult, if you will, to God and His works."

"We need a world where people can trust their good feelings, where members of the same sex can touch and

(Continued on page 21)



By
Dr.
Herman
A.
Hoyt

President,
Grace
Schools



Morrison Named Outstanding Young Educator

The Warsaw, Indiana, Jaycees named James Morrison, a Grace College graduate and schoolteacher, the outstanding young educator of the year at their annual Distinguished Service Awards banquet. He received a distinguished service award plaque in recognition of the honor.

Morrison received the Bachelor of Arts degree from Grace College in 1958, with a major in music and a minor in speech. He also did some work in Grace Seminary. His Master of Arts degree was granted by Ball State University in the field of administration and supervision.

He is organist for the Leesburg (Ind.) Brethren Church where he is also a Sunday-school teacher. He was formerly a member of the Meyersdale (Pa.) Grace Brethren Church, and a graduate of the Meyersdale High School.

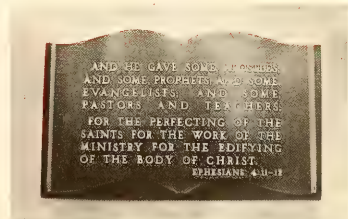
Morrison has served as vice president of the Warsaw Wayne Township Republican Club, is a member of the Warsaw Community Education Association and has served on the Council of local Cub Scouts. He is the designer of a special certificate awarded annually to outstanding members of the McKinley school safety patrol of which he is the supervisor. For the past eight years he has been a fourth grade teacher at McKinley school. ▼



GRACE SEMINARY ALUMNI ASSOCIATION OFFICERS installed for the two-year term, 1970-71, at the 1970 Grace Bible Conference are (l to r)—Gerald L. Kelley, vice president, New Troy, Michigan; P. Fredrick Fogle, president; Thomas E. Hammers, secretary; Charles H. Ashman, ex officio member of the executive committee; and John H. Stoll, financial secretary—all of Winona Lake, Indiana.

Plaque Donated

Bronze plaque, gift of an anonymous donor, mounted on stairs to the seminary level in the new library.



Grace Goes on the Air

"Reflections from Grace," a new thirty-minute, weekly, radio public service program made its debut Sunday, February 15, at 4:15 p.m. over Warsaw, Indiana, Radio Station WRSW AM-FM.

Portions of a recent performance of the eighty-five piece Grace College Community Concert Band, under the direction of Jerry Franks, were featured on the initial broadcast. A rendering of Griegs piano concerto in A-minor by Maxine Peugh, a senior music major at Grace from the Harrah Brethren Church, Harrah, Washington, highlighted the program.

Future broadcasts will include the brass choir, concert choir, and excerpts from student and faculty recitals. Interviews with outstanding college guest personalities, discussion groups made up of students and faculty concentrating on contemporary topics, and departmental presentations of projects of interest to the public are also planned. ▼

Members of the radio committee include: Donald Ogden, chairman of the committee as well as chairman of the Division of Fine Arts and professor of music; Dr. E. William Male, academic dean; Richard Messner, director of development; Donald Garlock, assistant professor of English and speech; Dr. Gilbert Weaver, associate professor of philosophy and Bible; Dr. John Davis, associate professor of Old Testament and archaeology; and Glenn Nichols, junior speech major.

Richard Border, a Grace College sophomore from the Grace Brethren Church, Everett, Pennsylvania, is the announcer, having worked for two and one-half years with station WBFD of Bedford, Pennsylvania.

Fred Gresso, station manager, is consultant for the school in preparation of the programs. WRSW is owned and operated by the Warsaw Times-Union and is heard on 1480 Kc AM and 107.3 Mg FM. ▼

The Apostle Paul tells of crowns of reward which shall be given by Christ to those who have faithfully represented Him in this life. He is not talking about the gift of life eternal—that gift *cannot* be earned. It's a gift. It's God's gift to all those who have put their simple trust in the finished work of His Son, the Lord Jesus Christ. But for those who have received Christ as Saviour, God's Word tells us that they are candidates for five crowns which shall be given at the judgment seat of Christ following the rapture of the church.

First, there is the Incorruptible Crown—the reward for self-denial. Second, there is the Crown of Life—for those who have endured temptation or trial. The third is the Crown of Glory—for those who have faithfully fed the flock of God. The fifth is the Crown of Righteousness—for those who love his appearing.

But we are here concerned with the fourth reward—the Crown of Rejoicing.

Turn to I Thessalonians 2:19-20—“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.”

Paul is saying through the inspiration of the Holy Spirit that those who will be in heaven as the result of the faithful witness of Christians, will be to these witnesses a Crown of Rejoicing. “Are not even ye in the presence of the Lord Jesus Christ at his coming?” Our hope, our joy, our Crown of Rejoicing?

You'll notice that the salvation of the lost and rejoicing always go hand in hand. For example, in Psalm 126 we read, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

In Luke, chapter 15, we have the story of the Prodigal Son who returns home and in verses 23 and 24, the father issues this command—“Bring hither the fatted calf, and kill it; and let us eat, and be *merry*; For this my son was dead, and is alive again; he was lost, and is found. And they began to be *merry*.”

Again in Luke, chapter 15, verse 10, “Likewise, I say unto you, there is *joy* in the presence of the angels of God over one sinner that repenteth.”

Since the conversion of the lost and rejoicing always go hand in hand, it seems very logical that the soul winner's crown should be referred to as the Crown of Rejoicing.

Now consider this basic question. “Why should we strive for this crown?”

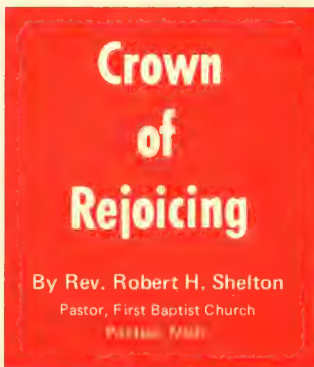
First, we should strive for the Crown of Rejoicing because it is commanded by God. Jesus' last statement to His disciples before His ascension went like this, “Ye shall be witnesses unto me.” This was a great commission. It was a command. You find it in all of the Gospels as well as Acts, chapter one, verse 8. Earlier in our Lord Jesus' ministry, He said, “Ye shall be lights, so let your light so shine before men that they may see your good works and glorify your father who is in heaven.” But in spite of this clear command of our Lord, I'm shocked

that we forget *what* the work of the Lord is. The program of God in this day and age is to reach lost men and women with the message of life in Christ Jesus. There is no other program of the church. If we are not involved in that program, then we are not involved in the program of God. This is the reason He has left us here. In John 14:12 our Lord makes this staggering statement, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”

Now if anyone is in the proper position to speak about “works” and “greater works,” it is our Lord Jesus. Because in His pre-incarnate state, He was the one who spoke and worlds came into existence. Isn't that a fantastic thing! We were talking about this in our family devotions. To think that there was a time when there was nothing, and out of nothing God brought a universe. He put a sun here. He put the various planets around the sun. And He put various elements around those planets. But the one that God designed to bless more than any of the others was the little planet Earth. According to Dr. John Whitcomb of Grace Seminary, that was the first in God's creation. He made the heavens and the earth and then later on, the other acts of creation took place as we find in Genesis, chapter 1.

Think of it! God spoke and this earth and all of this world came into being. Dear friend, there was a time when you just did not exist. There was a time when this earth did not exist. And I happen to believe it came into being when God *spoke*! That was a great work, wasn't it? And then the very God that spoke and created worlds around us, one day became a man himself. That was a great work. To think that the eternal God—so great that our little universe can't contain Him, allowed himself to be born of a virgin. He became a man, and then for thirty-three years He lived here on the earth. Those last three years He performed some tremendous works.

But in John, chapter 14, Christ has not as yet gone to the cross, and He makes this staggering statement, that those who believe in Him, that the works that He did they'll do also. But even greater works than these shall we be able to do because He is going to go



to learn that 95 percent of all the Christians in the world have yet to win their first soul to Jesus Christ. But I am more shocked to discover that 90 percent of all the preachers in the world have yet to lead one soul to Jesus Christ.

Can you imagine some so-called ministers of the Gospel who will fail to receive the Crown of Rejoicing because there may not be one soul in heaven because of their ministry here on earth.

Jesus put the emphasis on the winning of the lost. Certainly there is no excuse for our complacency today. It must be given top priority in our lives—in our church. Let me go even further—God deliver us from anything that does not result in the conversion of the lost. How easy it is to become so busy even in the work of the Lord

to the Father. Just eight verses later, Jesus Christ tells His disciples that after He goes to the Father, He is going to send the Comforter. And then in chapter 16 He tells us what the Comforter is going to do—He will indwell the bodies of believers. Now what's the purpose of it all? That we might go out and be witnesses. I'll tell you, dear friends, you and I have a part in the greatest work that is going on in the universe at this hour. There is no work like the work of reaching people for Jesus Christ. There is nothing to compare to this great task. It's the greatest work of our time.

Now to fail in this great work is not only to be disobedient to the Lord's final command, it will also result in the failure to receive the soul winner's crown—the Crown of Rejoicing.

Second, failure to carry out this great commission will result in the eternal doom of the lost. In Romans, chapter 10, verses 13 and 14 we read, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher [or a witness]?" You'll notice the progression: unless somebody witnesses to the lost, they will not hear, and if they do not hear, they cannot believe, and if they cannot believe they will not call. And if they do not call they cannot be saved. Are the heathen lost? Yes. They are lost. "But, Pastor, they haven't heard." That's our fault. God said, "I have made *you* witnesses, and I want you to go so that they may hear. So that they may believe. So that they may call. So that I may save them." If they don't hear the gospel story and receive the Saviour, they are lost for all eternity.

Third, we should strive for the Crown of Rejoicing because it will bring spiritual joy and happiness into our own experience. I think of an experience when my wife and I were in the Holy Land, and we made a quick visit to the Dead Sea. We took a dip in the Dead Sea, and discovered it's impossible to submerge. You see, the Dead Sea is not only made up of water, but of 51 percent salt and other minerals. Not far away the mighty Jordan River flows into the



Dead Sea. You can see it coming in, and that's where it stops. It doesn't go any further because the Dead Sea is at the lowest elevation on the face of the earth. Waters may flow into the Dead Sea but nothing flows out. It's a dead sea. No fish in that sea. No plant life in that sea. It's dead—and it reminds me of a lot of Christians. All they know is "How can I take in?" "What can I receive into my life?" "How can I be fed?" That's where it stops. It never goes any further and you know they're just as dead as the Dead Sea—oh, they have life eternal—they're going to heaven—BUT NO REWARD!

Fourth, we should strive for the Crown of Rejoicing because of the joy in simply sharing Jesus Christ with other people. Now this is like the Sea of Galilee. You see, the River Jordan flows into the Sea of Galilee and it also flows out. There you have the inlet and the outlet and there you have life and vitality. There are fish in the Sea

of Galilee. There is vegetation there. People are living around it—there's something refreshing and beautiful and bright about that sea. That reminds me a lot of Christians, too, who are not only content to take in—they want to give out. They come to church and hear something about Jesus Christ and then they go out to tell somebody else about Him. *This* is what John means in I John 1:3—

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

It's that matter of taking in the precious Word of God and then giving it out to hungry hearted people. Someone has said, "He who is on the road to heaven should not be content to go alone." These, then, are the reasons why we should strive for the Crown of Rejoicing.

Our text tells us, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (I Thess. 1:19-20).

The Crown of Rejoicing—will it be yours? ▼

Excerpts from a message given to the Grace College student body by Rev. Robert H. Shelton, pastor of the First Baptist Church, Pontiac, Michigan. Reprinted by permission.

PRAYER THAT MOVES THE HAND OF GOD

By Rev. Charles H. Ashman

Pastor, Winona Lake Brethren Church

Did you ever pray and then have God answer in a completely unexpected way? "Surprise, surprise! Look what the Lord did!" you exclaim. Then you look back on your prayer and say, "How weak my faith was." Maybe yes, maybe no! Is it not possible that you had great faith that God would answer wisely in His way, but that you were left to faith alone? You didn't have any idea as to how God was going to answer or as to what answer to your prayer would be best and to His glory.

DEATH OF JAMES. In Acts 12 there is a story of believers in a New Testament church prayer meeting. These must have been deep experiences, because their life was most difficult. Herod, seeking to appease the Jewish religious leaders and win their support, has killed James the brother of John. James has joined Stephen as one who was baptized with the baptism of blood. The Jews were delighted. Herod reasoned that another martyr wouldn't hurt, so Peter is thrown into prison and the day is set for his execution. Now! How would your church react if the chief leader, your pastor, were in jail and scheduled for public execution? You'd pray, pray and pray some more. And they did pray.

Peter, "kept in prison" under the normal tight security guards warranted by a prisoner on death row, sixteen soldiers, four per watch, is chained between two and the escape gate is guarded by the other two. Escape is impossible. And Peter must have thought that Jesus' prediction of his martyrdom "when thou shalt be old" (John 21:18) was coming to an early fulfillment.

DELIVERANCE OF PETER. But Acts 12:6-12 tells the story of his miraculous and well-known deliverance. Peter, in a daze, couldn't believe it to be real and thought he had seen a vision. God had given him visions before (Acts 10). But the cool night air finally makes him fully aware that it is no dream or vision. **MIRACLES** have occurred and he is free. The hand of God has moved to deliver His own out of the hand of men. In Peter's words, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews" (12:11). Where to go? Answer—the place where the church is assembled praying.

DILEMMA OF THE CHURCH. This prayer of the assembly of believers that moved the hand of God in a way that totally surprised the church attracts our interest. Persecution presented them with a traumatic problem and they prayed. God answered. **BUT** they couldn't believe it when it happened. Read about it in verses 13-16. In effect, they were saying, "Rhoda, you are crazy. Peter's in prison, scheduled for slaughter tomorrow. Nothing can help him now. You've seen his ghost." When they finally do let Peter in they are quite taken aback and amazed. "How can this be?" they ask. "Oh, ye of little faith," we answer. Wait a minute. Before you, with many others, frown on these early prayer warriors for their "weak faith" think a bit.

DETERMINATION IN PRAYER. The Holy Spirit testifies that they prayed for Peter "without ceasing" (12:5). This describes a determination, a concentration, a continued stream

of prayer going up to God. They agonized in prayer. They had a burden. They were concerned. Theirs was "fervent" prayer, not "form" prayer. Theirs was the kind of prayer James talks about when he says, "Pray one for another. . . . The effectual fervent prayer of a righteous man availeth much." This is the prayer that moves the hand of God. Brethren, what impression do you get as you listen to the prayers in the average church prayer meeting today? "Urgency" often is not the impression. "Burden" and "Concern" don't fit the attitude either. And if someone doesn't quit on time he disrupts the whole schedule. May God help us to get our problems into focus that our prayers may be of the never-ceasing-fervent type. The Early Church prayed long and hard until they saw the hand of God move.

Some have suggested that this kneeling church prayed "unbelievably" or "doubtfully" and therefore, they were not prepared when the answer came. Listen to what God says about that. "And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive" (Matt. 21:22). "I will therefore that men pray every where, lifting up holy hands, without wrath and *doubting*" (1 Tim. 2:8). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering . . ." (James 1:5-6). And James goes on to say that the doubter cannot expect anything from the Lord.

The church assembled in John Mark's home prayed, and they received. Did they pray doubtfully or out of weak faith? Were not Peter's deliver-

"Faith and fervency are not nutcrackers by which you can force the hand of God."

ance and their prayers inseparably connected in this passage? I suggest they prayed in great faith and that God answered their prayers. *Why then the surprise?* Most people assume they prayed for Peter's release. However, the story doesn't say so, and logic might dictate a prayer of a different sort. James is dead—God didn't deliver him. They rightfully expect the same fate for Peter. For what then did they pray? I suggest they prayed for Peter's faithfulness and stability. Jesus did. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not. . . ." I can hear what I suppose their prayers to be for their beloved Peter. "Lord God, you know Peter. He was weak once. He denied you thrice. This is a hard time for Peter. Lord, help him to be true in this the hour of his greatest temptation. And, Lord, we don't know what's ahead for Peter and the rest of us—but thy will be done." I think they *believed* God but didn't assume a miraculous deliverance. Thus they were blessedly astonished at the answer, which, as God sometimes does, was more than that for which they had prayed. And Peter remained true until the day of his death. God's hand moved in expected and unexpected ways—their prayers were answered.

Faith and fervency are not nutcrackers by which you can force the hand of God to do what you want Him to do. Faith and fervency are attitudes. Attitudes of trust and action. Nor is the power of prayer in the faith or the fervency of our prayers. Some have faith in faith. Some have faith in prayer. Faith, like prayer, is not the power. The power is in the object. They didn't believe in

Peter's release, but they believed in the God who released him. This is not only the faith that believes that God can do, but also believes that when *His hand works*, it always does things right. The hand of God was with these early Christians (see Acts 11:21) and I believe it was with them because they were a praying church—a believing, fervent, praying church.

The Jews expected Peter to be executed the next day and this was to their delight. But the hand of God moved and delivered him from their expectation. Many people around you

expect your church to die and some have already expired. And some are about to die, which is to the delight of Satan's world. Maybe—just maybe—a major part of the problem was a weak, anemic, poorly attended, blah, unconcerned prayer meeting. The Early Church was a prayer meeting church—determined to see the hand of God work and "the hand of God was with them." Is His hand evident in your church? What kind of prayer meetings does your church have? What kind of a prayer meeting member are you? ▼

Some More Questions . . . (Continued from page 16)

caress without fear of homosexuality, where members of the opposite sex can touch and caress without fear of seductiveness. Sensory-awareness-pioneer Bernard Gunther proposes that if every person in the world gave and received a loving, half-hour massage every day, there would be no war."

The printing of this kind of thinking is made possible because of the trend of thought on the part of many people. Once this breaks out into the public for general consumption, you may be sure that the actual performance is not too far away. No one needs to be told that the atmosphere is surcharged with sex these days. The exposure of the human form has gradually increased within the past few years. Just before Marilyn Monroe died, she shot her first nude movie. At the time it was edited at the studio. But since then nudism in the movies has gradually grown in proportion—as well as outside. It is no stretch of the imagination

to expect that within a very short time nudism and the flagrant display of sex in all its forms will be the common scene in public.

Those who promote this perverted sense of good are following in the steps of men of the past who reasoned the same way. This was true in Sodom, and society became so utterly degenerate that God could only save three people out of that region (Gen. 19). It was also true in Greece and Rome, and Paul described the moral condition of that society in the first chapter of his epistle to the Romans (1:24-28). When molten lava from Vesuvius fell upon the city of Pompeii in A.D. 79 it actually congealed people in the physical postures of their degradation. It may well be that this satanic reasoning will shortly come to full fruition in the life and conduct of mankind, thus heralding the end of the age and the coming of Christ.

If this type of reasoning persists, as well it may, now that it has surfaced all across the nation, it can produce the atmosphere and conditions that will in another ten years be labeled the "Sizzling Seventies." ▼

Today's Pastor and His Problems

By Dr. Homer A. Kent, Sr.

Registrar, Grace Seminary

Job said long ago, "Man is born unto trouble, as the sparks fly upward" (5:7). Even so it is true of pastors that they all face problems. Some of them are much more serious

than others. Some are easily solved. Others require much prayer and effort before a solution is reached. But the pastor should resign himself to the fact that he will have problems in his pastorate. One young man who was graduating from the seminary said he was not going to enter the pastorate. Why? "Because there are too many problems to be faced" was his answer.

The true Christian pastor should not assume such an attitude. There are problems in every field of endeavor. He should recognize the problems that exist and courageously seek ways to overcome them.

There is the problem of maintaining a proper balance in pastoral activity. This problem has been accentuated because of the complexity of the day in which we live. There are so many calls for the minister's time—sermons to prepare, Bible classes to be taught, calls to be made, hospitals to be visited, articles to be written, and so forth.

How is he to get everything done? Some pastors don't get the essential things properly cared for. They spend too much time on trifles. Dr. George Truett, great Baptist pastor of a past generation, said, "Some ministers remind me of an elephant picking up pins. They were called for bigger things."

How is the problem to be solved? No absolute remedy can be given. But surely there needs to be some discipline exercised. There must be some budgeting of time so that all phases of the minister's responsibility are cared for. He must find plenty of time for study, time for reading the proper type of material, and a reasonable amount of time for calling. He dare not neglect his correspondence. There must be time for recreation both during each week and during vacation periods. The minister must also allow some time for his family. It is not fair

to his wife to burden her with all the home responsibilities. There are some very lonely wives today because of failure at this point.

In short, the pastor will do well occasionally to take time for self-examination to see whether or not his is a well-balanced ministry. Does he have a schedule that includes his varied responsibilities in proper proportion?

A second problem is that of the ministry of pastoral calling. There is a strong basis for pastoral calling in the Scriptures. It is stated concerning the apostles that "daily . . . and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). We read that Paul taught "publicly, and from house to house" (Acts 20:20). The same principle is enunciated in the Old Testament. The prophet Ezekiel "sat where they sat" (3:15). In other words he got as close to his people as possible in order that he might better minister to their need. In Jeremiah a woe is pronounced upon the shepherds of Israel because they had not visited the flock of God (Jer. 23:1-2).

But with some modern day pastors pastoral calling is frowned upon. They say, Why should we call? Nobody is at home these days. Things are much different now than in former generations. This is just an excuse to evade a serious responsibility that belongs to the pastorate. No doubt conditions are different today than in other generations but the needs of men are the same. Multitudes will never darken the doors of the church and they need to be reached. While some are making excuses for not doing pastoral calling, the Mormons and Jehovah's Witnesses are making thousands of calls. They seem to find people at home and are reaping an abundant harvest.

Yes, there are problems involved in the pastor's calling ministry. The procedure and plan may have to be



changed somewhat to fit into the modern complex structure. But the task can be accomplished. Even if the pastor rings the doorbell in vain, he can leave an attractive calling card or a church bulletin, that oftentimes will serve as an able substitute.

How better, let it be asked, can the pastor find out how the people in his community live, what are their problems and what are their attitudes? Dr. William B. Riley said, "His house-going will produce church-goers" (Pastoral Problems, p. 137).

The third problem in the present-day pastorate is that of the so-called deeper life. To be sure there is need for a closer walk with God, a fuller dedication, a more complete separation on the part of all our congregations. The pastor needs to emphasize this need. The atmosphere of the world, the flesh, and the devil is so oppressive and alluring these days that there is real danger that our congregations will be affected by their subtleties. To counteract these forces the pastor will constantly need to challenge his people to holy living, to sanctification of life, to separation from the world.

At the same time he will need to warn them against that type of deeper life that tends to undue emotionalism, eradication of the sin nature, extra-Biblical revelations, baptism of the Holy Spirit subsequent to the new birth with its attendant second blessing teaching, and the idea of tongues speaking as a necessary evidence of the baptism of the Holy Spirit. This sort of emphasis does violence to the Word of God and opens the door to all sorts of error and divisiveness.

Let the man of God preach the Word in its fullness and this emotional type of manifestation will be dissipated. Let him give special attention to presentation of the true nature and ministry of the Holy Spirit with a proper distinction between the baptism and the infilling of the Spirit.

A fourth problem in the pastorate is that of getting the membership involved in personal evangelism. In the Early Church it seems that everyone was involved in this business. In Acts 8:4 we read that "they that were scattered abroad went every where preaching the word." Those referred to included all except the apostles who remained at Jerusalem. This passage makes it clear that one does

not need to stand behind a pulpit to preach the Gospel. The "everywhere" of this verse suggests that these early disciples made use of all sorts of opportunities to proclaim the salvation message.

This universal involvement is also graphically set forth in I Thessalonians 1:8 where Paul says that the membership of the Thessalonian church had been so faithful in proclaiming the Word of the Lord in Macedonia and Achaia and surrounding areas that "we need not to speak any thing." This is an amazing statement! One wonders what would have been the result if the church had maintained this attitude toward personal evangelism down through the years. But in most instances the church has lost its zeal for this sort of thing. It has been content to leave the responsibility in the hands of the clergy. A certain woman was asked if she would cooperate in a visitation program that was being organized in her church. "Why should I? The pastor is paid to do this," was her reply. Though not so bluntly spoken this is all too often the attitude of the church membership.

Pastors have used and are using different methods to correct this weakness. There is the "Seventy Group Method" by which the personal workers are sent out two by two as in Luke, chapter 10. There is the "Outreach Program," "Everyone Win One Plan," and many others. Each pastor should choose the method that seems best to him and seek to promote it. Surely it is incumbent upon every pastor to develop soul winners in his congregation. Where this is done there will be a constant response to the gospel message.

A final problem to be discussed in this article is that of ecumenism. Talk of ecumenical union is heard on every hand these days. We hear of Catholics and Protestants coming together for special meetings. We read of denominational mergers. The idea of a united church is exalted and denominationalism is repudiated. To be sure there is room for certain types of ecumenism within the evangelical church. Evangelicals can come together for Bible conferences, prophetic conferences, evangelistic efforts, Sunday-school conventions and the like of mutual benefit, irrespective of denominational ties. It is sometimes

advantageous for two struggling churches to merge if they are both of the same spiritual persuasion and no compromise with doctrine is involved. But ecumenism for the sake of bigness, prestige, and greater political influence and involving compromise with fundamental doctrine is certainly to be deplored. It is to be looked upon as the harbinger of the world church as set forth in Revelation, chapter 17. We need to be on guard lest some of the subtleties of this movement affect us in one way or another.

The twentieth century has already witnessed some very outstanding movements within the Protestant church of a definite ecumenical character. There was the formation of the Federal Council of Churches in 1908 later to become the National Council of the Churches of Christ in 1950. There was the organization of the World Council of Churches following 1938 with its great universal assemblies in Amsterdam (1948), Evanston (1954), and New Delhi (1961). Then it is well known the Roman Catholics have been constantly making overtures to the Protestants to get them to come back into the Romanist fold.

Every pastor should be aware of the problems involved in this sort of ecumenism and should warn his congregation accordingly. Doctrinal compromise is involved. There is a mistaking of church union for true Christian unity as set forth in John 17. The authority of the Holy Scriptures is often set aside. The tendency to minimize the importance of the holy sacraments is often evident. These and other problems confront those who would join in this movement. It is important that the pastor should know where to draw the line and how to stand for "the faith which was once delivered unto the saints."

To be sure, problems in increasing numbers face the pastor in these complex days. Sometimes he is inclined to throw up his hands in despair and cry out, "Who is sufficient for these things?" But the dedicated pastor will find it possible to say with Paul "... our sufficiency is of God; Who also hath made us able ministers of the new testament . . ." (II Cor. 3:5-6). Moreover, he will be led to see that by the leadership of the Holy Spirit he can be used to bring solution to many of the problems that face his people. ▼

TRIBUTE TO THE LANCERS

By Roy Roberts, youth pastor

Grace College in Winona Lake, Indiana, is our Brethren school. Southern California teenagers must know very little about it since many of them choose other Christian colleges above Grace. Yet, as your youth pastor, I would like to share a personal word about Grace College.

I have never attended Grace College.

My closest association with it has only been in my acquaintance with students and faculty members from there. But, may I say that I am overwhelmingly impressed by the Lancer basketball team.

I have never seen a Grace College team in action before January 5, 1970.

Yet, when the team visited our church,

The Lancers' leading scorer Mike McCoy works for an open shot against his Tri State opponent.



they appeared more as a "gospel" team rather than a basketball team. They sang, gave testimonies and left a definite, positive message for Jesus Christ. After the evening service they met with our young people. We were able to know them better and they answered many questions concerning their school. My honest opinion was, they're great Christians, but can they play ball? Their record is 11 and 0 but have they played anyone who is *really* tough? They're just so small!!! Some guys are not good ball players. They get "stuffed" too often.

Well, I attended the Biola vs. Grace game Monday, January 5th. Coach Kammerer invited me to share a devotional word with the team before the game. This I did and proceeded to listen to the team share 20 minutes of prayer together. This was too much to see from a basketball team. Then they defeated Biola College in their own gymnasium. Yes, they could play ball and play well! I wasn't the only one impressed by this fine, Christ-centered team. This was evident by the fact that there were more Brethren people, especially young people, at the Biola-Grace game than Biola College students. May I say, thank you, Lancers, for playing for Jesus Christ.

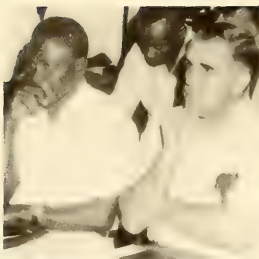
-Reprint of an article published in *Live Lines*, a youth publication of the First Brethren Church, Long Beach, California. ▼

"Life in Christ" . . .



. . . a Campaign Begins in C.A.R.

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The Editor's Viewpoint

by Clyde K. Landrum

Come Along To Go Somewhere!

Whether it's a trip down the street for a coke, or a journey around the world, most everyone likes to have company. It just goes to prove that people are gregarious; they like to be with people. Negatively, this is why a child dislikes being sent to his room without his supper—he is cut off from people, and people like to be with people.

Christians have wonderful fellowship with one another. Being gregarious enters in, but the real reason is that there is a common bond of fellowship with our Lord. This gives a new dimension for every gathering whether it be at church, Sunday school, or any other meeting.

National conference is one of the exciting occasions for fellowship by the Brethren. It's a time for renewing acquaintanceships—for sharing blessings experienced in the Lord's

service. It's a time for planning together for future victories. It is eating together—sightseeing. It's all that is included in fellowshiping together in all of the good things of the Lord.

With all of this in mind, it is time to heed the invitation to "Come along and go somewhere." Where? To national conference at Long Beach, of course. Begin now to save for a trip that could prove to be one of your greatest blessings in 1970. Begin now to plan to get in on all the good things at Long Beach. While it is doubtful that any will walk or go by bicycle, without doubt almost every means of transportation will be used. But regardless of your mode of travel, come along.

From the opening welcome on the Friday evening of August 7 to the last good-by following the closing session,

great spiritual blessings are in store. There will be outstanding Bible messages, testimonies, reports. Prayer times will be precious; the making of plans will be exciting. There will be opportunities early and late for Christian fellowship. This is true because our Lord will be there working and leading throughout.

All afternoons will be free for sightseeing, and Southern California is the "most" as far as potential for places to go is concerned. Young and old will enjoy the never-to-be-forgotten trip to Disneyland. Who would dare miss it? Then, there's that delicious meal at Knott's Berry Farm. Marineland beckons, the drive to the mountains is appealing, the trip to the beach is so refreshing.

Young people will have a great time on BIOLA campus; good things are being planned. The children will doubtless get to see Aunt Alyce again, and enjoy the meetings with her. And, all of us will thrill to the fellowship in Brethren churches on Sunday. Just to visit the various locations that we have read about will be interesting. And to think of all the new people we will become acquainted with is thrilling. We'll see and get to know people who have faithfully served the Lord over the years in an area that we have not visited before.

There is all of this and more; all for the taking. It's almost as exciting as the gold rush of 1849! More so, really, for who could trade gold for wonderful Christian fellowship? So, the word is out "Go west one and all." Come along to go somewhere! Where? To national conference in Long Beach, of course. ▼



"Life in Christ"

Brethren missionaries and African pastors joined in January with thirty-six church representatives from the six evangelical denominations in the Central African Republic for a national committee meeting on evangelism. "Inspiration" and "instruction" are the words which best describe the week-long gathering in the capital at Bangui.

Preparations, instructions, and dates were finalized for the forty-five retreats involving over eight hundred pastors during the months of March and April. Following these retreats, in May and June some twenty-five thousand prayer cells will be formed throughout the country. Then will come classes in soul-winning and house-to-house visitation. Each training peri-

od will be followed by organized programs of soul-winning and visitation. The goal is to present every Central African with the plan of salvation. Evangelistic services are to be held in the local churches during the months of October and November, and in large regional centers during January and February of 1971. The climax will be a mass meeting in the capital in April, 1971, the Lord willing.

Brethren, pray much for the salvation of many thousands of precious souls in the Central African Republic as our Christians are obedient to the Lord's command to "preach the Gospel to every creature."—Wayne Beaver ▼

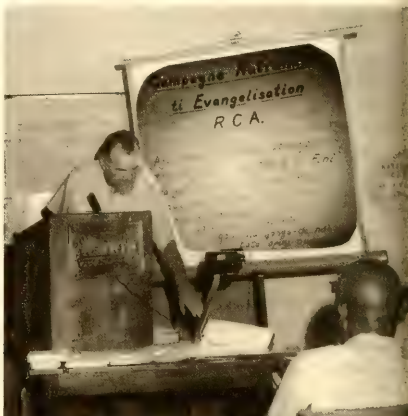


Pastors and missionaries listen intently as National Coordinator Wayne Beaver explains the year-long program of evangelism.

Recess periods during the week provide relaxation and refreshments.



Below: Members of the literature committee prepare materials for printing: (l to r) Harold Dunning, Lee Einfeldt (Baptist Mid-Missions), Wayne Beaver, Simon-Pierre Nambozuina (Brethren), Paul Moehama, Andre Komesse, Bob Golike, and Gene Rosenau (all BMM).



Above: Harold Dunning uses an overhead projector to teach the pastor's manual.

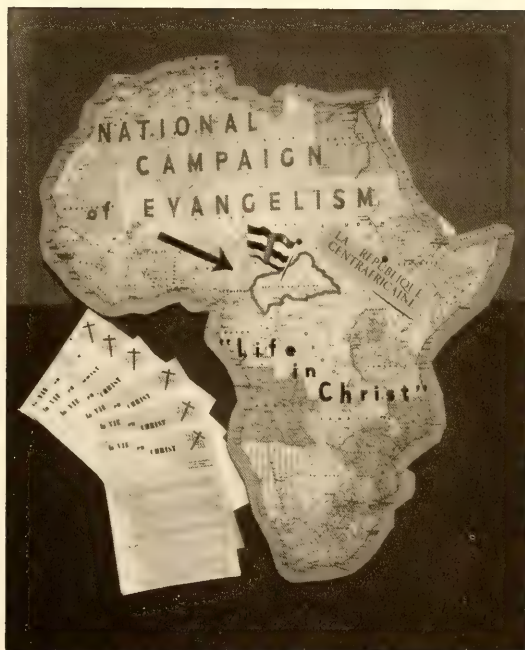


Facts You Should Know

About the "Life in Christ"

Campaign in C.A.R.

- † This "Life in Christ" campaign is patterned after similar campaigns, under various names, which have been highly successful in other African and Latin American nations in recent years.
- † The Brethren and the Baptist Mid-Missions groups have the largest involvement in the campaign, although several other evangelical missions are also cooperating.
- † Rev. Wayne Beaver, Brethren missionary, was selected to be overall coordinator of the campaign.
- † Bible Literature International organization, whose headquarters are at Columbus, Ohio, has supplied a tremendously appreciated gift of \$8,000 toward the literature needs of the campaign on the field.
- † Thousands of pieces of literature for the campaign are being turned out by the Brethren and Baptist presses in the C.A.R. These include 26,500 posters, thousands of tracts for both believers and non-believers, manuals, textbooks, and lesson materials. The BLI gift has cared for much of the expense connected with printing these materials.
- † An attractive eight-page brochure concerning the campaign has been



printed by the Brethren Missionary Herald press for distribution in the United States, and has been mailed out to several thousand people. Additional quantities in any amount are available from the FMS office in Winona Lake to help in publicizing the need for prayer and funds. ▼

M.K. Team Helps Out

By Mrs. Harold Dunning

Missionary, C.A.R.

The morning service at the Bozoum church had progressed in an ordinary manner that second Sunday in February—ordinary, that is, to a certain point. There was the song service, the visiting pastors sitting on the platform were introduced (they were on their way to the national pastors' retreat), people marched up with their offerings, Scripture was read and prayer offered. But then the service departed from the ordinary.

The junior high young people from the Missionary Children's School plus two sixth-graders had formed a gospel team. Carrying horns and guitars, songbooks and Bibles, they came to make their presentation to the Bozoum church that morning.

The young people lined up on the platform and introduced themselves, telling in what type of work their parents were engaged: Bible Institute at Bangassou (Baptist), School of Theology at Yaloke, Elementary Bible School at Bossangoa, printing and literature at Bozoum, and medical work at Boguila. Then came songs by this entire group of an even dozen accompanied by guitars, a cornet-trumpet duet by the Chasteen brothers, a quintet composed of the Cone-Walker sisters, and a melodica solo by David Hocking. Interspersing the musical numbers were several testimonies, which were very interesting and which clearly presented the way of salvation through Christ Jesus as they told of the ways they had been led individually to see their need of the Lord and to trust Him. You could tell that this part of the service was a highlight for the

congregation.

One sweet incident at the start of this part of the service was when a sturdy little two-year-old boy came and stood just in front of the platform, unblinking eyes fixed on the MK's, little head moving with the music, completely mesmerized. Different ones in the choir whispered to him or reached out for him. He did not budge but occasionally turned the same wide gaze on them, expression unchanged, head still gently beating the rhythm, and then his eyes went back again to the singers. I was hoping the big folks would leave him alone, but finally someone grabbed him, handed him to his mother, and he was taken out wailing. Africa needs trained musicians. Will this boy be a future leader of choir, band, orchestra? Perhaps, if the Lord tarries.

My husband had been invited to give the message of the morning. He launched off from their song, "God Bless Central Africa," which had been used in the opening song service—words and music being African, of course. He pointed out that this was God's plan and desire, and that He had told us just how the blessing would come. Using II Chronicles 7:14 he urged the congregation to have the attitude of children before their Father; to pray, seeking His face, waiting on Him; and to turn from their evil doings and individual sins. In response to this God promised to answer their prayers, forgive their sins, and bring blessing to their land.

At the close of the sermon Pastor Robert Yakara stressed a few points

over again. (On the other side of the ocean people would have been checking their watches!) He told of his son, a young man who was rebellious, feeling his independence:

"Now he remained my son, you know, and I still saw to it that he had food and clothing. But we had no fellowship. If I met him on the street I turned my face from him, and there were no little treats such as I wanted to give him. But when my son took the place of a child before me, treating me with respect (even though he has had much more schooling than I and is a gifted, well-educated young man)—when he sought my face, then I was happy to look at him and I could share a cup of tea or a bottle of soda with him. We must not think we are a great new independent nation and demand God's blessing; we must look humbly into His face, taking the place of sons before Him, doing His will, not continuing in our sinful ways, and He will then bless our Central African Republic."

Following this pastoral exhortation, which might have been called a sermonette, the church choir sang "Stand Up for Jesus" while about twenty-five adults came and stood in the front, indicating their desire to do these things required by God, their Father.

Will you pray for this church and others out here that, depending on God, they may bend every effort to see that the entire population will have opportunity during the next year to find "Life in Christ"? This is the greatest blessing God has to give to any individual or nation. ▼

Modern Weapons in an Old War

By Mrs. Hill Maconaghy
Missionary, Argentina

What mighty weapons both for good and for evil are radio and literature in this modern age!

It is not necessary to prove to you who are reading these words how the forces of evil and error are extending their influence through the use of these weapons. There is abundant evidence of this every day as they war against God and His Word.

This fact impressed itself upon me anew recently when a young woman entered the bookstore in Lomas de

Zamora, Argentina, asking if we had the book entitled, *Science and Health*, by Mary Baker Eddy. She was so disappointed when she was told, no. Then she explained that she had been attracted by the broadcast that recommended this book because she felt it was just what she needed. She has an emptiness in her life, and from what she heard over these weekly broadcasts, this book would satisfy her need.

Since there was no one else in

the store at that time, it was possible to talk with her about the Lord and tell her how *He* could satisfy her completely if she would recognize her need of Him and receive Him into her life by faith. She was given literature and asked to read the Bible, not *Science and Health*, and invited to return.

We are happy that our church in Argentina has a radio program and literature ministry which are being used as instruments in the Lord's hands to bring the good news of salvation to many needy souls.

Recently a series of meetings was held in one of our churches in the suburbs of Buenos Aires, with Brother Eduardo Coria, our radio preacher, as the evangelist. During his stay in Buenos Aires he visited some of those who had written in after listening to the broadcast. He was well received in every home. One young man attended the service that evening and made a decision for the Lord.

Brethren, this is only a sample of what could be done if there were workers who could follow up all the contacts that result from the literature and radio ministries.

If a larger bookstore with a counseling room and adequate personnel could replace the extremely small bookstore we have at present in Lomas de Zamora, how much more effective a ministry could be carried on in that important commercial center.

If there were workers to follow up all the radio and literature contacts, regularly, is it not reasonable to believe that more folks would be saved and that some home Bible classes would result? ▼

Mrs. Hill Maconaghy and a customer in the Lomas Bookstore.



THE CHILDREN'S PAGE

A Little Girl in Bangui, Africa




Here are new pictures of little Agnes Aellig (pronounced Ahn-yes' Ayl'lig—remember?) and her mother and daddy. You will see that Agnes has really grown since the first pictures you saw of her on the Children's Page last August.

Missionary Helpers Clubs across the country have been doing a fine job of sending in money for Agnes' support, and Agnes (really, Agnes' mother) has written a letter to the MHC's telling how happy they are for all this.

Agnes will be going with her parents to Switzerland to spend this summer. That means she is having vaccinations and shots to get ready to go, and this is no fun! Keep praying for Mr. and Mrs. Aellig and Agnes.

HARRY HELPER AND MARY MISSIONARY—

<p>I THINK THE MISSIONARY HELPERS CLUBS ARE DOING A TERRIFIC JOB IN HELPING AGNES AELLIG!</p> 	<p>YOU KNOW, IT IS REALLY GREAT THE WAY THEY HAVE WORKED ON THE PROJECT OF SUPPORTING BOTH KENNY BURK AND LITTLE AGNES!</p> 	<p>SOME OF THE MH'ERS HAVE SEEN KENNY, BUT NONE OF THEM HAS SEEN AGNES, EXCEPT IN PICTURES</p> 	<p>THE SLIDE-TAPE SET ABOUT AGNES HELPS THE KIDS TO KNOW ABOUT HER LIFE IN AFRICA—I HOPE ALL THE CLUBS GET TO SEE IT!</p> 
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MISSIONARIES: BORN OR MADE?



By James McClellan

"Well," sighed one woman after hearing a thrilling account of what God was doing through a certain missionary, "he was just cut out to be a missionary."

"Cut out of what? Cut out by whom?" asked a friend standing nearby. And that is a good question. Let's delve into it and see what kind of stuff the Lord uses in producing an effective missionary.

Providence. From the exposure which this writer has had to missionaries, personally and through books, it appears that they are aware, as Esther was, that they are in such a place and with such a people with a vital message "for such a time as this." It is this sense of divine mission which lifts weary hands and encourages tired minds on the mission field.

Although this experience is ultimately from God, it can be heightened as Christian parents and teachers help to establish a climate of awareness of God's providence. James 4:15 reminds us that we "ought to say, if the Lord will, we shall live, and do this, or that." A Christian home where decisions are prefaced thus impresses the maturing young person with the high destiny of being God's person in God's place. As seeming "disappointments" are seen to be "His appointments," a fine godly optimism is developed. Adoniram Judson would have fizzled out in Burma without such an optimism.

Prayer. A brilliant young man was asked, "How do you happen to be a

missionary instead of a businessman?" He replied, "Because I was prayed here." How does Philippians 4:6, "...in every thing by prayer and supplication . . .," fit into the process of missionary-making? First, by praying for the missionaries. We have prayer calendars to use in our family devotions. In some families this interest in carried further by bulletin boards, maps, pictures and prayer reminders. These can give a new dimension to a home which tends to be wrapped up in its own narrow materialistic interests. The most effective missionary conference you have may be the informal missionary-youth contacts in your own home. The second way that prayer can help make missionaries is to pray for our young people themselves that they will follow through with the missionary interest which they express in their best moments. Perhaps our prayers can help guard them from the

alluring side trails and to the mission field safely.

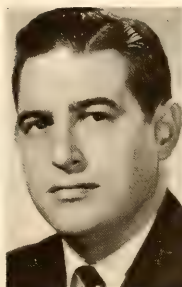
Priority. Missionaries constantly struggle with the matter of priorities in their ministry. "Shall I fix the ailing truck today or go visiting in the back country and trust the Lord that the truck will make it?" "Shall I spend more time with this prospect or turn my time and attention to another group of people?" "Shall I devote the evening to language study or spend some time with the family?" Family training where children are taught the necessity of completing personal responsibilities and family chores and putting first things first will help them to develop this ability. The Lord's service needs disciplined minds which have learned to sift the major issues of life out of all the minor ones. Maybe this is partly what Paul had in mind when he reminded Timothy to continue in the things which Mother and Grandmother had taught him. Are we taking time and care to instill these values in our youth?

Perseverance. President Nixon has illustrated this Biblical principle for us. After being a two-time loser, he came back and tried again and became President of our country. When our young people agree to do something, do we help them to see it through with this kind of perseverance? It is natural for them to initiate a task with youthful enthusiasm, but when their meeting is poorly attended or their witnessing effort is coolly received, do we allow them to give up? "Up like a rocket, down like a stick," says someone with a smile; "we didn't expect them to stay with it." Or do we encourage them like the great theme of Hebrews, "Let us go on!"

Young people today are rejecting the superficial values which they see around them. They are ready to sacrifice for a cause which is big enough. We have such a cause. Are we communicating it to them by our devoted, tireless efforts? "Never give up," writes Fanny Crosby. "Sing when your trials are greatest. Trust in the Lord and take heart."

So, that's at least part of what goes into the making of a missionary. Exciting stuff, isn't it? Providence, prayer, priority, and perseverance. Say, does God want you to be a missionary? Does He want you to make a missionary? ▼

Rev. James McClellan, pastor of Grace Brethren Church of San Bernardino, Calif., has served on the Foreign Mission Society's board of trustees since 1967.



Let me come right to the point. Two years ago when we left the United States after furlough, we let it be known that this would be our last term in Africa, and we were hoping that someone would feel the call to be our replacement. So far we have not heard of such a man.

What can I mention for an incentive to you men at home? An easy life? No. A stable home? No; I have been gone five weeks on this trip. Always a nice house? No. A nice car? No; most driving is in a five-ton truck. A high production crew? No. Every day has its disappointments. Under these conditions, what can be an incentive?

I will tell you. *Serving the Lord in a needy field*—not a few hours a week in your church program but as many hours as your physical body will permit. Some of you fellows, like myself, cannot do the important work of preaching or teaching the Word. But surely one man in our brotherhood will make it possible for others who can preach to stay on the job in Africa and not need to take their time for building.

Any position or fame you might have in your local area in secular work will not compare with the deep satisfaction you will have when you spend your full time in the Lord's business. I should know from experience, because our last year in the States, more than 23 years ago, we built 140 homes—and it does not take much figuring on this to come up with a nice income. Have my wife and I ever been sorry? No, never! We would do it all over again. Even at its worst we called it a wonderful privilege and joy to be serving the Lord full time here in Africa. Love the Lord you must. Love your fellow missionaries



Builder Balzer and a workman.

you must. Love the African you must. Patience—slow to anger—and many other commands of the Lord are ingredients that are essential to a successful missionary career.

Would building forty pulpits in one run give you satisfaction? Would building four or five churches per year, and building the homes, schools, dispensaries and other needed buildings for the mission make you feel you were fruitful in the Lord's program here in Africa? That is what we did last year. In these next ten months the mission would like to have ten more large and small buildings, besides some student houses. The mission is looking forward to the building of sixty Bible Center student homes, small but permanent.

Why not check or re-check with the Lord and find out if the replacement is not you, yourself.

Write to me—Albert Balzer, Mission Evangelique, Yaloke via Bangui, Central African Republic, or contact the home office at Box 588, Winona Lake, Indiana, for any questions you might have.

P.S. A word about the Bible student houses. Ever since we have had a Bible school our students have lived

in little leaky shacks where the roofs are repaired every three years. We now have a program worked out with the national church to help them get small, neat, permanent homes and at least sixty of these will be required to house them all. The African church's part is small but it helps, and our share of the cost of one house is \$500.00 each. I understand we have money for eight homes now but that leaves 52. Maybe some of you who read this article will be led of the Lord to underwrite one house, or part of one house, and so have a real part in the very hub of our mission activities.

Close to four hundred students have graduated from this school in past years, and no doubt this has played a very large part in the tremendous growth of our African church. ▼

(FMS Editor's note: Praise God for His answer to this very real need for a mission builder in the person of Mr. Bernard Klus of San Jose, California, who was one of the new missionaries approved by the Board of Trustees in their recent meeting—see opposite page.)

MEMO from Foreign Board Meetings

Date: February 23-26, 1970
To: Foreign Missionary Society
From: Foreign Secretary

Board Members: Ten of the eleven members were present. Dr. Bernard Schneider was recuperating from pneumonia, as was his wife also. This was the first time in a number of years that Brother Schneider had missed a board meeting, and his absence was deeply felt. Our prayers have been with the Schneiders for a quick recovery.

Notes of praise: In spite of overwhelming mission problems, God has continually answered prayer:

- ✓ **FINANCES:** A constant increase in mission giving, thus enabling the Society not only to keep up with the terrifying inflation but also to take advantage of a few of the growing opportunities and challenges.
- ✓ **MISSION/CHURCH RELATIONSHIP:** A healthy spirit of fellowship and cooperation on all fields.
- ✓ **PERSONNEL:** Relatively good health enjoyed by most missionaries. A steady stream of new missionaries to help fill up the ranks.
- ✓ **HOME CHURCH:** A home constituency which is constantly growing more mission-hearted and involved in the overseas ministry.

Board actions:

- ✓ **NEW MISSIONARIES:** Nineteen candidates (eight couples, three singles) were approved. Of these, fifteen received accredited candidate status, which means that they have board approval to start caring for the many details involved in actual preparation for the foreign field. Seven are expected to leave for the field this year. Watch for special articles on these new candidates.
- ✓ **ALLOWANCE ADJUSTMENT:** We would like to say that missionary allowances were "raised." Unfortunately, one factor forbids such an interpretation. Inflation, as all of us know, is playing havoc with the economy. The economic picture on most of our fields is even bleaker than for the U.S. To ignore missionary salaries would be the same as decreasing allowances. Thus, an "adjustment" in salaries was made by the Board.
- ✓ **SERVICE ALLOWANCE:** The career missionary is still the backbone of the missionary movement, and in light of the growing trend in short-term service, it was felt that there should be a way for the Society to show that it values the many years of service of the career missionary. At present all missionaries on one field receive the same allowance, whether they have served for one year or twenty-five years. With this action, token increases are granted after ten, fifteen, and twenty-five years of service.
- ✓ **ADJUSTED BUDGET:** The foreign mission general fund budget for 1970 totals \$620,574.36. This will mean a \$64,000 increase in general fund income over 1969. The board alerts the Society and all missionaries to this sizable increase, and requests a prayerful commitment to a serious endeavor to raise our gift income so that the need will be supplied.



Our Lord has committed a weighty responsibility to the shoulders of the Foreign Missionary Society. As faithful stewards, our missionaries want to carry that load and to advance with the Gospel. New candidates are ready to go. Worldwide inflation presents a threat to growth and expansion. Yet, the challenge and opportunities of the seventies lie before us. We believe that The Brethren Church will pray, will give, and will go in obedience to Jesus Christ.

Church News

ATTENTION! Rev. Richard W. DeHaan, radio and television Bible teacher, will bring the keynote address for the 1970 National Fellowship of Brethren Churches conference in Long Beach, Calif. This opening service will be held Sunday evening, Aug. 9, in the Long Beach Sports Arena. Mr. DeHaan is the principal speaker on "The Radio Bible Class," and his "Day of Discovery" television program is broadcast widely each Sunday. Plan to attend!

ALBUQUERQUE, N. MEX. Another Grace Brethren Church has been started in Albuquerque. The first services were held Feb. 22 with an attendance of 31 in the morning worship service. The church is meeting in a former Baptist church building at 2518 Eubank Blvd., in the North East Heights area of the city. We are looking forward to having this building as our own church property. The Grace Brethren Church at 149 Daniel Circle is sharing their pastor in order to get this work established. If anyone knows of Brethren living in this area of the city, please contact Rev. Victor S. Rogers, 10301 Stovall Pl. N.E., Albuquerque, N.M. 87112. Victor S. Rogers, pastor.

LEXINGTON, OHIO. During the past month God has greatly moved in the congregation of the Grace Brethren Church. Including the results following the showing of Billy Graham's film, "The Restless Ones" and recent evangelistic services with Rev. Allen Herr, there have been 15 decisions to receive Christ, and 51 decisions concerning the Christian life. Terrance Taylor, pastor.

CHANGES. The new address for Miss E. Elizabeth Leah, clerk of the Ghent Brethren Church, Roanoke, Va., is Rt. 4, Box 271, Roanoke, Va. 24018. Rev. Dick Cron is the new pastor of the Grace Brethren Church, Sacramento, Calif. His address is 5510 Colonel Rd., Carmichael, Calif. 95608. Please change your *Annual*.

ROANOKE, VA. Steve Medrid, a federal agent from the Bureau of Narcotics and Dangerous Drugs, spoke to 200 people at four sessions of the Southeast District Youth Rally held Feb. 6-7 at the Clearbrook Brethren Church. Speaking on the theme for the rally "Drugs Can Kill" Mr. Medrid showed films and lit a marijuana cigarette so the young people could see and smell the actual thing. The rally was topped off by a "Wild Goose Chase" with four busloads of kids searching through buildings in the town to find the goose. Talent competition was larger than ever before with 60 young people competing. The Clearbrook Brethren Church youth topped the scoring chart to win the trophy. First place winners from the church were Tina Hall, creative writing; Debbie Harrison, songleading; Crusaders for Christ (Debbie Harrison, Diane Spencer, Ricky Sexton, Barry Hurt), vocal ensemble and best overall music. Connie Basham, Vickie Harrison, Nancy Kay Hall, composed the winning quiz team. Russell Weber, pastor.

LA PUENTE, CALIF. The Hacienda Heights Grace Brethren Church held a baptismal service at the First Brethren Church of Whittier Mar. 1. Nine new believers were baptized. A Negro man and one of his children were baptized as the wife and mother, a long-time member of the church observed. A woman who had been raised as an Orthodox Jew, then led to Christ by Pastor Dunigan in her home, was baptized, along with a young, newly married couple and several children. Frank Dunigan, pastor.

SOUTH BEND, IND. The victor in a four-way Sunday-school contest in the South Bend-Elkhart area during January and February was the Ireland Road Grace Brethren Church of South Bend. Other participating churches were the Grace Brethren Church of Goshen (second), the Grace Brethren Church of Elkhart (third), and the Bethel Brethren Church of Osceola (fourth). The Ireland Road church clinched the contest with a Sunday-school attendance of 177 Feb. 22, an increase of 36 percent over 1969. This gave an eight-week average increase of 9.7 percent to win the contest. The winner will display the "Sword of the Spirit" copper-on-wood medallion for the rest of the year. Scott Weaver, pastor.

WASHINGTON, D.C. Mr. Alan McGill, recording artist with Word Records, ministered in song and personal testimony at the First Brethren Church, Mar. 2. It was a real spiritual treat for the people. Charles G. Thornton, pastor.

WHITTIER, CALIF. The Community Brethren Church hosted the Greater Whittier Area Brethren Missionary Conference Mar. 8-15. Nine missionaries spoke to various age groups in many conference sessions. A "New Life-In" folk-rock concert was held for the final session as hundreds of young people from local high schools and junior colleges were invited in to hear three Christian folk-rock groups perform, and be challenged with a message by Rev. Bill Burk. The church also hosted over 500 Sunday-school workers each Monday night in February for a Leadership Training Course. Youth Night was held Mar. 1 with "The Contemporaries," a group of 40 young vocalists and musicians presenting the claims of Christ in an exciting musical program as an added attraction. Tim Miller, son of the pastor, and Bill Davis, son of the youth pastor, are members of the group. Ward Miller, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Uniontown, Pa.	Apr. 19-26	True Hunt	Allen Herr
Denver, Colo.	Apr. 20-26	Thomas Inman	Nathan Meyer
Sunnyside, Wash.	Apr. 26-May 3	John Mayes	Dean Fetterhoff

RICHLAND, WASH. Two new records were established on Mar. 1 with 48 in Sunday school and 55 in the morning worship services. Following the morning service, one junior made a public profession for Christ, and two teens presented themselves for baptism. In the afternoon service, seven were baptized by trine immersion. After this service, ten teenagers from the church made 78 personal contacts, inviting people to attend services. The climax of the day was at the close of the evening service when a family of four and two young people came forward to join the church, and one teen rededicated his life. Nelson E. Hall, pastor.

TOPPENISH, WASH. "The Open Bible" is the name of the Spanish Gospel Broadcast over station KREW of Sunnyside from 8:00 to 8:30 every Monday night. Rev. Sam Horney, pastor of the Toppenish church, is the speaker. The program is sponsored by the First Brethren Church of Sunnyside, Wash., as a missionary project. A free Bible or Spanish-language devotional book is offered for the asking. Requests for these have come in from all over the Yakima Valley.

BELL, CALIF. Rev. and Mrs. Henry Rempel left Mar. 10 on an around-the-world flight to visit mission fields throughout the world. They will contact our Brethren fields in Hawaii, Central African Republic, France and Germany. On Apr. 27 they will arrive in Cairo to link with a Bible Lands Tour directed by Dr. Paul Bauman. In Europe they plan to contact Brethren Chaplain Emlyn Jones. The Rempels are scheduled to fly on the first flight of the Boeing 747 to Hawaii.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Virginia L. Kauffman and William Smith, June 20, 1969, Clarksville Bible Church, Rev. Earl O. Funderburg officiating.

Clara Wenger and David Spitzer, Feb. 7, Englewood Grace Brethren Church, Englewood, Ohio

Mary Margaret Gress and Ramon Rodriguez, Feb. 21, Grace Brethren Church, York, Pa.

Donna J. Garey and Leland J. Kauffman, Mar. 14, Reading Grace Brethren Church, Stoystown, Pa.

FORT LEE, VA. Chaplain (Capt.) John Talley will be leaving the Army chaplaincy on July 31. His future plans are indefinite. On Feb. 25, Mrs. Betty Talley gave birth to a 3 lb., 6 oz. boy, Timothy Merritt. However, the child died of internal complications the same day.

MANSFIELD, OHIO. Rev. and Mrs. Robert Kern of the Woodville Grace Brethren Church are the proud parents of Mark Jonathan, 5 lbs., 9 oz. who arrived Feb. 19.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

ERICKSON, Ruth Ann, 35, a dedicated worker in the Lexington (Ohio) Grace Brethren Church, went to be with the Lord Jan. 17. Terrance Taylor, pastor.

PETRY, H. C. "Bud," moderator and faithful member of the Englewood Grace Brethren Church passed away recently. He was a Sunday-school teacher and very active in district affairs. Submitted by Rev. Charles E. Lawson, pastor of the Trotwood Grace Brethren Church.

B M H Recordings

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The Congregation of the
SIMI COMMUNITY BRETHREN CHURCH

December 31, 1969

Dear Pastor Gillis:

At the beginning of this New Year it seems only fitting that we, the congregation, should express some of the things that are on our hearts to you, the "Under Shepherd," our Pastor. We remember how many times we have looked to you in times of need, and you were right there, by our side. In times of trial and testing you have been with us—encouraging us, building us up in the Faith, praying with us and for us. We cannot forget the times you were with us 'til the wee small hours of the morning in a hospital waiting room, or beside our bed of affliction, ministering to us—with no thought of yourself.

We know you have spent hours of prayer and study in preparation of a sermon to draw us close to Him. And then it may have seemed we felt we were doing you a favor by showing up for church or prayer meeting. Of course it was easy to "forget" to mention what a blessing the sermon was to our hearts.

But we want to let you know, despite our many shortcomings and failures, we appreciate you more than you will ever know. Through you we have come to know our Bible as never before. Through you we see the love of our Lord as never before and consequently love our Lord more. True, many times we have been unfaithful to God and to you. We have let you down so many times. Forgive us and may God, our Heavenly Father forgive us.

In this new year, 1970, we will strive to be faithful to the One you are longing for us to be conformed to. May we remember you are human too, and encourage you by faithfulness to Him, and by praying for you more than ever before. May we truly realize what our purpose is here in our little church—to reach out and win lost souls for our Lord.

Most of all, we want you to know of our love for you—we know of your love for us—it has been demonstrated over and over again.

With love,

Tracy Knollers
Carla
Bette Williams
Bette Adams

Debbie Wellington

Bill & Joann Brian
& family
Debbie
Ed Albert

Michael & Catherine Davis
Levia Davis
Florence Davis
June Bond

Ellis Calorne Ted & Joanne Franchini &
Grace Calvert Family Scott Wanda & Shelly
Serge & Joyce & Family
Eileen Schimmeler
Keith, Joyce & Family
J. L. Barker Lee Sasser
& Family Carol Sasser

Tim Weiner
Grand
Randy Brenda

Summe Calvert
Henry Jane
Margaret Gene
Doris Wilkins
Dan Weiner
Robert Benson

Barbara Cameron
John F. Lloyd
Debbie Williams
Jan Corai

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MEET YOUR BMH FAMILY



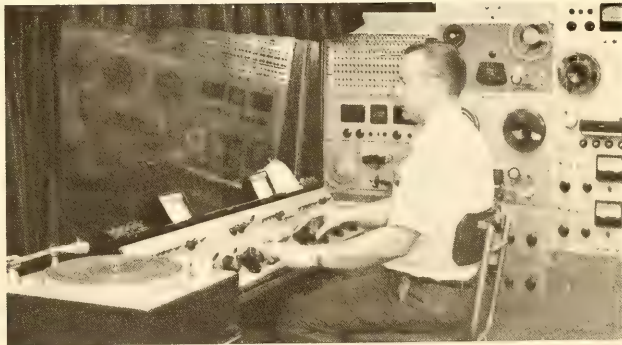
Our employee with the longest term of service—
MRS. A. ROLLIN SANDY

Mrs. Sandy, an employee of the Brethren Missionary Herald for thirteen years, serves as subscription secretary and operator of the IBM Magnetic Tape Selectric Composer. The composer is used to set all of the type for your *Brethren Missionary Herald* magazine, *Foreign Mission Echoes*, *Home Missions' Forgotten Navajo* and *Communicator*, as well as all of the typesetting work for the BMH Printing Department.

A valued employee, Mrs. Sandy served for a number of years as secretary to the BMH editor-general manager. She and her husband are members of the Sidney (Ind.) Brethren Church, where her husband is pastor. The Sandys have two sons, Brent and Dean, and live at Winona Lake, Ind.

Mr. Austin, a technician who has served on the Argentine mission field for the past five years, will begin his Missionary Herald ministry in the summer of 1970. He will assist in setting up and will serve as director of a BMH audio-visual department. Items to be produced will include BMH Recordings, tape-cassettes, transparency sets for overhead projectors, slide-tapes and many other items. Work will be done for all of our Brethren boards.

Rev. and Mrs. Austin and their two children are currently residing in Long Beach, California, and are members of the First Brethren Church there. They plan to move to Winona Lake, Indiana, sometime during the late summer.



Our newest employee—
REV. GORDON AUSTIN

Remember to pray for those who labor with you in presenting the Gospel!

HELP US REACH OUR

**"FAMILY TO FAMILY" PERSONNEL SUPPORT PLAN GOAL
\$10 FROM EACH BRETHREN FAMILY**

FOR THE SUPPORT OF THE BMH FAMILY OF WORKERS



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I don't know who he was, where he was from, why he did what he did, or whether he was real. He probably is the figment of someone's rich imagination. But I can picture him clearly, his large body covered with black and white plumes, his mighty legs braced firmly under his six-foot frame, his head hidden beneath the surface of a dune. The ostrich who buried his head in the sand.

I already admitted that I know nothing about him. I can't tell you anything about his family. I can only surmise what his upbringing was like. But I am afraid I know more about his faith than I would like to. You see, I've seen his disciples all over the world.

I've seen some of his disciples carrying idealistic placards down the streets without the slightest understanding of what the placards meant. I've seen them in the pulpits of large, liberal churches—they've been preaching salvation through education and urban renewal. I've seen his emissaries in the ecumenical councils shouting "Unity!" without the foggiest concept of Holy Spirit oneness, the only oneness that unifies any people.

But the saddest sight I've ever viewed is one of the fundamentalist breed, in the earth up to his neck and with a big Scofield Bible tucked under his wing. He is the "Ostrichus Evangelicus," the most unsavory ostrich of all.

Oh, don't get me wrong; he isn't a tragic figure because he is a fundamentalist. That's one of his redeeming features insofar as he carries out his emphasis on "fundamentals." He isn't tragic either because he has a Scofield Bible tucked under his wing. He's probably gleaned more truth from that book than most other Bible readers. The fact is, he is a tragic figure simply because his head is in the sand. This one attribute tells a lot about him. Just what it tells I'd like to have

About the Author—

Dr. Larry W. Poland is the president of Miami Bible College of Miami, Florida. He served on the staff of Grace College in Winona Lake, Indiana, before coming to Miami in 1967.

Unsavoriness of the Ostrich

By Larry Poland

you examine with me.

First of all, our ostrich friend, if he could see himself, would be embarrassed to discover that he's focusing the world's attentions on some of the most uncomely parts of his anatomy. You know the kind—those radio preachers who have the same beliefs as you do and yet you feel sorry for the way they parade their uncouthness, their bad grammar, and their general ignorance. You feel embarrassed that they too claim your trust in Jesus Christ and in the infallible Word. They've focused attention on their human frailties by the interment of their heads.

I'll never forget the time I was sitting in a question and answer period at a college lecture series. A man rose to his feet to question the speaker. His question was loaded, crudely phrased, and indictive. I remember my initial negative reaction before I stopped to realize that the man was expressing my viewpoint. He was an evangelical Christian with his most hideous side showing.

A second problem with our feathery friend is that he has inundated his mind. What a shame. Here is one who has received the mind of Christ (I Cor. 2:16) plus a likely better-than-average intellectual capability from his parents. But his mind can't function subterraneously, covered by a lot of empty and vain religious traditions he has accepted without question from others. The Spirit longs to teach him new truths from God, give him new insights from the Word and proffer new concepts for making his ministry more effective. Futile. His mental activity is choked by the granulated earth packed tightly around it. When he has questions, he subconsciously screams shibboleths at himself and drowns the inquiry of his mind. When he has doubts, he tells himself that doubts are sin rather than asking God to give him rational arguments and evidence rooted in God's revelation.

His position is that of immobile and unswerving mental commitment—not to vital tenets of a living faith, but to a static and unthinking reliance upon

what some other man has told him. He takes his stand not on eternal truths of God but on a set of convictions that he has received from a pastor who received them from seminary professors who received them from pastors and seminary professors. That any one of these has sought the Scriptures objectively to arrive at his system of beliefs is often suspect. His mind has taken root and it has taken root in a hole of his own making.

Our evangelical ostrich has another serious limitation. This limitation is that he has shut off all communication from the outside world. Most unfortunate. He has closed his ears to the world's screams. He has shut his eyes to the world's miseries. His posterior parts get a little bit of the world's breeze, but it's quite difficult to tell from whence the wind is blowing. About all his head feels is heat, and "hot-headedness" is not an unusual attribute of one who has shut off all communication from the outside world. In fact, most such birds explode in rage at the sinful seekers who bump into them, a response rooted in self-righteousness and not in Godly compassion.

You see, he knows that he is not to love the world system, partake of the world's evil, nor be swayed by the world's values. So he has shut off all reading of works by those who don't share his viewpoint—even other Christians.

He has denied himself entrance into the forums of the world's thought. He has lost his conception of the spiritual hunger of unbelieving human beings—he has limited his contacts to spiritual gluttons for so long.

You see, these birds have misinterpreted "Christian separation." They have separated themselves from sinners rather than sin. The heart cries of sinners for spiritual life go unheard. The pitiful dilemmas of the wicked go unnoticed. The deathly coldness of judgment which rests on the ungodly is not felt by the buried believer. Consequently, with no objects for his love, he grows loveless; with no miserable sights to behold, he becomes compassionless.

The final and most terrible attribute of this flightless fowl is that his witness is stopped. Ever try to talk with your face in the sand? Don't bother. Your voice will be inaudible anyway. It won't be inaudible because you don't have a message. You'll still have God's Word on your lips and God's spirit in your heart, but your voice won't carry through the soil of your isolation, through the pebbles of your indifference, or through the sand of your escapism.

You'll have a Savior that you can't share, a gospel you can't proclaim, a revelation you can't reveal. The ministry of reconciliation you bear won't reconcile anybody. Your world will be denied the abundant life you have to offer in Jesus Christ.

Maybe all this has already happened. A check on your situation would be to count the number of unbelievers to whom you have personally explained salvation in the past month. Embarrassing, isn't it?

You'd better get out of the sand. You might have to join a service club or your PTA or start a neighborhood Bible study or get into a bowling league—something to get you in contact with your mission field, the world.

If you stay in your mole-like stance, you will be an extremely unsavory creature. I'm not calling you that; Christ did. Didn't He say that His disciples were "salt" and that if they lost their savor they were worth nothing, but to be "trodden under foot"? That's what He said. He did not save men to seclusion, He saved them to service. He saved them to seasoning. He saved them to incarnate the Spirit.

If you've been an unsavory evangelical ostrich, better yank that head out of the sand, pray to God for a fresh breeze from the Holy Spirit, use those powerful legs to propel you to the lost, and open that sandy beak in words of love and compassion and salvation.

If you don't extricate yourself, you won't even hear the approach of the big foot that treads all unsavory ostriches the rest of the way into the sand of divine judgment. ▼



the Creative woman

By Althea S. Miller

PRODUCES POWER BY PRAYER . . .

"Never underestimate the power of a woman"—surely a debatable idea; its validity depending on the character of the woman; what kind of power she wants and for what purpose. You have known one or two to whom cunning, conniving, deceitful designs are second nature? A look behind that behavior may explain it, at least in part.

Lack of opportunity for full development may be some of the problem. Or a lazy nature which refuses to work hard enough to earn what she wants. Maybe impatience. She wants what she wants NOW. Colleagues belittle; peers snub. Lacking spiritual resources she becomes a master at double-talk; resorts to subterfuge. This is her way of kicking her hostile world in the teeth; an unenviable way of "I'll show 'em. They'll pay through the nose until I get what I want."

How do you handle this problem personally? Even though you are a child of God you are not immune. An honest look at the facts of your life must admit temptations in this personality area. You know you want to be somebody; you'll settle for just a "little" somebody. But you don't

want to be merely a sputtering cog of power in life's machinery. Because you love Jesus Christ you want to be part of the dynamite that transforms and advances productively. How do you synchronize your personal "gears" to be part of the godly power at work in today's world? What is the formula for connecting to that power?

Perhaps you have stumbled over the answer because it is so simple. And profound. **PRAYER.**

So you think this is an oversimplification. After all, you are no novice at prayer. You know it is talking to God, asking for His blessings as you intersperse a little praise for His goodness. You can't sleep well at night if you don't pray. You feel guilty if you fail to give God at least a little nod of recognition each day. But is that all? This ritual doesn't change the basic facts of your daily living. What is the secret of prayer that will make you productive and give you power?

Begin at the beginning. Sort out your motivations and discard the unworthy. *Why* do you want to be productive? What end results do you have in mind? Are you willing to pay the price of productivity? *Who* will benefit by the results? Why is prayer the key factor to the productive life of God's child? *What* kind of prayer produces impact? To *whom* should you pray?

Obviously these questions cannot be answered within this limited space. You will be headed in the direction of creativity if you attempt to think these through to some conclusions.*

Certainly you enjoy the satisfaction of achievement. You want to contribute to the well-being of others; to be that "virtuous woman" (Prov. 31:10) who is trusted by husband, family, friends.

Every worthwhile gift to life carries a price tag. Disciplines of mind, body, spirit, possessions, cost. But how they count! Why don't you count that cost and with joyous abandon to the Lord who loves you, tell Him you are willing to pay? Your power to produce will come in answer to the honest prayer that forsakes self-will in favor of the will of God. "The will of God is either a burden to carry or a power which carries us."**

No woman can be creatively productive apart from prayer in all its aspects. Prayer which moves God's arm is at once intercessory and full of praise; spoken and wordless; replete with warm fellowship with the Most High and moments of quietly pondering who He is and what He means to the individual who knows and loves Him. Prayer releases the power of God to flow through His loved ones. And nothing can stop that power from producing the fruit of the Spirit which has the potential to set your world on fire for God.

Prayer is faith in action. It's the kind that gets things done. Why waste your energies in time-consuming prayer if you don't believe God can produce the answer for and through you? The prayer of faith is "obedient to the heavenly vision" of God's will for those "who are exercised thereby."

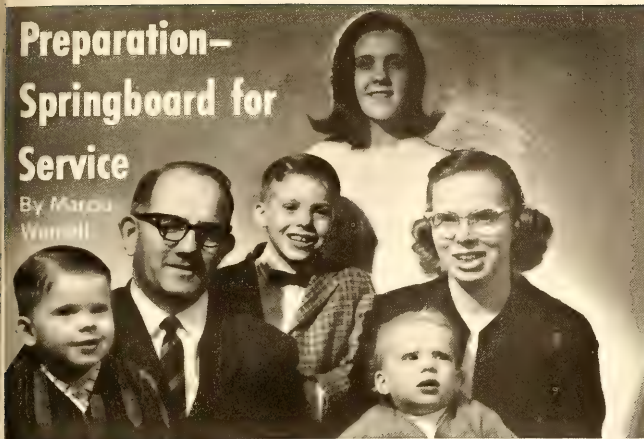
How does your prayer production stack up? Awake now to the fact that prayer, not cunning or deceitfulness is your source of power that produces. It is at this point it is safe to believe, "Never underestimate . . ."

**Would you like to share your creative thinking about prayer? Write me and we'll work on expanding the Biblical aspects of the potential of production by prayer.*

***It's Harvest Time, Jan. '70*

Preparation— Springboard for Service

By Marjorie
Winnell



The Nelson Fay family.

Argentina, oldest of the Brethren foreign mission fields, has undergone many crises through the years, and though never oversupplied with missionary personnel, it is now faced with a new crisis in a real dearth of workers. The Nelson Fays, presently in their second term in this great South American land, are shouldering numerous field responsibilities.

Back a few years, in early 1963, when Nelson and Marjorie Fay left the United States for their first term as Brethren missionaries to Argentina, they went out under somewhat different circumstances than do most beginning missionaries, which meant that the time required for their orientation and adjustment was minimal. Noteworthy facts were that both already spoke Spanish and both had previously lived in Argentina.

Less than three years before, Miss Marjorie Hurlbut had returned to the U.S. for her first furlough after spending a term in Argentina with another mission board. In the intervening time she had married Nelson Fay, become a mother of a son, joined The Brethren Church, and been accepted as a missionary under the Brethren Foreign Missionary Society.

Wyoming was the state in which Marjorie was born, but because of her father's work the family moved around considerably, and lived in several different states all the way from Michigan to California. She graduated from high school in Montebello, California, which is still the home address of her parents.

At the age of nine Marjorie made

her decision to follow Christ as the result of a special evangelistic effort directed toward children, and not long afterwards she felt the desire to serve Him as a missionary. The desire grew, and when she was twelve she made a private commitment to the Lord for her life service; later, a public commitment was made.

However, a time of rationalizing and compromise entered her life. In college she prepared for teaching, and she did teach for one year after her graduation from the University of Redlands. But the following summer she faced up to her situation as the result of a challenge given by a furloughed missionary at a youth camp. Even though she was in debt and had no savings, she determined to enter Bible school, and she found the Lord was faithful to His Word in caring for her every need during her two years at Biola.

Seeking practical experience, Marjorie went to Cuba for a summer with Practical Missionary Training. Then she stayed on in Cuba to teach missionary children for a year, thereby gaining further mission-field experience.

Meanwhile, she had applied to and been appointed by the Conservative Baptist Foreign Mission Society for work in Argentina. Before arriving on the field she spent a year studying the Spanish language in Costa Rica. Then

**Completing the series
on the 1969-70
WMC "Birthday Missionaries"**

she was stationed in the northern part of the country, where her duties included helping with the book deposit, teacher training, child evangelism, and women's work.

Before Marjorie went out as a missionary she had made the acquaintance of a young couple from Argentina who had moved to California. They were very helpful to her in her preparations, and the wife carried on a correspondence with Marjorie after she arrived on the field. But the Lord saw fit to take the wife unto himself after a brief illness, leaving a sad young husband and a little daughter. A couple of significant results developed: first, a time of decision for the husband—who formerly had been seeking personal gain in the business world—in yielding to the Lord concerning preparation for full-time service; and, second, his continuing the correspondence his wife had begun with the missionary in Argentina.

The outcome of the latter situation was that, as is so often said—"to make a long story short"—the two eventually became engaged by correspondence. Marjorie finished her term on the field, returned to the U.S., and in June of 1960 became Mrs. Nelson Fay.

The first two years of their married life the Fays lived in Winona Lake, Indiana, while Mr. Fay attended Grace Seminary. Mrs. Fay became a member of the Community Grace Brethren Church of Warsaw, Indiana, where she still holds her membership.

After they had been appointed to Argentina and all the myriads of necessary preparations were cared for, the Fays departed for the field in the early days of 1963, accompanied by the daughter, Sylvia, and their first son, Benjamin. Two more sons have joined the family; Jonathan, born in Argentina, and Theodore, their youngest, born in California during furlough.

Almafuerte is the residence of this missionary family, since Mr. Fay's ministry is largely connected with the field's Bible Institute which is located there. Recently he has taken on an added responsibility in heading up the field council of missionaries.

Pray for the Lord's enabling in every needy area of Marjorie Fay as she works alongside her husband. Pray not only for desperately needed missionary recruits, but for the calling forth of many laborers for the Lord among Argentine national Christians.▼

Getting To Know Your National WMC Officers



L to R: Roger, Mrs. Phillip Simmons and Rev. Phillip Simmons

Mrs. Phillip Simmons Program Chairman

Your national WMC officers are scattered from the east to the west—and even to the northwest. The West is familiar territory to me since my ancestors were among the early pioneers who went westward in covered wagons of the bygone days to settle in California—my birthplace and home up through college days.

Looking back, I now realize that of much more value than the gold in the

California hills was the challenge in childhood given by a pastor in our church in La Verne, California. He offered an award to all juniors who would memorize a long list of Bible verses—fifty-three in all. His award was a very special and unusual one. He promised to bring it back with him when he returned from a six-month tour of the Holy Land. It took many, many hours to learn the fifty-three verses word for word. The award was a string of mother-of-pearls—pearls from the Sea of Galilee—cherished, of course. It was through the memorization of these verses that I later realized my need of Christ and looked to Calvary where I saw Christ taking my place and bearing the penalty for my sins. "The entrance of thy words giveth light"—yes, Light!

Dr. Alva J. McClain ministered to our church in La Verne during the six months' absence of our pastor, Herbert Tay, while he was in the Holy Land (boats were slower than the jets of today). A decade later, I sat under Dr. McClain's teaching at Grace Seminary and received a Christian

Education diploma for the completion of the two-year course offered at that time. Several years later, I married another Grace Seminary student, Pastor Phillip Jackson Simmons of Virginia.

Twenty-nine years of "pioneering" have followed with twenty-four of these years spent in home-mission churches in Ohio, Pennsylvania, California and Washington.

God blessed our home with three children: Joyce, Bernard and Roger. Joyce, also in a pioneering home-mission church, is the wife of Pastor Don Farner, Jr., Opportunity (Spokane), Washington. Bernie, who is married to the former Sue Horney, is completing his last year in Grace Seminary. Roger is a high school student here in Seattle where we are located. I am also involved in the school systems working as a full-time secretary in the administration office.

Having a part in planning WMC programs has always been of special concern and interest to me and I have found it a pleasure as well as a challenge to coordinate and help in the programming area of our WMC. Perhaps there is still a little pioneering for me to do in WMC!



L to R: Rev. Ralph Hall, Nancy, Steve and Mrs. Ralph Hall

Mrs. Ralph Hall Project Chairman

"Oh, a national officer in WMC?" you ask. "I thought you were working in SMM."

You're right! For many years SMM was my labor of love, but now the Lord has given me the privilege of being your national WMC project chairman. It is wonderful to serve the One who has given us "richly all things to enjoy."

It is interesting to live at Winona

Lake and hear, from time to time, various ones comment, "Oh, you're just like us, you weren't *born* Brethren either." We were not acquainted with The Brethren Church until my husband went to Grace Seminary, but we certainly praise the Lord for His direction in acquainting us with the Brethren Fellowship of Churches. We became Brethren in the spring of 1951 before Ralph graduated from Seminary.

We have lived in Winona Lake the past ten years after serving the Lord in pastorate work for ten years before. Sometimes we can only marvel at the way the Lord works out the details in our lives, such as, my husband getting a degree in engineering before going to Seminary. Why did he need a degree in engineering when he was going into the service of the Lord? The answer now, of course, is obvious. He could never do the work he is doing for the Brethren Architectural Services without it.

We have much to look forward to in the future. Two exciting events will be happening this coming June when

our daughter, Nancy, who is a Junior at Grace College, will be married; and our son, Steve, will be graduating from high school.

My favorite verse of scripture is: "For me to live is Christ, and to die is gain" (Phil. 1:21).

WMC OFFICIARY

Pres.—Mrs. Richard Placeway, 540 Randall Rd., Elyria, Ohio 44035
1st V. Pres.—Mrs. Ralph Hall, R.R. 3, Warsaw, Ind. 46580
2nd V. Pres.—Mrs. Phillip Simmons, 10600 S.E. 226th St., Kent, Wash. 98031
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Asst. Rec. Secy.—Mrs. Dan Pacheco, R.R. 3, Warsaw, Ind. 46580
Fin. Secy.—Mrs. Robert Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590
Asst. to the Fin. Secy.—Mrs. Earle Cole, 2753 Elmwood Ave., Cuyahoga Falls, Ohio 44221
Lit. Secy.—Mrs. Charles Koontz, R.R. 3, Warsaw, Ind. 46580
Prayer Chm.—Mrs. Thomas Hammers, 604 Chestnut Ave., Winona Lake, Ind. 46590
SMM Patroness—Mrs. Robert Boze, R.R. 1, Box 224-D, Berne, Ind. 46711
Asst. SMM Patroness—Mrs. Gerald Polman, 1634 Pinecrest Dr., Dayton, Ohio 45414



NORTHEASTERN OHIO RALLY—

Despite a winter marked by lots of snow and zero temperatures, the Lord gave us a good day for our winter rally. The brave ladies journeyed to the Canton Brethren Church, January 26, 1970. Mrs. Opal Laubender led us in singing "Is It The Crowning Day." Mrs. June Turner, our prayer chairman, centered her devotional thoughts around this song. We then enjoyed a time of conversational prayer.

This was a special day for our pastors' wives. Each one was presented with a trivet for her kitchen. Mrs. Ray Johnson gave a special word of testimony about being called to be a pastor's wife.

A bountiful noon meal was served, and then we had the afternoon session opened by Mrs. Laubender leading us in a song.



The chapel in Tijuana, Mexico, under construction.

This is our national WMC offering period for Foreign Missions. Our project this year is to supply funds for the completion of the chapel in Tijuana, Mexico, and the balance to aid in the support of our missionaries to Germany.

The business meeting was called to order by our president Mrs. Bea Ripple. All but two councils were represented. Committee reports were given. Our project offering was received for linen and table cloths for France and two units for the beginning work in Germany. We are praising the Lord for more than meeting our goal of two hundred dollars.

Special music was furnished by the Homerville ladies, and a solo by Hazel Plastow. Mrs. Joyce Renick took us to France via slides. She told of many customs of the people and also about the country. Knowing more about the mission work in France should help us to pray more faithfully.—Mrs. Wm. Snoddy

District Chatter

Northeastern Ohio District—Canton, Ohio, has started a new local project which will meet a real need. One of the WMC groups is responsible for the gathering together of a can-a-month project. Each family in the church is encouraged to contribute a can of food a month and the ladies will prepare baskets for the Mission Chapel.

Midwest District—BSLV—One of the goals for each council is to pray for the youth who have made

(Continued on page 23)

MISSIONARY BIRTHDAYS — JUNE

AFRICA—

Rev. S. Wayne Beaver	June 2
B.P. 240, Bangui, Central African Republic	
Mrs. Pierre-Andre Waridel	June 6
Mission Evangelique, Yaloke via Bangui, Central African Republic	
Mr. Pierre-Andre Waridel	June 7
Mission Evangelique, Yaloke via Bangui, Central African Republic	
Rev. Roy B. Snyder	June 15
B.P. 240, Bangui, Central African Republic	
David William Walker	June 29, 1961
Medical Center, Boguila via Bangui, Central African Republic	

ARGENTINA—

David Clark Miller	June 12, 1966
Circunscripcion 4, Seccion 4, Manzana 9, Casa 6, Ciudad General Belgrano, Argentina, S.A.	

BRAZIL—

Earl Phillip Hodgdon	June 11, 1956
Caixa Postal 861, Belem, Para, Brazil	
Beverly Anne Hodgdon	June 26, 1961
Caixa Postal 861, Belem, Para, Brazil	

GERMANY—

Mrs. Roger D. Peugh	June 17
776 Radolfzell, Strandbadstr. 86, Germany	
Rev. Roger D. Peugh	June 17
776 Radolfzell, Strandbadstr. 86, Germany	

IN THE UNITED STATES—

Mrs. Rose Foster	June 9
105 Seminary Drive, Winona Lake, Indiana 46590	
Mrs. Marvin L. Goodman, Jr.	June 12
Box 588, Winona Lake, Indiana 46590	
Rev. Martin M. Garber	June 14
c/o Mr. John Rae, 209 Rowland Avenue, Modesto, California 95351	
Lynda Kay Garber	June 15, 1969
c/o Mr. John Rae, 209 Rowland Avenue, Modesto, California 95351	
Miss Marie Mishler	June 19
2592 Edgebrook Avenue, Akron, Ohio 44312	
Rev. Thomas T. Julien	June 27
Box 588, Winona Lake, Indiana 46590	

Is SMM Relevant?

By Mrs. Robert L. Boze

National SMM Patroness



What's so great about SMM? Does it meet the needs of the "now generation"? How can anything fifty-seven years old (age of SMM) be up to date? Perhaps these and many more questions flash through the minds of those of you who have never experienced working in SMM. Don't stop now! Let us give you some answers to these questions.

Anyone reading the daily news, viewing the tube, or leafing through current magazines can truly say: "In times like these, you need a Saviour." The SMM theme "In Times Like These" is certainly relevant. We are facing the most critical time of our history and are constantly being challenged to redeem the time because of the evil days.

Each month in the SMM lessons we are taken to God's Word which offers us the solution to the problems of today's Modern Miss. Some of the topics for the year are: Knowing the assurance of your personal relationship to the Lord Jesus; Passing it on to others; Being pure; Loving one another; False teachers, and many more. Relevant—yes, and it doesn't stop there. Many alert patronesses promote discussions on the themes and broaden them to encircle the problems of her own particular girls. A lively discussion promotes the feeling of warmth and love. Many times the girls just need to know that others feel the same way about their somewhat gigantic problems. They need to know someone really cares. This makes God real to the present situations in which they are involved.

Our goals teach the girls that action is better than talk. They are taught to be witnesses to their peers. They are supplied with attractive tracts to back up their convictions. Sometimes they go in groups to the nursing homes to visit the sick. Surely you can see value in training others to do these valuable services. These and many more services are taught the girls, helping to prepare them for active participation in the church family.

SMM is not another social night out! Although the social graces are being taught for this inexperienced Young Miss. How many times were you caught off guard with no ideas as to what to do? We wish to keep our girls as poised as the occasion demands. I think mistakes are more acceptable in a group that loves and understands and that has the same type of problems. We always enjoy the fashion shows the Middlers put on. I am sure there are some mothers who are groaning in retrospect. It isn't easy in this day of commercialism, yet many a young bride or mother has benefited from this early exposure to sewing and coordination of the wardrobe.

Relevant—yes, and up to date on

the happenings in the foreign mission field. Can you name the various missionaries and their work? Perhaps an incident or story that has been assigned to the girls in their earliest years provides the groundwork for the Holy Spirit. Many of our lady missionaries were SMM girls and testify to the worth of their SMM training.

How can something so old be relevant? This is where the national officers come in. I'm sure you were not aware we had an active part, too. Updating the materials and handbooks, screening the writers of the various studies, and assisting in any way possible to keep SMM "on the ball."

Have we done anything to convince you to give us a try? You might say you have a guarantee! Can't pass up such a bargain, now can you? Isaiah 40:31—"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." We cannot promise a fountain of youth, but you can't lose can you with the Lord on your side? Remember, SMM is "Redeeming the time, because the days are evil" (Eph. 5:16). ▼

Anniversary!

Anniversary! Yes, another year has come and gone for SMM. New officers have been elected. A new SMM Girl of the Year has been chosen. New groups are springing up. Everything seems to relate to the new, but without the old there cannot be a new. Let's take a look at some of the "old" times in SMM.

1st SMM patroness—Mrs. Mary Bauman

1st SMM location—Philadelphia, Pennsylvania

1st SMM meetings—Sunday mornings at ten o'clock

1st SMM name—Ivy Kolb Auxiliary

1st SMM national work—1913

1st SMM covenant—"I will not cease to make offerings of prayer, time, and money to the end that the daughter of sorrow in every land may know the love of Jesus."

1st SMM foreign-mission work—sending bandages to the lepers in Africa

1st SMM Girl of the Year—Miss Sue Turley, 1964

Congratulations

to

SMM

on Your

57th

Anniversary

—from

the

WMC

DISTRICT CHATTER

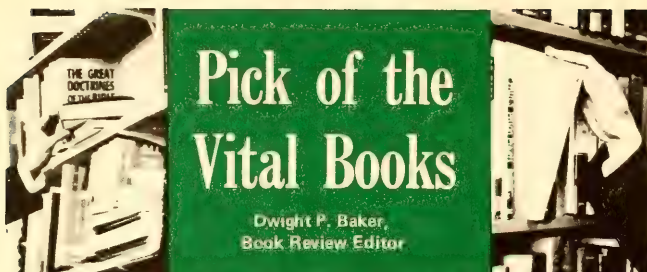
(Continued from page 21)

decisions for full-time Christian service. Mrs. Adalaida Pacheco, Midwest District prayer chairman has a good idea as a reminder for the ladies in this district. She is making Open Bible Bookmarks with the names of the young people in the district who are enrolled in the Brethren Student Life Volunteer program. These will be

mailed to each council to remind them to pray for these young people by name.

Here is an idea from the "Northwest News." Some council might want to use it to promote good fellowship and to get better acquainted. Quote: "We sponsored an exchange dinner for families in the church. In this project, one of the families was host and the other the guests. Then at a later date, the entertained family was host. A committee was appointed to set up the

hosts and the families they would entertain. Neither of the families knew the identity of those they were to entertain, nor by whom they would be entertained until the actual day. Then the family to be entertained was given the name of their host and they went directly to that home—then it was that the host knew who the family was they were entertaining. This was found to be an excellent way to become better acquainted with some of the new families as well as building a closer bond of fellowship."



The God Who Is There

Francis A. Schaeffer (Chicago: Inter-Varsity, 1968), 191 pages, \$4.50; paper, \$2.50.

This book is one of a new breed, and so far it is the best of its genre. It is what may be called a manual of "personal pre-evangelism." In the past we have had many books on personal evangelism. They are still useful, but the present age has called forth a different kind of manual, a manual of pre-evangelism, or what might also be called "personal apologetics."

The God Who Is There is a brilliant and challenging accomplishment. Time will prove it to be a greater influence and practical value to the church of Jesus Christ than any book published in the established categories of evangelism and apologetics for many years past.

What is the concept of pre-evangelism, and why is it suddenly appearing to claim importance today? Pre-evangelism is the task of preparing men and women intellectually to hear the Gospel with a clear understanding of its message. Prevalent modern ideas of reality, with which more and more people (especially the young) are being ever more effectively brainwashed, tend to destroy the very *categories of logic and reason* necessary to understand the human predicament and God's answer to it.

If there is to be any sort of renaissance, intellectual and spiritual, among evangelical Christians in the decades ahead (and God grant that there may be), the practical Christian presuppositionalism and the loving openness to the cries of modern men which characterize *The God Who Is There* will prove to be at the heart of it. Don't miss it, if you want to be part of the effective solution, not part of the problem. —John A. Renick, Park City, Illinois

Death in the City

Francis A. Schaeffer (Chicago: Inter-Varsity, 1969), 143 pages, paper, \$1.95.

Meditations on passages from Romans, Jeremiah, and Lamentations, this is a different sort of book from Dr. Schaeffer's first two. The Schaeffer we meet on these pages is a combination of Paul and Jeremiah: a man with the solid doctrinal convictions of the apostle and the anguish and tears of the prophet. His exposition follows no rules and is highly original. Biblical motifs are explored and their contemporary relevance indicated.

Schaeffer believes that modern man is intellectually foolish, not merely in relation to what the Bible says, but also with regard to the world and life itself. In his turning away from God, man has backed himself into a corner of meaninglessness. He is experiencing spiritual and cultural death because he has turned away from the only answers that can meet his needs. Nor does the church escape Schaeffer's blistering indictment. There is hypocrisy and ugliness there, too. Many of us are existing on the memory of what it used to be like but no longer is.

A weakness of Schaeffer's approach is its presuppositionalism. Basically he presents the non-Christian with the Biblical worldview as a system which can answer his questions and satisfy his heart. The truth question is

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590 or the Herald Bookstore, Box 2385, Fullerton, California 92633. We pay postage.

MAY (Ind. 15)
Rev. and Mrs. Ben Hamilton
Box 701
Winona Lake, Indiana 46570

bypassed, and it cannot be. Obviously Schaeffer does not believe the Christian message is a myth or a fairy story. But he never tells us why he thinks it is not. He needs to fill his system out with a healthy dose of historical evidences for the authenticity of the Biblical truth claim.—Dr. Clark H. Pinnoch, Kenosha, Wisconsin

L'Abri

Edith Schaeffer (Wheaton: Tyndale House, 1969), 228 pages, \$3.95.

The work of L'Abri Fellowship, centered in Switzerland, is to make redemption known in terms twentieth-century man can understand. The good news is delivered in two ways. Dr. Schaeffer spends much time with those with serious intellectual problems blocking their acceptance of Christ. The more important way is the practical demonstration of their faith in God to supply all needs.

Covering the work of L'Abri from its earliest days, Mrs. Schaeffer traces a number of agonizing events that brought the Schaeffers into total dependence upon God, thus enhancing their message. Any literary weaknesses are made up for by Mrs. Schaeffer's warmth and eagerness. Her book is itself a fine apologetic for the personal relationship one can have with the God who is there.—Larry DeArmy, Winona Lake, Indiana

BRETHREN MISSIONARY

HERALD

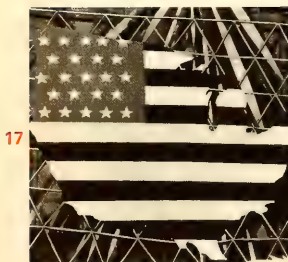
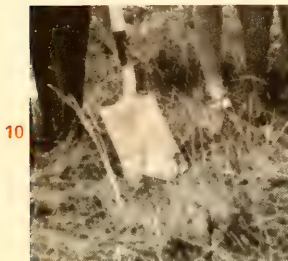
April 18, 1970

HELP from the Ladies . . .



. . . for Home Mission Workshops

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WINONA LAKE, INDIANA



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Home Missions and Grace Schools Issue

MEMBER  EVANGELICAL PRESS ASSOCIATION

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Spiritual State of the Committee

In the local churches there are committees on evangelism, expansion, finance, pastoral assistance, Christian education, and so on. District and national conferences have committees for making resolutions, reporting on the message of the moderator, for the expansion of our ministry, and for many other purposes. Such committees, and many others, serve useful purposes in most situations. However, it is possible that committees and boards can get bogged down and become simply maintainers of the *status quo*.

Too often a committee fails to function properly because there was no real need for its existence. Many times on the surface it might appear there is a need for another committee, when in reality an existing one could function acceptably on the project. If there is not a real need and definite purpose to be served, a committee should not be constituted.

There is, however, a real value in a small group working on important matters, then reporting back to the larger group. Great wisdom should be exercised in the setting up of committees and in staffing them lest the church be saddled with overmuch machinery.

But even greater damage can be done by failure to place the best qualified people on committees—those with the great spiritual discernment. How often it has happened that a person is chosen for a place of

importance as a means of getting him to attend services more regularly. It should be kept in mind, however, that the people who are going to do the best job are those who have already demonstrated a good Christian spirit and a loyalty to the cause of Christ. Neither should a person be chosen for the purpose of giving dignity and prestige to the body. Nor should a person be selected because he is determined to be an important person. All persons are important in the sight of God; no one is more important than another. Good qualifications should be the important consideration, and the most important of all qualifications is a personal relationship to Jesus Christ as both Saviour and Guide.

The extremely busy person should not necessarily be overlooked, for he usually does a good job and functions in a businesslike manner. However, one of the mistakes that is made too often is to overwork a few willing people to the exclusion of others. New talent is continually coming into the church and should be developed and utilized to the full along with the "tried and true."

It is a mark of spiritual maturity and of good organization to have all the available capabilities in the cause of Christ used for His glory. All of which should cause us to continually ask in each of our situations: "What is the Spiritual State of the Committees?"



Reflections on the 1970 Pastors' Workshop

By Rev. Robert W. Thompson

Western Field Director

By definition "work" is the "exertion of strength or faculties to accomplish something." A home-mission pastor's work could be said to be the exertion of strength and faculties to initiate and develop a local Brethren church. In today's rapidly changing society the "work of the ministry" is a highly specialized endeavor. In an effort to assist the local pastor in doing the very best job possible the National Home Missions Council has provided an annual workshop for each missionary. Here, in association and fellowship with others of like interests, the pastor can refresh his soul as well as replenish his briefcase.

The presence, as well as the power, of the unseen demons in the world today was vividly presented by Dr. Merrill Unger. This renowned Christian author alerted all of those present to the ever-increasing interest in occultism in the present age which, he suggested, is just another characterizing sign of the lateness of the hour. There was also the interesting and challenging ministry of Rev. Raymond Stedman of the Peninsula Bible Church of Palo Alto, California. Mr. Stedman's probing messages on the Christian life brought a ready response from his eager listeners. In addition to this superb material were many pertinent subjects in the curriculum of the conference;



Western Workshop

that is, The Pastor and the Military, Contemporary Church Design, Methods of Personal Soul-Winning, Discipling Disciples, Insuring the Church, Financing New Churches, and a revealing series of messages on the Nature and Function of the Church by Dr. Herman Hoyt, president of Grace College and Seminary.

Hosting the workshops this year were the La Loma Grace Brethren Church of Modesto, California, and the Grace Brethren Church of Canton, Ohio. The gracious contribution of these churches made possible another first-rate conference. Meals, prepared by the ladies of the churches, were served each day and the members of the local church families opened their homes to the missionaries and their wives for the three-day period. A special note of thanks goes to the ladies of the National Brethren

Women's Missionary Council who took as their annual project the entire cost of these conferences. Recognizing the specialized nature of the "work of the ministry" in this 20th century these missionary-minded women could readily see the value of such a workshop. Without question The Brethren Church will be reaping the dividends of this investment for many years.

Attending the workshops were missionaries from nineteen states, many of whom traveled great distances. One in particular, Rev. Herman Hein, came all the way from Kenai, Alaska, to share in these inspirational sessions. With his beautiful pictures of the "north country" and clever wit he succeeded in capturing more than his share of interest in this brand-new mission point. The enchantment of this new effort was not lost on any who listened to the report. A number of guests, including pastors and friends, attended these worthwhile sessions with the evening sessions well attended by a number of friends who live in the community.

Perhaps no better commentary on the validity of the workshops could be suggested than that shared by one of the missionaries at the close of the last session. "How can I help but be a better pastor and missionary in the light of what I have heard during these three wonderful days? It is my intention to return to my church and work more diligently than ever before in reaching lost men and women for the Lord Jesus Christ." ▼

Eastern Workshop



The terms *dedication* and *opportunity* are exciting and meaningful especially within the context of the Christian church. Here in Opportunity, Wash., we have just recently been reminded of the significance of this truth.

On February 15 the Opportunity Grace Brethren Church dedicated its new facility to the Lord. This joyful event climaxed a building program that began nearly a year ago with a ground-breaking ceremony on Easter Sunday. Under the skillful direction of our building superintendent, Mr. Lester Keyser, the congregation has proved its "will to build." For the many volunteers who served so faithfully it was more than a dedication of time—it was an investment of life.

The completion of the building and its subsequent dedication to the Lord on February 15 was just another carefully planned milestone in the progress of our new church. Just three years ago a small group of interested people met together at the McDonald Elementary School for their first church service in the city of Opportunity. The ensuing months have witnessed a steady growth and, in spite of the vicissitudes of a transient society, our attendance is now approaching seventy. There have been a number of crises along the way, including some financial, but God has been faithful in every instance.

Dedication Day was more than a celebration of achievement; it was a full recognition of the great opportunities that yet lie ahead. We are very conscious of the conflict that rages about us today for the souls of men but we know that victory is the Lord's. With our new facilities which include 4,000 square feet of floor space we now have an added advantage in presenting the Gospel to this community. When the final computation of the cost was completed the new building was found to have cost less than nine dollars per square foot. In view of the current economic inflation we consider such an achievement to be worthy of note.

The special speaker for Dedication Day was Rev. Robert Thompson, Western Field Secretary for The Brethren Home Missions Council. This very fine organization has contributed much to our development. The

DEDICATION AND OPPORTUNITY

By Rev. Donald G. Farner
Pastor, Grace Brethren Church
Opportunity, Wash.



The choir joins Pastor Donald Farner in singing on Dedication Day.

challenge from the Word of God was not lost on those who crowded the auditorium for this special event. Time was taken to express a warm note of appreciation to the host of friends who worked through The Brethren

Home Missions Council, the Brethren Investment Foundation, and the Northwest District Mission Board to make this new church possible.

An appropriate climax to the entire day of special dedication activities



The
Dedication Day
congregation

came at the evening service when Pastor Farner was publicly ordained to the Christian ministry. Participating in the ordination service were fellow pastors from the Northwest District. The sermon for the occasion was delivered by Rev. Phillip J. Simmons, father-in-law of Donald and pastor of the Grace Brethren Church of Kent, Wash. His exhortation caused everyone in attendance as well as the newly ordained pastor to reevaluate their own dedication to the task of evangelism.

Having now entered into a new phase in the development of another Grace Brethren Church. The Opportunity Grace Brethren Church reaffirms its dedication to the great commission of our Lord Jesus Christ. Every *opportunity* will be used to reach the lost and a constant *dedication* to the task will be our watchwords for the future. ▼



Kelting: Rev. Donald Farner. L to R: Rev. William Shelby, Rev. Phillip Simons, Rev. George Christie, Rev. Nelson Hall.



A smiling,
young
Sunday-school
class



The new
Opportunity,
Washington,
Grace
Brethren
Church

What If I Had Been Born Jewish?

By John S. Neely

Sally's tiny, bouncy Jewish cosmetic saleslady, about whom so many ask, looked over at us as we sat in her living room and stated, "You are so nice. I said to Hy (her husband) the other night, 'I wish the Neelys were Jewish.'"

Martha and her husband Hy are a two-member Neely fan club. This is not the first time she has expressed an opinion about us. One time it was, "I wish I had what you have." We must have appeared to her as possessing something. Of course, we know it is the Someone, our Lord, who has made the difference. On another occasion, she remarked that we are sincere; she repeated that opinion this night, observing that we were "no phonies." May God grant that we may not disappoint this couple, and that although they may seem deaf to our message at times, Christ might be revealed through our lives to these dear friends—that we may "... provoke them to jealousy" (Rom. 11:11).

I have not forgotten her desire for us—"I wish you were Jewish." Did it reveal a deep pride in her heritage? Although she tells us that she is not deeply religious, could her statement connote that she wished we would be the followers of Moses and the Law, rather than to be believers in our blessed Lord and the Word of Grace? I do not know, but I repeat—I have not forgotten her earnest, "I wish you were Jewish!"

It surely set me to thinking! What if I had been born of Jewish parents instead of having had a Gentile father and mother? Would I have been as blinded to the claims of Messiah Jesus as those to whom we witness? Would I have been a religious Jew, or just the average run-of-the-mill type of Yom

Kippur—Passover son of Israel, something like our Christmas—Easter church-goer? Would I have been politically Zionistic, or in one of the three main streams of Judaism known as the Orthodox, Conservative, and Reformed? Would Sabbath have been ushered in with wife Sarah lighting the candles, and saying the welcoming prayer with hands over eyes, while I went to the synagogue, donning yarmulka and tallis as I observed the ritual of prayer, chanting, and heard a Christless message which never could bring the "shalom" (peace) to my heart?

My thoughts went from the religious life to the social and political tragedies of the Jewish people. I remembered that my maternal grandparents were born in Germany. Grandfather was a native of Prussia, and Grandmother was reared in Bavaria. Now if I had been born as a Jew—and Jewishness according to tradition is determined by the mother's being a Jew and not the father—and it maintained that geographically I would have had my birth in the country in which my maternal grandparents lived, it would have been quite possible that I would have faced the satanic, anti-semitic, proposed annihilation of the Jewish race by the viciously-mad, sadistically-genocidal Hitler! As I continued to let my mind dwell on the question, "What if I had been born Jewish?" it would not have been impossible for me to have been victimized in the starvation-bent horror-filled concentration camps of Dachau and Auschwitz, with their gas chambers, crematory ovens, and mass graves which were the terminal points for some six million souls over which the specter of death had hovered, and

who had died for just being Jews. Believe me, all this was sobering to John Neely, the Gentile.

Or, if I had escaped the death of concentration camps, would I now be in Israel, having done my part in the six-day war, would now be feeling the oppressiveness of muslim and communistic hatred, would be experiencing the heartbreak of broken promises in the free world camps, and would be living in the dread shadow of the possibility that tomorrow or possibly even today might bring my life to a sudden halt in a bombing of a local marketplace, or of a bus or plane on which I might travel, or by death raining from the skies?

Or, would I have found my way to America, and to the Fairfax District, opening my door slightly to unwelcome missionaries from an organization known as the Brethren Messianic Testimony, and listen bored to some of their "nonsense" that Yeshua Ha-Meshiach, Jesus the Messiah, was the One who died for me—and that He is not only Messiah



Rev. John S. Neely

"Perhaps the question would stimulate Christian compassion."

but very God! Or, would I be one of the few who would listen attentively, accept the literature and Scriptures offered, and graciously invite the missionaries to call back. And would I also attend the classes, finally coming under conviction of sin and my need of a Saviour, at which time I would receive the Lord Jesus as my Saviour and come into the wonderful experience of a completed Jew, born again, rejoicing in the Lord!

I slowly came back from these reflections to my own experience and asked myself a question, "Would I have desired to have been born of Jewish parents?" In a very realistic way, I have come to this conclusion—although it would be a very rare privilege to be a Jew with an

experience in Christ, it seems to me, knowing all the factors—the apathy of Christians toward Jewish evangelism, the judicial blindness of Israel, trends in the world today toward an educated mind instead of a Spirit-indwelt heart—that it was better for me to have been born a Gentile where all the signals were "go" for me to have the Bible with the message of the Word of God always near my hand and heart. This is especially true, since in spite of all these privileges, I did not receive Christ as my Saviour until I had heard of the saving grace of God consistently for three years. What if I had had, as a Jew, the added barriers to faith raised by traditions, the teachings against sin as a nature, and the unbiblical doctrine that a Jewish man has within himself

the ability to be lifted back to a Holy God by his own bootstraps!

"What if I had been born Jewish" might be a good question to ask one's self. Perhaps it would stimulate Christian compassion and interest in the evangelism taught in the New Testament to reach the Jew as well as the Gentile, who when Christ is received becomes one in His body. Praise the Lord, your missionaries to our Jewish friends in the Fairfax District have had the joy of having seen some ten or more souls—both Jews and Gentiles—make decisions for Christ this past year. This, we believe, is New Testament evangelism. Yes indeed, it might be a good thing for each of us to ask himself the question, "What if I had been born Jewish?" ▼

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a joy many people across this land share. It is good to know your money is building churches instead of worldly facilities. The Lord has blessed His people for their part in the B.I.F. Are you missing that blessing?

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BOX 587

WINONA LAKE, IND. 46590

ATLANTA GROUND BREAKING



Prayer precedes the first shovel of dirt.

Many years of planning and praying for the reality of a Grace Brethren Church in Atlanta, Georgia, the "Hub of the South," has finally come to fruition. The combined efforts of the Southeast District and the Brethren home-missions program have made it possible for this new church to progress from a Bible class to an organized church. During these past two years many souls have been saved and Christians strengthened through this ministry.

After many attempts to get land zoned for a church site the church purchased five acres of land on the extreme northwest side of Atlanta near the proposed interchange of Interstate Highway 75 near Marietta, Georgia. A joint effort of seven families from the church was the purchasing of forty-five acres surrounding the church property and developing into a first-class improved subdivision. Any Brethren who are interested in a building site or a purchase of lots ought to contact the pastor. Since this land has been acquired by these families this purchase made it possible for the church's

The Atlanta congregation stands in front of the current meeting place.



By Rev. Bill Byers

five acres of land valued at \$40,000 to be completely free of debt to the church. The pastor, William A. Byers, has built the first home in this area located next to the church acreage.

Sunday, February 1, 1970, the ground-breaking service was held to start construction for the first unit of a four-phase building development. This special event was conducted by the building committee and acting trustees with the pastor. Mr. Wallace Swan led the congregation in the dedication prayer and Mr. Bill Stroup read the Scripture in I Corinthians 3 which puts great emphasis on building the foundation in Christ. Mr. Darell Eakle turned the first dirt and continued digging as the congregation filed by and presented their offering, singing as they moved along—"Only believe, Only believe, All things are possible, Only believe." Over five hundred dollars was given on this Sunday toward the progress of this work. Building completion is scheduled for this summer (1970). The congregation has borrowed funds from a local bank for construction amounting to \$125,000. This building



Portion of ground-breaking crowd



is a real faith venture since the permanent loan needs to be raised through the Brethren Investment Foundation as the people throughout this nation put savings in their accounts for us in financing the Atlanta Church. The amount of \$125,000 must be raised this year in savings accounts in order that the permanent loan can be set up at the end of this year of 1970. Savings funds must be earmarked "Atlanta Church" in order that they may be credited properly. Any of these funds can be withdrawn at any time.

Many thrilling events in the activities of this new church have taken place in this great "New York City of the South" in these past two years. A tremendous challenge is present in such an area where a

population of over 1,300,000 people stay busy—but such a very few busy for our Lord. Let us all pull together as Brethren — Pray — Visit — Give — Save that this beginning work will be the nucleus out of which many expanding Brethren ministries will develop in the South for God's glory.

Addresses have changed often for this work as the people have felt led to get established in the best location. Please correct your present mailing address for us to 3039 Hidden Forest Ct., Rt. 11, Marietta, Georgia 30060, phone, 422-6087.

Do not fail to visit this growing church when you pass through the big city "Atlanta" and be sure to support this work the way God leads you, especially in this critical year of building progress. ▼

Church News

LONG BEACH, CALIF. Andrew was the one who was always bringing people to Jesus. During March, the First Brethren Church emphasized "Operation Andrew," encouraging everyone to invite others to Sunday school. A New Testament was given in each elementary class to the one who brought the most visitors. A New Scofield Bible was given in each high-school and adult class. David L. Hocking, pastor.

HAGERSTOWN, MD. The Calvary Brethren Church recently concluded a successful week of meetings with Evangelist Dean Fetterhoff. Besides the nine public decisions to receive Christ, the meetings provided contact with several new families. The average attendance was 158 with a high of 234, and only one night under 100. Rev. A. Harold Arrington, pastor of the church comments, "Mr. Fetterhoff's message on the home was alone worthy of his being here."

DAYTON, OHIO. Rev. Jesse B. Deloe, pastor of the North Riverdale Brethren Church, has announced the acceptance of the call to the pastorate of the First Brethren Church, Whittier, Calif. He will conclude his ministry at North Riverdale in June.

ALTO, MICH. Preparations for the new building site of the Calvary Brethren Church was begun Feb. 21, when the Freeport Fire Department burned down the Logan School to clear the land for the new church. Evangelist and chalk artist Ding Teuling held meetings at the church Mar. 9-15 with an average attendance of 120. There was one decision to receive Christ and 5 commitments of life. While the pastor held meetings in Texas, the former pastor, Earl Funderburg, now director of Child Evangelism Fellowship in the upper peninsula of Michigan, filled the pulpit. C. A. Flowers, pastor.

ELKHART, IND. Rev. Donald Shoemaker, assistant pastor of the Grace Brethren Church, has accepted the call to be pastor of the Los Altos Brethren Church, Long Beach, Calif. He will move to California the last week in July. Gordon Bracker, pastor.

RICHLAND, WASH. Miss Sheila Adams of the Grace Brethren Church was elected Queen of the Northwest in a district SMM rally held recently at Sunnyside. Sheila, who was also elected vice president for the district, will now be eligible for the national SMM Girl of the Year competition at national conference in Long Beach, Calif. Others from the church in the queen competition were Reesia Ann Petty and Penny Dees. Nelson E. Hall, pastor.

CYPRESS, CALIF. The month of February was a busy one at the Cypress Brethren Church. The young people were in charge of the entire evening service Feb. 1 in observance of youth week. Special music, testimonies, and the evening message were handled by the youth. An all-church fun night at the local high-school gym for a time of volleyball and basketball was enjoyed by over 60 people Feb. 14. The first annual missionary conference was held Feb. 15-18. It was concluded with the showing of the film "No Greater Love," sponsored by World Vision International. Paul D. Morris, pastor.

HAGERSTOWN, MD. At a specially called business meeting Feb. 18, the congregation of the Grace Brethren Church voted unanimously to employ the Brethren Architectural Service to prepare preliminary building plans to expand the present church facilities. With the proper additions, an attendance figure of 1,000 in Sunday school and morning worship services will be anticipated. Robert Collett, pastor.

WINONA LAKE, IND. Dr. Herman A. Hoyt, president of Grace Schools and the Winona Lake Christian Assembly, Inc., reports that there are many staff positions available at the Bible Conference this summer. Two work weekends are planned for May 15-16 and June 5-6. Volunteers could be used for a week or longer. Those with the summer free can find a fruitful summer ministry in a wide range of areas, including food service, maintenance work, office duties, childrens' work, supervisory assignments and others. About ten couples are needed for each of the two youth weeks planned for July 6-12 and July 20-26. Special training sessions will be provided for these counselors. Those interested in these opportunities are invited to write to the Personnel Director, Winona Lake Bible Conference, Winona Lake, Ind. 46590.

ASHLAND, OHIO. Evangelistic meetings at the Southview Grace Brethren Church with Rev. Joe Shultz were "tremendous" with 57 public confessions of Christ. Mason Cooper, pastor.

ALLENTOWN, PA. Rev. Delmer F. Jacobe has resigned as pastor of the First Brethren Church, effective June 15. His future plans are indefinite.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Portis, Kans.	Apr. 27-May 3	Bill Stevens	Nathan Meyer
Englewood, Ohio	Apr. 29-May 10	Gerald Polman	Allen Herr
Fremont, Ohio	May 1-3	J. Ward Tressler	John Whitcomb
Kent, Wash.	May 3-10	Phillip Simmons	Dean Fetterhoff
Kittanning, Pa.	May 3-10	W. Wayne Baker	William Tweeddale
Bowling Green, Ohio	May 10-17	John McKay	Charles Lawson

DAYTON, OHIO. Grace Schools Day was observed at the First Brethren Church Feb. 15, with Dr. Herman Hoyt speaking at both services. The Brass Ensemble with Jerry Franks provided the special music throughout the day. An excellent offering of \$2,500 was received as a result of the special day. Five churches of the Southern Ohio District (Brookville, Englewood, Dayton First, North Riverdale and Trotwood) combined their efforts in a missionary conference Mar. 11-22. The theme "Forward With Christ" was used in each church. A combined project, to supply a commercial stapling machine for Africa at a cost of \$1,500 was underwritten as a memorial to H.C. "Bud" Petry, Jr., a faithful layman from the Englewood church who was promoted to heaven last fall. The total project offering went well over the \$1,500 goal. G. Forrest Jackson, pastor.

NORWALK, CALIF. A pot-luck dinner for the entire church was held by the Philathea class of the Norwalk Brethren Church Mar. 20. Entertainment was provided by Pam Swan Bryan, a vivacious, humorous musician with a very real testimony for Christ. She has performed in concerts throughout the U.S. and several foreign countries representing Youth for Christ International. W. Stanley Jensen, pastor.

NOTICE. The new telephone number for the Board of Evangelism is 301-797-5109, c/o Rev. Robert Collitt, Hagerstown, Md. The board will maintain the same mailing address (P.O. Box 355) in Winona Lake, Ind.

CEDAR RAPIDS, IOWA. Rev. Simon T. Toroian, pastor of the Grace Brethren Church, has announced his resignation, effective in mid-July. His future plans are indefinite.

ELYRIA, OHIO. There were 30 decisions to receive Christ in an eight-day meeting with Rev. Joe Shultz at the Grace Brethren Church. There were also 30 decisions of other types made public. The average attendance for the week was 117, and the offerings amounted to over \$400. A great deal of enthusiasm has been generated by the meetings, and the people of the church are ready to reach out to others. Richard Placeway, pastor.

HARRAH, WASH. Rev. Reider Kalland, western regional director of Child Evangelism Fellowship, conducted a series of five meetings under the joint sponsorship of the Harrah Brethren Church and the Union Church. The meetings had an average attendance of 130, with 48 recorded decisions to receive Christ. Mr. Kalland, completing his twentieth year with C.E.F., used flannelgraphs, gospel magic, and his friend "Sammy" to present the claims of Christ to the largely "under twelve" audiences. Charles H. Winter, pastor.

LONG BEACH, CALIF. Former "number four" man of the Los Angeles chapter of Hell's Angels, Rick Carreno, gave his testimony in the Feb. 15 evening service at the North Long Beach Brethren Church. He came to know the Lord in a Billy Graham crusade in Anaheim, Calif. The Billy Graham film "His Land" was also shown at this service. George O. Peek, pastor.

ELKHART, IND. A new parsonage and a \$45,000 annex addition were dedicated on Easter Sunday. The dedication, part of the morning worship service, was attended by 284 persons. The speaker was Rev. Lowell Hoyt, who pastored the church from 1953-59. A fellowship dinner and open house at the parsonage followed the dedication. The new parsonage is immediately beside the church and enlarges the church ground by 30,000 square feet. The annex addition is a complete unit in itself, with its own heating, plumbing, well, and rest-room facilities. It can function as a single auditorium or, by drawing the accoustical doors, as ten class rooms. Donald P. Shoemaker, associate pastor.

RIPON, CALIF. A new Sunday-school attendance record of 113 was set at the Grace Brethren Church Feb. 22. An attendance of 96 was recorded for the morning worship service. Howard W. Mayes, pastor.

MANSFIELD, OHIO. Feb. 22 was a red letter day in the history of the Woodville Grace Brethren Church with the dedication of the remodeled sanctuary. Rev. M. L. Myers, pastor of the First Brethren Church, Fort Wayne, Ind., delivered the dedication message. Robert D. Kern, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Gail Neil and Glenn Bridenbaugh, Mar. 14, First Brethren Church, Martinsburg, Pa.

Phyllis Kay Witzky and James H. Arnott, Mar. 14, Woodville Grace Brethren Church, Mansfield, Ohio.

Brenda Forren and Charles Craft, Mar. 14, Grace Brethren Church, Covington, Va.

Vicky Williams and Bruce Schlange, Mar. 21, North Long Beach Brethren Church, Long Beach, Calif.

Joyce Beach and Dale Brubaker, Mar. 21, First Brethren Church, Martinsburg, Pa.

Connie Anthony and Hayden Klingler, Feb. 7, First Brethren Church, Kittanning, Pa.

Nancy Miller and Phillip Toroian, Feb. 21, First Federated Church, Des Moines, Iowa. Rev. Simon S. Toroian, officiating.

Carol Ann Speelman and Charles Mort, Listie Brethren Church, Listie, Pa.

Donnella Bunch and Wayne Welborn, Mar. 28, Leon Brethren Church, Leon, Iowa.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

DUNCAN, Virginia, 74, a charter member of the Grace Brethren Church, Covington, Va., died Mar. 5. She was a faithful member, prayer warrior and deaconess for many years. W. Carl Miller, pastor.

JONES, Emlyn, 64, member of the First Brethren Church, Johnstown, Pa., and father of Army Chaplain Emlyn H. Jones stationed in Germany, passed away Mar. 23. Wesley Haller, pastor.

REED, (Mrs.) B.H., a faithful member of the Fairlawn Brethren Church, Radford, Va., went to be with the Lord Mar. 7. Roy E. Glass, pastor.

SHANK, J. Earl, 60, a member of the First Brethren Church, Camden, Ohio, died Mar. 17 as the result of injuries suffered in an automobile accident. He was baptized into The Brethren Church in 1928. George S. Ritchey, pastor.



The Whitcomb family

Miracle of PRAYER

Along the Southern California beach of San Clemente we walked. It was a beautiful clear Tuesday afternoon, November 11, 1969. We could see President Nixon's White House of the West in the distance. Our thoughts tumbled confusingly, questioningly, searchingly—yet trustingly. My sister Edisene wanted to get well . . . but the doctors said they had done all they could do medically.

The next day she, yellow with jaundice, flew to her Indiana home. Her husband Dr. John C. Whitcomb; his father, a former Colonel in the U.S. Army; and the four children—Dave 13, Don 12, Connie 11, and Bob 9 all greeted her upon her arrival, trusting she was recuperated as a result of her California vacation.

A couple of days passed at home then Mommy was rushed to the hospital hemorrhaging internally. A long-distance call came to me in Long Beach—"When can you come?" Reservations were made immediately. I stored all my earthly possessions, sold my car, and headed for Indiana to care for the children.

It was Thanksgiving time. The leaves had fallen from the trees. The weather was getting cooler with winter days just ahead. Edisene was weakening because of malfunction of the liver and internal bleeding. By Wednesday little hope of her recovery was in sight—humanly speaking. She asked for prayer that God might touch her body. Four men from the seminary with her pastor anointed her. Three days she slept quietly in a coma. Many of you prayed! Children and their moms and dads prayed. Missionary groups, church families, individuals we had never met prayed

that God would work a miracle. A miracle is when God comes in and takes over and man stands, sits, kneels, and then walks by faith, thanking God for what He does.

Wednesday, Daddy was with Mommy 50 miles away at the Fort Wayne Lutheran Hospital. Pastor Charles Ashman came to talk with the children. "I have come to let you know you have a very sick mother. She may come home or God may take her to be with himself. You children are old enough to understand that God does all things well. Your mother has been sick for a long time. Her body is very weak. God's Word says: 'Rejoice . . . In nothing be anxious . . . [and] the peace of God which passeth all understanding [will be with you] . . . The God of peace shall be with you' " (see Phil. chap. 4).

Thanksgiving Day was spent with the Ray Thompson family and others. We did have lots of "goodies" and all the trimmings . . . the table was full . . . but, yet it was empty.

Friday afternoon when Daddy came home he gathered the children together. "I want to tell you that Mommy is resting, she could be with Jesus most any time. God will take

care of us. Our lives are like a tapestry . . . 'all things work together for good to them that love God.' God is doing something for our good and for a reason. Many surprises are ahead for us. God will do something for us that He could not do otherwise. He wants our lives more than anything else. We have many things, but they are not worthy to compare with the greater things He has for us. There will be tears, but joy will be in our tears. This is the first time today that Daddy has tears. It's hard—but God is faithful."

With heads in hands the children prayed, by faith . . . "Please help Mommy today. Make her well so she can come home, if this is your will." There were tears, but joy knowing God would work out the tangled threads. Each went to his room.

Winifred Kramer and Willietta Edmiston (Edisene's sisters) came from California. They faithfully spent their time, alternating hours, with Edisene at the hospital. Nurses and friends from Winona Lake and the First Brethren Church of Fort Wayne helped to care for her. The doctors, too, worked conscientiously.

These were moments of waiting on the Lord for all of us. It was like a pillar of cloud or a prayer canopy hovering over the home for a week or more. Many cards, notes, and letters of encouragement came from near and far. There were telephone calls—people asking—"Is there any way we can help or something we can do? . . . Please let us know." Meals were provided faithfully by friends and loved ones from the Winona Lake Brethren Church and Grace Seminary families.

(Continued on page 22)



By
Alberta
Hanson

THE CHIMES

On the campus of the State University of New York at Binghamton, in the Library Tower, are the chimes. Ringing out the time of the day, every fifteen minutes—if they're working properly—is taken for granted and creates no special response. Yet, there are certain points throughout the day, when the chimes do more than give the time of day, they sing out tunes to which I swell with some sort of meaningful emotion.

I remember last summer when I was first captivated by the chimes playing "Be Still My Soul"—what a

paradox of feeling came over me. A university campus, far from knowing real peace, listening to the tune "Finlandia." A campus where hundreds, yes maybe thousands of stereos thunder out the new songs of today, and yet the chimes play "Be still, my soul, the Lord is on thy side." Songs that speak of hate, perverted love, sex and such like along side the chimes tolling a message of assurance, trust, perfect love, serenity.

I wanted to enjoy the chimes and their music, so I decided to sit out on the lawn, under the birch trees, each evening at seven o'clock; looking west toward the Library Tower and beyond the close of the day. It was a break from the pressures of studies and classes. It was a time alone, yet with God, to reflect on what life was really all

about. To read what God said to man, especially through His servant David. To feel, flowing through me, the spirit of dependence on Him. To think how desperately this campus needs to know the peace that Jesus gives. To pray, "Lord, help me communicate to my world." To hear music in the mood of evening.

But through the long winter I've nearly forgotten what it's like to hear the chimes. It's been cold and snowy and wet outside under those barren birch trees. It's been dark out there. And now that spring has arrived I don't know if the chimes even play at seven o'clock anymore. But that doesn't matter. I remember the chimes. I remember their meaning. I remember the needs of the students on this campus.—Brent Sandy



BY AIR

Have tickets available
Two bags allowed per person
Remember insurance
Take wash and wear clothes
Include lightweight jacket, sweater or coat

BY CAR

Map out your trip
Make motel reservations ahead
Plan to see some historic scenic places along the way
Prepare games for children
Place shoe bag over back of front seat, use pockets for games, maps, washcloth, Band-Aids, candies, etc.

Summertime

GOING WEST

Long Beach, California

- † Warm days . . . 80–90 degrees
Sea breezes and some smog
- † Cool evenings . . . 70 degrees—
sweater weather
- † Air-conditioned buildings

WHAT TO TAKE

Bible, notebook, pen, camera,
colored glasses, binoculars,
money, swim suit, towel, sport,
casual and dress clothes, good
walking shoes, sweater or a wrap

FAMILY SUGGESTIONS

Make a spiral-notebook-scrapbook
of your trip
Collect colored postcards

NOTE

Before leaving home prepare a
snack available for when you re-
turn. Leave house in order and
one set of clean clothes for each
member of the family.

Probably every denominational school has faced the same dilemma along the way. Should it open its doors to those of other denominations? Would not restriction to the parent denomination greatly reduce the cost of operation? Since this problem has been posed more than once to the president of Grace Schools, it seemed wise to open these columns to a discussion of this subject. There are doubtless many others who have raised the question in their own minds, though they have not expressed themselves.

The facts about the seminary will surprise you. Taking the enrollment figures in the seminary over the past five years, the results are as follows. In 1965-104; 1966-154; 1967-179; 1968-190; 1969-225. Out of this total number for each one of these years there was respectively from among the Brethren: 43 or 41%; 49 or 31%; 49 or 27%; 56 or 29%; 61 or 27%.

Though the number of students from The Brethren Church has increased, the percentage of increase has gradually declined in relation to the total increase. We are aware that Brethren students in preparation for Christian service are attending other theological seminaries, and for this we are glad. But we are disturbed that more Brethren are not attending their own school. However, we are glad that men from other denominations look with favor upon Grace Seminary to the extent that Grace has become one of the large theological seminaries in the country.

What does this mean in respect to the financial burden for The Brethren

Dr. Hoyt greets Senator Mark Hatfield



Church? Does the overwhelming increase of non-Brethren students impose an unfair financial burden upon The Brethren Church? It would be very easy to draw this conclusion. But let us take a look at the financial picture. The 164 non-Brethren students pay \$600 a year for tuition, or a total of \$98,400. The 61 Brethren students receive a half-year scholarship of \$300, which means that they pay an annual total of \$18,300. In order to educate the 61 Brethren students, it would be necessary to maintain practically the same faculty—for which the \$18,300 would never pay. The non-Brethren in the student body provide an extra \$98,400 with which to maintain an adequate faculty.

Are there any other benefits derived from permitting non-Brethren

enrollment have developed: 1965-371; 1966-447; 1967-492; 1968-562; 1969-600. From the total number of students for each of these years, the numbers and percentages of Brethren students are as follows: 256 or 69%; 298 or 66%; 329 or 66%; 333 or 59%; 359 or 59%.

It will be seen, as the number of students increased in the college, that the number of Brethren students also increased. But as in the seminary, the percentage decreased gradually. That percentage was 69% in 1965, but five years later it has dropped to 59%. Though we have the largest number of Brethren students in the history of the school, still the percentage is gradually dropping. This is not because there are not enough Brethren students who are going to college, for only about 20% of the Brethren students that attend college come to Grace. If this trend continues, it could well mean that in a very few years the number of non-Brethren students will outnumber the Brethren (as is now true in the seminary).

Is this a losing proposition financially for Grace College to admit so many non-Brethren students? As of this year there are 240 non-Brethren, or a total of 40%. In round numbers each college student pays approximately \$2,000 a year for board, room, and tuition. If the non-Brethren students were not enrolled, this would make a difference of \$480,000 in income. A loss of this amount would make it absolutely impossible to operate the school, even for the Brethren.

Now, if you add the amount that comes in from non-Brethren in the seminary to that amount which is received from non-Brethren in the college, the amount reaches the staggering total of almost \$600,000. This is approximately 43% of the entire current budget. When you realize that the program being offered to the students right now falls short of what ought to be provided, even with this \$600,000 now coming in from non-Brethren students, you are then confronted with the desperate alternative if this income were not available. There would be no school at all within the financial economy in which we are now living.

The budget of this year is running

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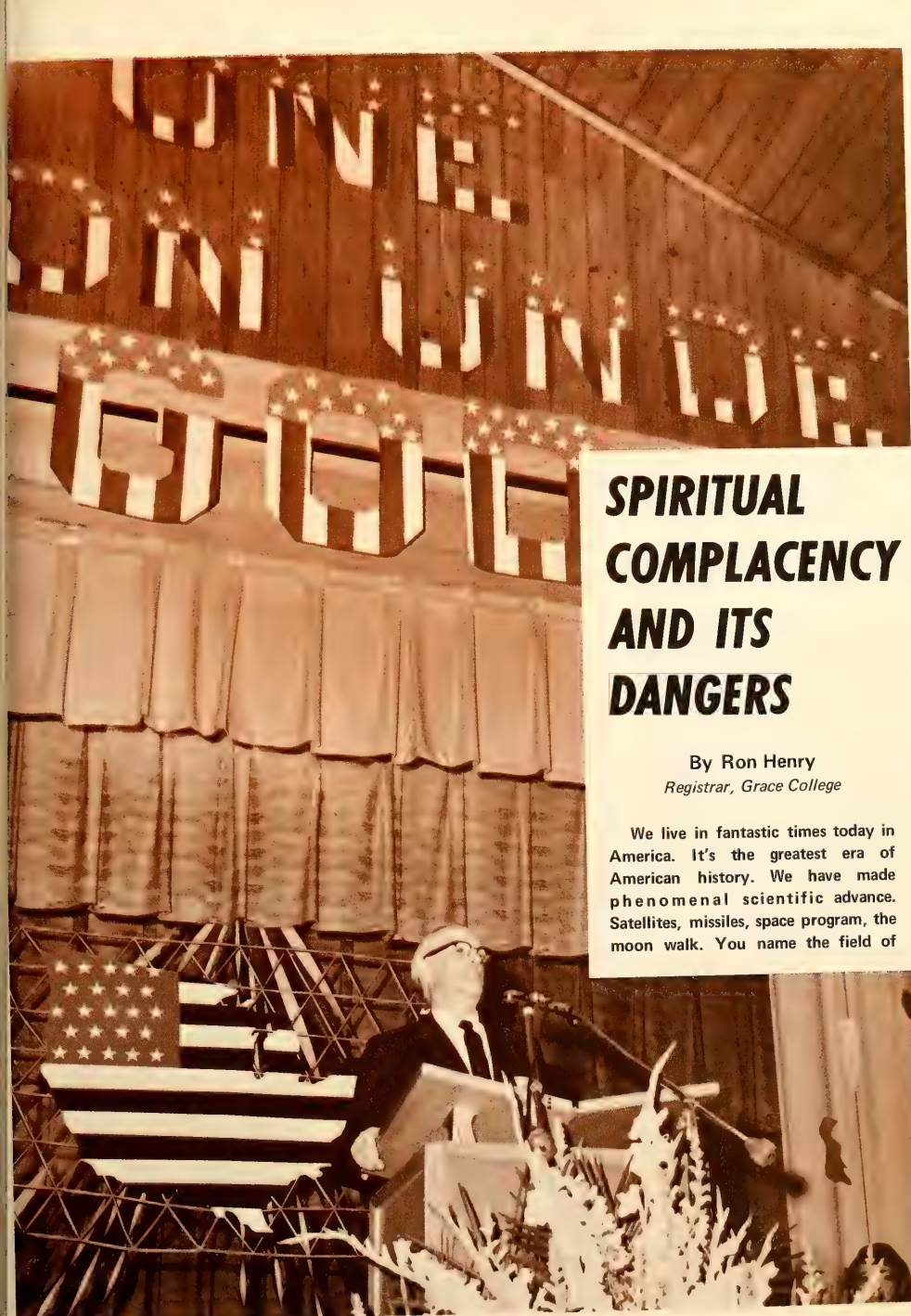
Some Facts About Grace Schools

By Dr. Herman A. Hoyt
President, Grace Schools

to attend Grace Seminary? A hasty examination of the ministers listed in the *Annual* reveals that at least 35 of them came to Grace Seminary as non-Brethren and through contact with the school they finally joined The Brethren Church. To drop those 35 leaders out of the list now serving in The Brethren Church would seriously hamper the ministry that is now being carried on.

Even if finances or leadership in the church were not immediate benefits to The Brethren Church, there is the encouragement and conviction that hundreds of young people have gone out from these halls to serve the Lord Jesus Christ throughout the world.

Let us take a look at the facts about the college. Over the past five years the following schedules in



SPIRITUAL COMPLACENCY AND ITS DANGERS

By Ron Henry

Registrar, Grace College

We live in fantastic times today in America. It's the greatest era of American history. We have made phenomenal scientific advance. Satellites, missiles, space program, the moon walk. You name the field of

"The longer we remain complacent, the less we are aware of its peril"

endeavor, and progress is the byword.

In the area of transportation, airplanes are reaching tremendous size and unbelievable speeds. Innovations with electricity and steam power are being made in the automobile industry. Experimentation with jet trains is also occurring.

All of these advances mean tremendous activity is taking place in our world today. In virtually every aspect of our American life there is no such thing as the *status quo*. "He who hesitates is lost" is very apropos. Yet the church seems to be the exception. It would seem that it has stagnated and may be going backward. One word describes the condition. COMPLACENCY. An "I don't care" or a "care less" attitude exists in the church today. As Christians we are far more concerned about communism, corruption, crime, Catholicism, and civil disobedience than we are about complacency. The former problems are external while the latter is internal, and more dangerous. Complacency is the "Fifth-Column Movement" that is defeating the church.

The procedure of complacency is cunning. In Amos 6:1, we read, "Woe to them that are at ease in Zion." However, too many Christians like to take it easy—which is the prize tool of Satan. Do you ever say that you are too tired to attend the Sunday evening service or prayer meeting? Or "I'm too busy to invite people to church. Besides, that's what we hired the pastor for." Maybe it's, "I can't find the time to study God's Word," or "I'm too bashful to witness." Unfortunately, it's easy to rationalize nonactivity when one could care less.

The Lord brought this writer to consider his own complacent attitudes as a result of a diet. For quite some time this writer had been aware of his increasing girth, but assumed somehow that others were unaware of it. However, one day an individual indicated that my ill-kept secret was out. For years I had been gradually adding poundage to the point that I was verging on obesity. Yet, all along the way I assumed that no one else was aware of this. Is this not often the

picture of us spiritually? We realize that we are becoming complacent, but we assume that we are hiding this from others. Our bubble of spiritual complacency needs to be burst by observant Christians.

This writer commenced dieting gradually avoiding the faddish or crash diets. As progress occurred, I became encouraged and enthusiastic with the results. Initially, it was just dieting, but as time went on exercise was added. The same should be true in coping with the problem of spiritual complacency. One must, first of all, avoid those things which would make him spiritually flabby. However, abstinence does not make one spiritually healthy. He also must engage in exercise, the exercise of studying and reading God's Word as well as spending time in prayer.

Physically, upon arrival at the desired weight, one must work daily to maintain and to improve his present condition. The same is true in the spiritual realm. It takes work, daily work. Whether it be physically or spiritually, it requires constant daily involvement, a practice of limitation and exercise.

Often friends and acquaintances will dislike the change that occurs due to limitation and exercise. They say that they liked the "old" you better. Beware! This may be due to the fact that they suffer by comparison to the "new" you.

The progression of complacency is indeed perilous. We dislike to be awakened. Unfortunately we are satisfied with the mediocre as Christians. This is a much too prevalent situation in Christianity. Often people are inclined to think that as long as it is called Christian, quality has no merit. Yet anything we do for Christ should be our best. As the old saying goes, "If it's worth doing, it's worth doing well."

Too often we become unaware of the peril of complacency and the longer we remain complacent the less aware we are of its peril. The complacent Christian feels he is as good as others. In fact, he loves to compare himself with other Christians.

And, of course, often he may have to tear them down a bit to get them lower than himself. The complacent Christian is satisfied to be average, or less, rather than to try to improve his condition.

A little observation would point out to us just what our perilous state is. For example, do we have a consistent prayer life? In Job 15:4 we read, "... restrainest prayer before God." Prayerless closets mean powerless Christians. What about our conversation? Is it rarely spiritual? In Ephesians we are admonished that "the keynote of your conversation should not be nastiness or silliness or flippancy, but a sense of all that we owe to God." How about Scripture reading? In Hosea 8:12 it states, "I have written to him the great things of my law, but they were counted as a strange thing." Have our Bibles been worn out from use or abuse? Are our hearts growing hard to the things of the Lord? Hebrews 3:13 declares, "Beware that none of you become deaf and blind to God through the delusive, glamour of sin" (Phillips trans.). Have you ever hoped that when an invitation of salvation is given that no one would respond? A moving of the Spirit would mean that you would return home later than you had planned. Let's observe ourselves. Are we complacent?

As an individual moves down the road of complacency, he learns that the products of such are indeed tragic. Complacency hinders the conversion of sinners. It will bring harm to family, friends, and fellowman. Complacency is contagious, and people are great imitators. It is displeasing to God and detrimental to the soul. What's your situation? Ask yourself, "Do I really care whether or not I'm complacent?"

Whenever there is a problem, our Lord does provide a preventative. We as Christians should see Calvary in relationship to ourselves. On one occasion this writer was emceeing a Valentine Banquet. Caught up with the spirit of the occasion, he had written his notes in red ink. Upon

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"Christians must bring order out of chaos" -Senator Hatfield

After a "filibuster" by the Grace College Brass Choir and a half-hour delay in the program, an enthusiastic audience at the Winona Lake Auditorium welcomed United States Senator Mark Hatfield Saturday night, February 28, for the final session of the college "Americans for America Week" sponsored by the Student Council.

Senator Hatfield, who was detained because of a special session of the Senate in Washington, arrived at Baer Field in Fort Wayne and was flown by private plane to Warsaw, reaching the auditorium at 9 p.m.

Greeted by fanfare and prolonged applause by the waiting audience, Hatfield began his speech, switching the gears of his harried activity with apparent ease.

In exploring his topic of the relevancy of American Christian Heritage to the world today, the

Senator Hatfield's gestures emphasized his point.



senator referred to numerous documents and places which held historical and religious significance in the founding of this government and American way of life.

Survey Explained

The European branch of the University of Maryland a little over a year ago presented to soldiers on a United States Air Force Base in West Germany an unidentified copy of the preamble of the Declaration of Independence.

"...We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness..."

Out of the 252 soldiers polled, only 27 per cent (68) said they would support the statement by signing it; only 16 per cent (41) recognized the paragraph from the famous document. Seventy-three per cent said they would not sign the statement. Reasons ranged from the fact that "It sounds like a lot of trash" to "It's too radical." One asked, "Who wasted an afternoon writing this?"

Tool To Future

"It is my thesis this evening," the senator stated, "that a proper understanding of our heritage is, in fact, a tool which may be used both to

The Senator answered questions informally at The Lamp following his address.



understand the problems and help to shape the changes which are pressing in upon us at the present time."

"The heritage of our country," he contended, "bears within itself a remarkable capacity for renewal and reformation." The inspiration of America is largely religious. He asserted that this fact was widely recognized in the early history of this country. As the Christian tradition fell away and the main emphasis changed to business and economy the role of religion was altered.

In the early 1900s a survey showed that the role of religion was not to raise troubling questions. It had become an emotional stabilizing business. A 1968 Gallup Poll revealed that 18 per cent of the people polled indicated that they felt that religion was gaining influence; 67 per cent felt that it was losing influence.

Senator Hatfield next evaluated the evangelical church problem of today.

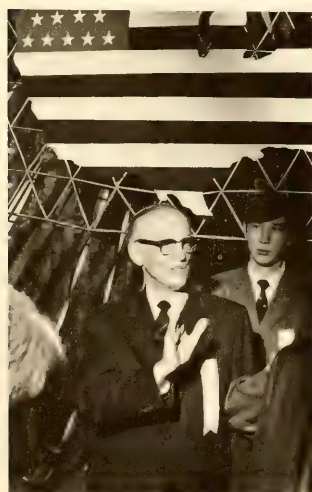
(Continued on page 22)

Senator Hatfield urged Christians to "infiltrate" all walks of life.





ABOVE LEFT: Glenn Firebaugh, student council president, crowns Diane Williams "Miss Stars and Stripes." Her escort is Don Thompson, son of Rev. and Mrs. Raymond Thompson. ABOVE: Douglas Troxel receives the first-place award from Mike Damer, student council vice president, for his essay on Americanism. LEFT: The "Hoosier Hysteria" skit won first place for Indiana in the best-state contest. BELOW LEFT: Dr. Walter Judd talks to students after his address. BELOW: "P--A People" raise hands in tribute to their state of Pennsylvania.



Grace Recognized for Its Patriotism

"Where Patriotism is Alive and Well" is the title of a feature story about Grace College which appeared in *Michiani*, the Sunday magazine for the South Bend Tribune, February 22, 1970.

Excerpts from the article by Louise Purvis reveal something of the spirit on Grace campus.

Grace College students at Winona Lake are busy "doing their thing" but odd as it may seem these days, none are engaged in burning their draft cards, marching in Vietnam moratoriums, or tossing the dean out of his office.

Instead, they are combating the winter doldrums by planning a week-long activity, devoted to a display of that old-fashioned function defined by Webster as "love of country; devotion to the welfare of one's country"—or, simply, Patriotism.

While many colleges and universities suspended classes last October 15 for the first moratorium protesting United States involvement in Vietnam, and thousands marched in

support, students at Grace had their own involvement. Their telegram to the President read:

"Today the students of Grace College are attending classes as usual. While we do not condone all that man is doing to man, we know that you are working in the interests of peace. Our prayers go with you."

Why does one small college plan an "Americans for America" observance when patriotism is almost a forgotten word in many places of learning all over the country? Grace is Christian-oriented, supported by the Grace Brethren Church, but that in itself is not the answer. Many such church-related schools were among the forefront in demanding an immediate end to participation of the United States in the Vietnam struggle last October and again in the November marches.

Glenn Firebaugh, president of the school's student council which sent out the October 15 telegram to Washington, tried for an answer as he coordinated plans for this year's

Americans for America Week at Grace.

"The basic idea of the week is to bring to people's attention the positive side of our country," he said. "So many tend to accent only the negative side."

The Grace senior from Wooster, Ohio, who maintains the highest grade point average in the senior class, and is listed in the 1970 *Who's Who in American Colleges and Universities*, tried again . . .

"We recognize there are lots of flaws in the country, and our patriotism week doesn't mean we are always agreeing with the Administration—we are just trying to show that patriotism is not dead among young people."

That patriotism is alive and well at Grace College was certified in an earlier Americans for America Week in November of 1968, purposely held during election week to point up the country's democratic processes.

Unashamed flag-raising was the order of the day, indeed of the week, (Continued on page 22)

NEARBY GRACE

(An Editorial by William K. Mollen-hour which appeared in the Warsaw Times-Union Thursday, February 26, 1970)

While the politicians, newspapers, colleges, labor unions, television commentators—well, just about everyone—are being criticized for their actions or lack of actions, we might take just a moment of your time to gaze upon nearby Grace College and Seminary.

We just don't know what is wrong with the institution. There it sits, quietly educating young people, having such things this week as "Americans for America Week." How could you assemble so many patriotic young Americans

under one roof in this day and age?

The student body not only hasn't had a riot, the students haven't even burned a book, nor thrown out a dean! No headlines. Instead of inviting Mark Cleaver or the head of the Communist party to address them, they have asked Dr. Water Judd and such people as Senator Mark Hatfield, of Oregon!

To stop being facetious for a moment, we pause as we gaze toward Grace and reflect that such behavior must be

caused by attitude. And attitude is caused by the school itself and the calibre of students it attracts.

We can only be thankful that such a campus exists in our midst. We just about said peaceful, but that is not the word. There is such a turmoil of patriotic and wholesome activity going on constantly at Grace that you would have to call it "beneficially dynamic." Would that more schools and student bodies have this attitude! ▼



Senator Hatfield, Ron Kinley, Glenn Firebaugh, Dr. Hoyt

SPIRITUAL COMPLACENCY . . .

(Continued from page 18)

arrival at the banquet and preparing to deliver some of his remarks, he looked at his notes. Those in charge of the program had employed red spotlights. Much to the chagrin of this writer, his notes appeared blank—thanks to the red lights. This is illustrative to our relationship with God. When God looks at us through the shed blood of Jesus Christ, He sees us as if we were without sin. This is our relationship to Calvary. Additionally, we need to be filled with the Holy Spirit, to study God's Word, to pray, and to witness.

The complacent Christian requires a soul-assuring experience with God. In Isaiah 6:5-8 we find that we first of all need confession, "Woe is me! for I am undone . . ." Cleansing follows confession with " . . . thine iniquity is taken away, and thy sin purged." The final step is the commission. " . . . Here am I; send me."

If one will do the above, the end result is activity. Activity is the result of life and is conducive to life. Inactivity is stifling and unhealthy for spiritual life. Without exercise, the body's muscles become flabby and

FACTS ABOUT GRACE

(Continued from page 16)

roughly in the neighborhood of \$1,500,000. Brethren students supply about half, \$750,000; non-Brethren about \$600,000; and The Brethren Church raised its current giving to about \$150,000. Out of this income the administration has operated Grace Schools with almost a pinch-penny method as viewed by most colleges, so that this educational ministry could be preserved financially. The loss of \$600,000 from non-Brethren would have closed its doors. As it is, all Brethren students benefit from this income from non-Brethren.

There are two possible ways this financial situation could be relieved, if it were decided to exclude non-Brethren students. The first would be to increase the number of Brethren students attending both college and seminary. This would mean a total of 404 more Brethren students. The other way would be for The Brethren Church to double its giving for current needs. With these facts, how would you approach this problem? ▼

virtually unusable. Complacency creates either the lack of or the virtual nonexistence of spiritual life.

Christ himself was an active Lord. He has no time for lukewarm Christians. Heaven also will be a place of activity. In talking to a young Christian on one occasion he indicated that one of the things that had hindered his interest in Christianity had been inactive, complacent Christians.

Quite simply the church must be more active. To avoid complacency we must be aware of the procedure of, the progression of, the product of, and the preventative of complacency. Active churches mean active Christians. Are you an active or an inactive Christian? Are you complacent or a competent Christian? Review your life. Repent your sins. Rally for Christ. The result will be a truly active Christian. ▼

MIRACLE OF PRAYER

(Continued from page 14)

Mr. and Mrs. Dan Goldberg helped with evening meals. The family has been encouraged by so many faithful friends.

After seventeen transfusions, the doctor wrote on the daily record chart, *death imminent* . . . Then the Great Physician took over and continued His work in Edisene's body. After three days of silence, she turned over and smiled, and said, "I'm a little thirsty." Little by little she gained strength. By Sunday, December 7, she was strong enough to talk to David on the telephone and wished him a happy 14th birthday.

Snowflakes, smaller than raindrops, started to fall. It was really like drops of pure white blessings falling all around the house and packed in real good. They hung on the tree branches, telephone wires, shrubs and piled high upon the road and along the sides of Arbor Lane. There was joy in our tears, there were showers of winter blessings.

It was time to get a Christmas tree and gifts to be placed under the tree. The best gift and that which we all wanted most was to have Mommy home for Christmas. Two days before Christmas an ambulance brought her to us and she has been with us ever since. It has been a miracle of prayer, of love and grace! ▼

" . . . ORDER OUT OF CHAOS"

(Continued from page 19)

"Christ's ministry was a healing ministry in a scarred world. He moved in all areas of secular life." The church, he feels should infuse, infiltrate society to renew it, to rebuild it, "to bring about the revolution, the change that must be made."

He challenged his audience to move into every legitimate institution and activity of man. "We can become involved in social disorder and bring order out of chaos."—Miss C. Ann Teel, Assistant Professor of Journalism at Grace College ▼

GRACE RECOGNIZED

(Continued from page 21)

as activities were begun each morning at the flagpole near the Administration building, with appropriate music by a college choir. Red, white and blue decorations adorned the campus buildings . . . a Freedom Sing one night involved group and individual competition in patriotic folk singing . . . letters were written to soldiers in Vietnam . . . grade and junior high school pupils in nearby Warsaw were enlisted to enter essay contests.

In spite of Grace College's support of its country's elected officials, the school is far from militaristic. The Brethren Church is historically a "peace" church, yet this college agrees in principle with the words used by the faculty in its telegram to President Nixon.

"Not unmindful of the demonstrations of the day, and while not in full agreement concerning policy and procedure on the Vietnam war, the hundreds of people in this college community wish to reassert their support of this government and an orderly function of the democratic process."

Climax to this year's Patriotism week was a Saturday night rally featuring Senator Mark Hatfield of Oregon as speaker and a concert by the Grace College Brass Choir. Other notable speakers during the week included Will Erwin, former representative and senator to the Indiana state legislature, and Dr. Walter H. Judd, former Minnesota congressman and prominent lecturer. ▼

Christian Service at Grace

By Jerry Classen
*Christian Service Director,
Grace College*

Reporters on most college campuses are amidst a conglomerate of free-swinging activists and free-speaking students who are making their issues known by whatever means possible. ACTION that is worthy of attention is often overlooked. Consider for a moment your school, your college, where things are happening. There is ACTION at Grace!

Every student in Grace College is a member of *Grace Missions in Action*. The purpose of this organization is to glorify God through greater student involvement in Christian service and prayer; to present a vision of world missions; to deepen the spiritual lives of Grace students; to aid each student in determining his place in God's worldwide program.

Through the encouragement and direction of the Christian Service Department, the students are involved in numerous service opportunities. For your own encouragement, observe the following ACTION . . . and WHERE IT IS!

Campus Crusade for Christ—Between thirty to fifty Grace students have met for training sessions throughout the year, and have made some Saturday trips to Purdue University. Person-to-person contact on the campus has brought exciting results as many have been confronted with their need of Jesus Christ as Saviour and Lord. One Saturday afternoon the young people led eight souls to the Saviour.

Child Evangelism—Fifty students teaching in twenty-five clubs weekly are given the privilege of leading and assisting in these "Good News" clubs for boys and girls.

Personal Evangelism—According to

Acts 1:8 and the command throughout Scripture, the individual Christian is not given an OPTION, but a *commission* to be a good witness at all times . . . wherever he goes . . . to every creature!

This positive program of personal evangelism finds the students in street work by twos. The result has been approximately forty-five decisions for Christ on the street corners or in the shopping centers. The surrounding cities and towns have provided a vast mission field with unlimited opportunities for sharing the Good News. During the past semester's efforts, nearly fifteen thousand tracts were distributed by students.

This spring semester finds a new and special effort in which door-to-door, systematic visitation is being done in six towns with a leader for each town who directs and coordinates the work.

Gospel Teams—Two brass groups, a Folk Trio, a mixed quartet, and a flute trio involve students who present special programs in churches and civic organizations in a tri-state area.

Youth for Christ—A few students are responsible for Campus Life Clubs in or near Warsaw among the junior and senior high young people. The leadership in this vital spot on campuses of the community is important so teenagers may have the chance to see the reality of the Christian life.

Churches—Approximately forty students are taking places of responsibility through teaching or assisting in Sunday-school programs. Whether it be youth-group meetings on Sunday night or singing in the choir, these and many more avenues of

service for the Lord are made possible

Jail Ministry—Exciting reports have come back on many occasions from our twenty to twenty-five fellows who are burdened for the hearts of men behind bars. Some fifteen decisions for Christ have been made as the Word of God was made plain to these needy people. Pray for these converts . . . some of them have shown tremendous growth in the past months and have a most positive testimony with many other men. The Indiana State Prison gave twenty-one Grace students the opportunity to spend a day leaving literature and spoken testimony with these men.

Nursing Homes—This important ministry has grown and multiplied through student effort and interest this year! Five homes are visited each week for services and personal work. An average of forty students are weekly visiting personally with about 175 senior citizens. Two first-time decisions have been reported thus far.

Athletes in Action—This group was newly organized this year. A Word of Life sponsored "Basketball Marathon," brought in many high school students who in process of the day were presented with the claims of Christ.

Spiritual life begins at the cross of Calvary and certainly the responsibility on the part of children of God is to "follow-up" these new babes in Christ. Students have expressed concern for a program of continued contact with new converts and, therefore, the Christian Service Department has taken a few simple steps to help meet this *good problem*. Student letters go to the individual which are followed by a letter from the Christian Service office. Contact with local pastors is sought, urging further follow-up with the new Christian.

Grace College recognizes that practical experience in Christian service is an essential part of the total program of Christian education. The Christian Service Department seeks to establish and maintain in the life of each student a standard of Christian devotion and professional excellence which will bring honor to the Lord Jesus.

Therefore, may all of our *doing* and *going*—bring praise to His Name (Col. 3:17). ▼

Invitation to Grace Commencement and Baccalaureate

You are invited to attend the
**Thirty-third Annual
Commencement Exercises of
Grace Theological Seminary
and**

Grace College

at the Winona Lake Brethren Church

Seminary Class Service—Sunday, May 24, 10:45 a.m.

Senior Communion—Monday, May 25, 7:30 p.m.

at the Winona Lake Auditorium

Baccalaureate Service—Tuesday, May 26, 7:30 p.m.

Speaker—Dr. George O. Peek, Pastor

North Long Beach Brethren Church

Commencement—Wednesday, May 27, 10:00 a.m.

Speaker—Dr. Clarence E. Mason, Jr.

Scofield Professor of Bible Exposition

Philadelphia College of Bible

COMP.
Grace Theological Seminary
Box 397
Winona Lake, Indiana 46590

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Not pictured: Mr. Harold Bolesky, Mansfield, Ohio; Mr. E. M. White, Templeton, Pennsylvania; Dr. Orville D. Jobson, St. Petersburg, Florida; Rev. James G. Dixon, Camp Springs, Maryland.

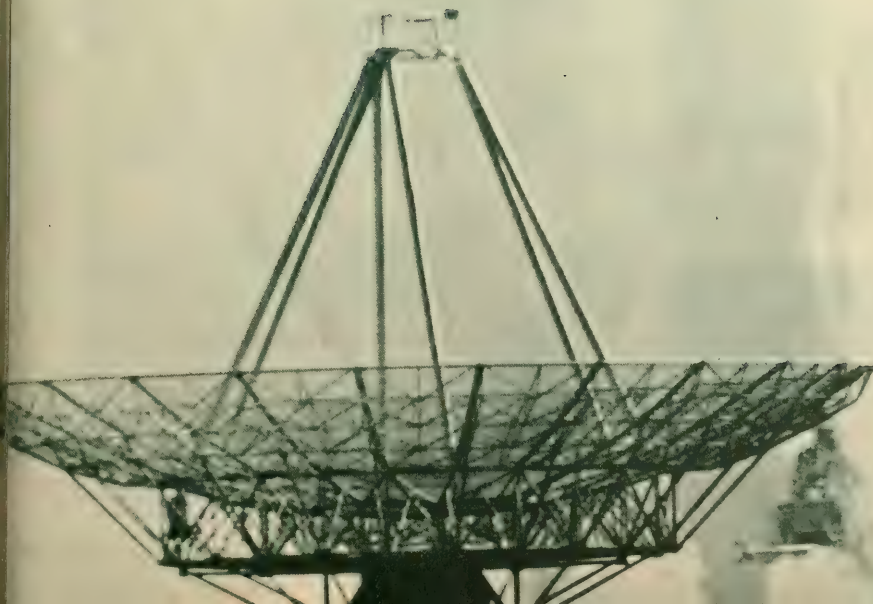
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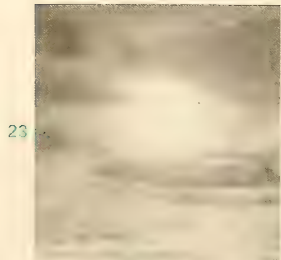
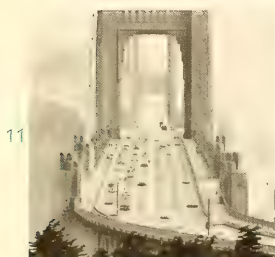
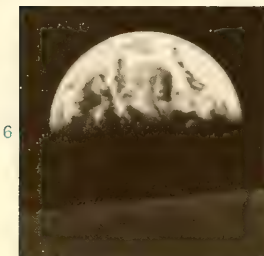
HERALD

May 2, 1970

GRACE COLLEGE LIBRARY
WINONA LAKE, INDIANA

Of Astronauts and Missionaries





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Foreign Missions and WMC Issue

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Liberation from Motherhood

Protest is quite the order of the day. Now, it is women protesting their sad state. They say they are tired of the domination by and servitude to the male sex. They are even protesting motherhood. Perhaps the protest of at least some should be recognized so that they might be "liberated" from the responsibility.

Particularly is this true with mothers who seem to have no love for their children. Mothers who have no concern for the spiritual and even the physical and social welfare of their children. The mother who is obsessed with drinking, smoking, and drug addiction and indulging in the satisfaction of her every lust is a good subject

for "liberation." There is a false philosophy abroad today that the rights of an individual have not been fully realized until every desire is satisfied. Can we hold a "protest" against mothers who hold such a philosophy?

If it were possible, we should grant the desires of these and all other mothers who would thwart the proper development of their children for the gratification of their own desires. There is no greater responsibility entrusted to human kind than motherhood. Any who would degrade it and who would selfishly deny to their children a normal development and growth should be "liberated."

But there is a brighter side to the

picture. Mothers who will in a dedicated way nurture and train their children for worthwhile lives are performing a great service to the world. Abraham Lincoln said, "All that I am or ever hope to be I owe to my angel mother." Mothers who will produce and train offspring of this caliber can feel that theirs is an important ministry. What joy there must be to a mother who has a normal and healthy child and who sees that child grow and develop into a worthwhile adult. God has given to us the responsibility of the perpetuation of the race. Great satisfaction comes to those who produce worthwhile citizens.

The greatest requisite for success is that a mother be a Christian. A personal relationship with Jesus Christ makes all the difference; a difference both in the usefulness of the life she lives, and in a resulting influence upon her children. The Bible statement "Train up a child in the way he should go: and when he is old, he will not depart from it," is still true. Mothers who believe and follow this teaching are the type of women who should not desire to be liberated from motherhood but who should be encouraged to enter into it. Her children will follow the example of others who have borne testimony to the blessing of a godly mother. They will literally rise up and call her blessed.

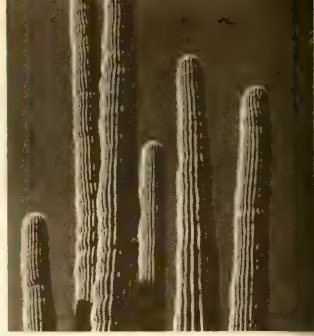
So, perhaps the "liberation movement" is in order. "Liberation" for those who are not worthy and who are unfit to be mothers and encouragement of those noble women who would be true mothers and who would guide their children into lives of service for mankind.

QMP





View from a Dry Gulch



"And it came to pass, . . . that the brook dried up" (1 Kings 17:7).

The brook meant everything to Elijah. Every morning as he awakened, he stretched himself, rose from his pallet, and walked to the brook. He bathed, he drank, he ate the raven-brought meat, and then he worshiped his God. Life, viewed from beside a babbling brook, was sweet.

This was the brook that—he thought—would never fail. There was drought through all the land, but though the heaving Mediterranean Sea itself should become dry land, my brook—he thought—will flow. This brook was God's own provision for him. That was his reward for being so faithful a prophet. Every tongue in Palestine might parch in men's mouths, but he would have water. There was no rain, but never mind. This brook flowed from springs that never did need showers. Because I am a prophet, and because God gave me this brook, *this* brook can never run dry.

Until one morning as he woke and went to bathe and drink, it seemed to him the water ran a bit slower, and when he dipped his hand into it he touched gravel for the first time. It must be imagination. Nothing could happen to *this* brook.

But the next morning it seemed shallower again, and so it did the next, and the fourth day there was no mistake. Pebbles he had not seen before were showing above the water now. And each day after that the water was less. Until there was no thought of bathing anymore. Until one day he had to build a little dam to catch a day's drink, and until one morning, when he came, he found only damp clay there. Some jackal had come slinking by in the dead of night

and had lapped the last precious drops, and there stood the disgusted prophet beside the brook that could not possibly have dried up. There he stood, and he stared down at the last bit of damp mud at his feet, and he dropped to his knees in desperation and began clawing into it with his hands hoping there might be water a few inches below the surface, and there was none. The brook that could never dry, because he was a prophet, was dried.

Now how does life look? What is the view from a dry gulch? Does a man stand there shaking his little fist in God's face in rebellion? Or does he collapse and say there's nothing left worth living for? Or does he stand there in stunned incredulity and refuse to accept the fact? How does life look, and what does a man think, from the edge of a dried-up brook?

One thing that must come out of it is a new understanding of others whose brooks have long since run dry. You are not the only one looking at life from a dry gulch in this world. If your hopes are blasted, and your plans exploded, all around you are others standing gazing upon the ruins of what they thought was their future too. And you must become their comfort. Elijah must never lose his compassion for suffering Israel. A man all by himself, secure in his own little cave, laved by his own little creed, may soon forget how dry the rest of the world may be. Far from keeping the brook flowing because Elijah was his man, it was precisely because Elijah was his man that God had to stop the brook. And precisely because you are a Christian you have to experience some griefs, so that you may somehow come to an understanding of others, and be able to pity and help and encourage them. There is nothing like a dry brook in your life to make you love a thirsty child.

Elijah had become a bit too smug at his brookside. He was saying in his prosperity, I shall not be moved. A thousand may fall at my right hand, he mused, but it shall not come nigh me. My brook cannot fail because I am a prophet. And so it came to pass that the brook dried up.

Another thing about the view from a dried-up brook: it can give a man a new look at God. As long as the brook is there and flowing, we keep looking into it and seeing our reflection in its waters, and are satisfied. The more we have of things, often, the less we think of God. Many a man has an empty heart because he has a full wallet. It sometimes takes a dried-up brook in our lives to bring us to our knees before God. Out of your lonesomeness, your financial loss, your bereavement, can come a new experience of the sufficiency of God which you've never known before. And you never would know it, except your brook dried up.

But it all depends upon whether you stand there to curse, or whether you kneel there to worship. Life looks much the same from a dried-up brook as from a babbling river, if we keep God in the foreground of the scene. No life looks useless, or empty, or senseless, when looked at through the love and through the grace of God in Christ. And a man can kneel at a dried-up brook and say Hallelujah. The Lord gave and it was good while I had it. The Lord took away—and put himself in its place. Blessed be the name of the Lord.

Your brooks may run dry; but you never did live out of brooks. Your life is not in your things but in your God. And the inexhaustible fountains of grace in him can never stop flowing.

—William Vander Hoven

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High Price of TV

By Joseph T. Bayly

As we enter the '70s, psychologists have become our conscience in areas of human behavior. Warnings about the effects of TV-watching are coming from psychiatrists and educators—not from pastors.

The church has apparently defaulted on its responsibility in favor of the psychologists. Whatever threat pastors see in television is not related to its effect on the human mind and behavior, but the effect on Sunday evening church attendance and pastoral home visitation.

Dr. S. I. Hayakawa, the embattled president of San Francisco State University, points out that by the time a typical American boy or girl has reached the age of 18, he has had 12,000 to 15,000 hours of TV-viewing. These are not hours stolen from school, but from relating to other people: parents, siblings, neighbors, the elderly, strangers. He concludes that it's small wonder so many students drop out; they did not learn how to get along with other human beings during their formative years.

Dr. Graham Blaine, chief psychiatrist in the student health service of Harvard University, has said that the most serious problem of TV is not poor programming, but that it has destroyed the average family's exchange of views and information at the evening meal. People are anxious to get to a favorite program, he says, and so they hurry to finish eating. What happened during the day, the little things, and bigger matters are never discussed.

When was the last time you heard a preacher, or Sunday-school teacher, warn about the family-fragmenting effects of television?

Is the church even remotely concerned about what this electronic communications medium is doing, may eventually do, to the human behavior of Christians? I think not. What I hear, when I hear anything, is the soul-destroying effect of the theater in the theater, not the theater in the living room. Movies seem to have a baptism of purification when they are shown on TV.

The daughter of a friend's pastor put it this way: "I can hardly wait till that movie is shown on television, so I can see it."

What will be the long-range effects of TV on the American mind and morals, on the Christian mind and morals?

For perspective on the question, one psychologist says that the average child today, who follows the typical American viewing pattern, will by age 65 have spent nine years of 24-hour days sitting in front of a TV set. (If he went to Sunday school every Sunday during those years, he will have spent about four months studying God's Word.)

Even if TV were morally neutral, it would have serious effects on Christian life and thought. You don't spend nine years of life watching *anything* without being affected by it. Or even six or seven years.

"It's so cute the way our little boy can sing all the commercials." I've heard that statement several times; so have you. But even if it's cute, is it worthwhile? Is such mental conditioning, perhaps, in the long view dangerous?

What view of life do people get from TV? Secular, materialistic, man-shall-live-by-bread-alone. What view of

family life? Fragmented, strong mother, feeble father. What view of human life? Cheap, meaningless, here-and-now, hedonistic. What view of reading?—What's a book? What view of God? Who's He, apart from a Billy Graham special?

Do Christian people even think of what Dean Martin, Tiny and Vicki Tim, Johnny Carson do to them and their children? Is this the sort of guest we want to invite into our living rooms every week?

What about family Bible reading? Prayer? If these are missing and Dean Martin, or Rowan and Martin are welcomed, aren't we shouting something to our children and ourselves, something about the real values of life now and hereafter? No Sunday school, or later a Christian college, can replace that value system.

But TV is not morally neutral. It was a secular writer in the *Detroit News* (Kathy Sudomier, a 26-year-old newspaper woman), not a preacher, who screamed loudly enough about TV advertising—"You dirty old ad men make me sick"—to awaken *Advertising Age* to a potential threat.

Has the church yielded its role of moral guidance, along with other roles, to secular society in our time?

After giving examples of sexually arousing pictures and dialog in TV advertising, Mrs. Sudomier concludes: "If you think this generation represents the New Morality, then look out for the next one, Granddad. You'll have our kids turned into the most over-sexed, over-sated monsters since the fall of the Roman Empire."

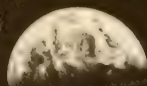
A medical doctor in West Germany warned several years ago that the country that once knew the tyranny of Hitler now faces the tyranny of evil. And the United States, which has never—except in localized situations—known totalitarianism, seems to be embracing tyranny of evil.

In my opinion, this represents an interesting switch on George Orwell's *1984*: It is not Big Brother observing human life in every room by TV cameras who thereby controls life; Big Brother performs on TV in every room and thereby determines life.

If our Lord Christ returns during the '70s, will He find faith in the United States?

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Of Astronauts and Missionaries



The foreign missions program is in some ways similar to the U.S. space program.

1. *Only volunteers are accepted.* A person must be convinced that the program is something in which he wants to become involved. Men who are forced into it against their will or who give only halfhearted acceptance because they look upon it merely as another job, have no place in either the outer space or the foreign mission enterprises. A man must be so convinced that this is the thing he should do that he will say, like Saul of Tarsus, "Lord, what wilt thou have me to do?" and like Isaiah the prophet, "Here am I; send me."

2. *A selection must be made.* Not all who would go can go. Many volunteer for the space program but only a few are selected. In missions the same is true. Some are already engaged in another ministry and thus cannot go. This was the case in Antioch, where there were many prophets and teachers, but the Holy Spirit through these Spirit-filled men set aside Paul and Barnabas for foreign missionary service. Others do not meet the special requirements needed for an overseas assignment. Still others want to be selected but refuse to prepare themselves for the task.

3. *Special training and preparation are necessary.* A man does not step into a space capsule the day after he is chosen as an astronaut. He needs special training and months of preparation in order to gain the confidence needed to handle that rocket through every possible maneuver and emergency. The missionary candidate also needs special preparation and training. Besides having a thorough knowledge of the Bible, he must be prepared to face a new language, a different culture, and perhaps a radi-

cally different political regime. He will need to be acquainted with the history, customs, religion, and thinking of the people with whom he works.

4. *It takes money to send these people forth.* The space program is enormously expensive; yet, the money must be spent if the objective is to be reached. The foreign mission program is poverty-stricken by comparison, and yet the objectives are infinitely more important than conquering space. Unfortunately, too many look upon missions as a charity rather than a fulfillment of God's plan for this age. God does not impose a tax on His people; but He does expect them, through love and conviction of the rightness of the program, to give liberally.

5. *Teamwork is imperative.* A host of technicians and skilled craftsmen work behind the scenes to ensure a successful space shot. It takes the cooperation and efforts of many Christians to carry out a successful mission if people are to be won to Christ and churches established.

6. *The trip must be made in stages.* The power stage gives the rocket the necessary thrust and speed to enable it to get on its way successfully. The missionary too needs that power stage. He needs the backing of God's people through prayer and financial support. He also needs a thorough working knowledge of the language of the people so that the words he speaks will truly be recognized as the Gospel, the power of God

unto salvation.

7. *Adjustments must be made to a different environment.* Special equipment, special clothing, and special arrangements are supplied to the astronaut so that he can live in space. The problem of adjustment for the new missionary is one of the biggest hurdles he must overcome.

8. *A willingness to put up with difficulties is essential.* The astronaut subjects himself to discomfort and difficulties in order to do his job. He lives in cramped quarters; dresses for a time in an uncomfortable space suit; eats special food, which certainly is no substitute for his ordinary meals; and his body is subjected to forces and pressures not encountered by ordinary men. The missionary also must be willing to subject himself to discomforts, pressures and unpleasantness (II Cor. 4:8ff).

9. *An element of danger is present.* There is no doubt about this fact in the space program: a malfunction in any part of the intricate and complicated machinery spells death for the astronauts. The Christian missionary is also placed in places of danger—among unfriendly Indians, political revolutions, native uprisings, sickness and disease with inadequate medical facilities.

Recently the U.S. government made cuts in its space program and thousands found themselves out of work. The emphasis shifted from outer space to social needs. The result—less money for aerospace. Of course, there has been great disappointment among those laid off. (We are told that one \$15,000-a-year engineer wound up packing groceries in a supermarket for a minimum wage.)

But we pray that the analogy may cease before that point. It would be a tragedy indeed if missionaries had to be turned away from their calling because of the lack of funds or due to the feeling that priority should be given to other endeavors. The space program may land men on the moon, but the foreign mission program enables men who are reached with the Gospel to reach heaven.

The center spread of this issue shows the projected time schedule for the departure of missionaries to the field. We praise the Lord for these who have responded to God's call. They

(Continued on page 7)



A big job requires big machinery, wheels—or effort. A “big” effort is needed as a result of this year’s board meeting.

One by one the missionary candidates were approved at the midyear FMS board meeting until the total reached seventeen. These were encouraged to begin raising their support, hopefully enabling their early departure to assist missionaries who are constantly crying for more workers. The board was praising the Lord for the caliber of men and women who were volunteering. Most had seven years or more of training beyond high school. Their sacrificial dedication was obvious.

Yet a gnawing question faced us and continues to do so: *Has The Brethren Church reached a saturation point in its giving to missions?*

One assures himself with the reminder that if the Lord has called these candidates through The Brethren Church, He will surely supply their needs through Brethren people. But it takes no great mathematician to deduct that if these missionaries are able to raise their support and others continue to volunteer, the year that the Brethren Foreign Missionary Society will require a million-dollar annual offering is not far away.

What is needed if we are to meet the challenge? Here are four suggestions:

1. *Pastors must “think big”!* The pastor is the key. The attitude of his flock will usually reflect his interest. He must think of Brethren Foreign Missions as *his* foreign mission pro-

Of Astronauts and Missionaries

(Continued from page 6)

have demonstrated their faith by preparing themselves for missionary service. They have also demonstrated their confidence in The Brethren Church by assuming that when their departure date arrives, the Brethren will speed them on their way. A possible malfunction in the total support system is the only place where we see that there could be cause for concern. You are the technicians who are responsible for that system. Will it be ready in time? The candidates are doing their part in obedience to the Lord. Now it is up to the church to do hers.—JWZ



Just as this airline stewardess finds herself in a big situation, so does the FMS with its seventeen new candidates!

gram. There is a question as to how far beyond their own local church some pastors are seriously concerned. If there is a heart for missions, there will be enthusiastic reminders to the people of the need for prayer for the missionaries and their needs. Pastor, has your church reached its saturation point in giving? If your answer is yes—Brethren Foreign Missions is in deep trouble!

2. *Teachers must “challenge big”!* Next to the pastor the teacher is most important in communicating the excitement of foreign missions. Every Sunday-school superintendent should have a constant program of instruction in missions in all departments. Personnel should be trained and delegated to see that it is carried out. A great untapped source of vital concern which will result in praying and giving, rests among our children and young people. Also, young married couples who have been constantly trained in missions will be much more apt to include generous giving to missions in their family budget.

Sunday-school leaders must count this program important enough to give

it first priority and to provide the inspiration necessary to see that it is properly done.

3. *Christians must “give big”!* A \$30,000 house with payments of \$200 a month is not unusual; a \$3,000 car with payments of \$100 a month is reasonable; a \$300 vacation is conservative. Yet, many people who could give much more are dutifully donating their usual \$25 or \$100 per year. Many more must share the responsibility if we are going to go further in missions.

4. *All of us must “pray big”!* It is the Lord’s work and He must do the work. He asks us, however, to pray the Lord of the harvest to send forth laborers into His harvest. As He hears our prayers, do you think He gets the idea that we think the task is urgent?

Has The Brethren Church reached the saturation point in giving to missions? The answer depends on how “big” each of us counts the task of world missions.—Dr. Glenn O’Neal

Dr. Glenn O’Neal of Anaheim, California, has been a member of the FMS board of trustees since 1952.

THE CHILDREN'S PAGE



Mr. and Mrs. Shargel



Mr. and Mrs. Hammers



Mr. and Mrs. Peugh

NEW MISSIONARIES IN LANGUAGE STUDY

Most Brethren missionaries work in lands where English is not spoken. So, the first thing new missionaries must do is to study the language of their field. For the Central African Republic, most missionaries learn French first. It is spoken by the officials and the educated Africans. Now, only part of the Africans speak French, but nearly all of them speak Sango. So, the missionaries must also learn Sango after they get to Africa.

Mr. and Mrs. David Shargel are nearly finished with studying French. They have attended schools in both France and Switzerland. Very soon they will be going on to Africa.

Miss Carol Mensinger is studying French in France now. Later she will go on to Africa.

Miss Evelyn Tschetter is all through with her French study, and now she is in Africa, studying Sango.

Mr. and Mrs. Dan Hammers are studying French at the same place that Miss Mensinger is. Soon they will be moving to the Chateau for their missionary service in France.

Mr. and Mrs. Roger Peugh are studying the German language in Germany, the land where they will work.

Language study is hard work, and these new missionaries need your prayers. Pray that they may soon learn these languages so that they can speak easily to the people of their fields.



Miss Mensinger



Miss Tschetter

HARRY HELPER AND MARY MISSIONARY -



God's Answer for a Builder

(FMS editor's note: In the Missionary Herald's foreign missions section for last month (April 4 issue), Brother Al Balzer told of the need for a mission builder in the C.A.R. An editor's note at the end of the article mentioned Mr. Bernath ("Ben") Klus of San Jose, California, who is to become Brother Balzer's replacement. The testimonies of Mr. and Mrs. Klus are presented here.)

To be considered for full-time service in our Lord's work still seems like a wonderful dream. I had heard of the need for missionaries in the foreign fields; how great the need and how few there are to go. Sure, I would have liked to help pick up some of the load—but to go to school for all of these years now? You see, I'm forty-three, a sheet metal worker, trained in the building construction trade. This is what I know. What I did not know was that the Lord had a place for me. He was patiently waiting for me to yield completely and to dedicate my life to Him.

I was reared in a "good" home. My dad was a carpenter and cabinet-maker; my mother a fine homemaker, particular about all things, especially about my sister and me. When I was small we attended Sunday school regularly. When I was in high school I went to Sunday school because it was expected of me and it was a good way

to get out of yard and housework. In growing up I missed much that I did not even realize at that time.

Not until 1956 did I know what was missing. I was out sweeping the gutter in front of our house when a man stopped to talk. He spoke of a new Brethren church in a house just down the block and around the corner. He also spoke of Jesus Christ and said He could do something for me. I had gone to Sunday school; I believed in God; I knew about Jesus, His virgin birth and death on the cross. But I did not know then what it was to know Jesus personally. New Year's Eve, 1956, just before midnight, Pastor Bill McKillen led me to accept Jesus Christ as my personal Saviour. Since then I have been active in Christian service in our church.

After having been under conviction by the Holy Spirit for some time, I finally yielded completely to the Lord, saying, "Here I am, Lord; use me, anywhere, anyway."

In the last few years I have seen requests for people trained in many different occupations to be used in missionary service. When I wrote to the Foreign Missionary Society, I had no idea of what the response would be. I did not know then that there was a need for a construction man. Because of our love for the Lord and The

Brethren Church, my wife and I wanted to offer our services there first. When the reply told of possible service in the Central African Republic, I blinked twice and asked, "Where? Who, me?"

Our Lord has blessed our family, and has provided and directed every step of the way this past year. I'm fully confident that this move is to be not only the most challenging but, I'm sure, the most rewarding of our lives. —Bernath ("Ben") Klus

What a joy it is to be able to write this testimony! Little had I ever thought that some day I would be packing my bags for Africa.

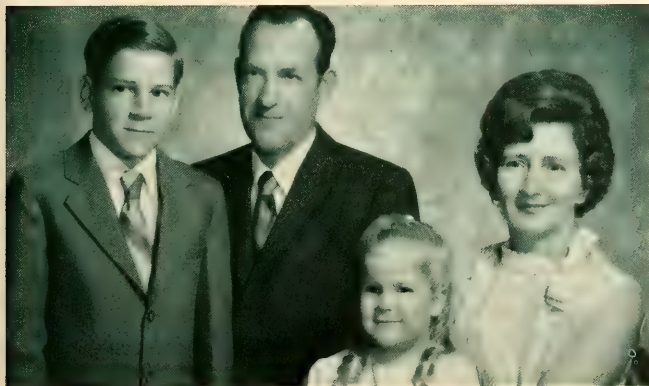
I was raised in an entirely different environment than was my husband. I was the youngest of a family of seven children, reared near a small town in Oregon. Probably, no doubt, you would say we were poor, although I never considered it so. I thank God for my parents; they were both Christians, but because it took so many hours of labor to care for the family, we had little formal Christian training. Mom always corrected us with Scripture and poetry, and as I grew into the rebellious teen-age years (I must admit we even had them then) I developed a dislike for both. What a thrill it was when I accepted Christ and then God's Word became beautiful and living to me; I also wrote a poem and sent it to my mother.

Ben and I were married April 29, 1945, and in a few short years we had a family of four children. Although neither of us was a Christian, we both recognized the need of spiritual training for our children. We sent the older children to Sunday school with friends and neighbors while we stayed home to do the Sunday chores. It was not until 1956, when we both started attending the Grace Brethren Church here in San Jose, that we realized we ourselves had a need.

I accepted Christ as my personal Saviour in our home in May of 1956. Mrs. Bill McKillen was used of the

(Continued on page 10)

The Klus family: Bernath ("Ben") and Martha, Tim, Cathy Lynne



His Ways Are Perfect

By Lois Wilson

From Navajoland to Africa? Why the change? To questions such as these I can answer only that the Lord has spoken and called, and I must follow His leading.

During the past two years the Lord spoke to me several times about going to Africa. It was usually during our quiet times together in the morning hours that I heard His still small voice, and I would change the subject to other "worthwhile" thoughts. But the voice returned so often that at last I got the "point" that this was important!

My trip to C.A.R. during the summer of 1969 emphasized the fact that the Lord had indeed been speaking to me about service in Africa. He used missionary nurses in Africa to cancel out many excuses I had given to the Lord—good reasons so I thought—for remaining here in Navajoland.

One chief excuse was that "I couldn't ever do what those nurses are doing!" And this is true. But the Lord showed me that He, not I, would be doing the work, and therefore whatever He asked me to do would be possible; it would simply be Christ working through me. I finally claimed Psalm 37:5, "Commit your way to the Lord—roll and repose [each care of] your road on Him; trust (lean on, rely on and be confident) also in Him, and He will bring it to pass" (Amplified).

God's Answer for a Builder

(Continued from page 9)

Lord to lead me to Christ. Together we prayed for Ben's salvation and the Lord was faithful. Since that time the Lord has given us two other children—Tim, now eleven, and Cathy Lynne, who is three. They will be going to Africa with us.

The other day as I thought of all the things to be done before we can leave, the pressure seemed so great that I cried to God for help. He who is

I can view now with gratitude to the Lord the past six years spent among the Navajo Indians. The Lord had many lessons to teach me in His "candidate school" of life. He also had many blessings He wanted to give me. One very important event took place in 1968 during a tour in southern California with our older Navajo school students. I joined the Cherry Valley Brethren Church and was immediately adopted by these wonderful people.

One of the earlier blessings in my life was being reared in a Christian home in Pennsylvania. My parents have always been very active in Christian work. Often as a child I found myself a guest at a men's quartet practice, or viewing a film on mission work among lepers in Africa. At an early age I had a piggy bank to gather pennies for missions in Africa.

We moved from the City of Brotherly Love to Southampton, Pennsylvania, when I was seven. It was also at that age that I was born into God's family. The decision to trust Christ as Saviour came about through an "African" influence. A missionary from Congo, speaking in our Sunday-school department, told not only of the need of African boys and girls to receive Christ but also of our need to be forgiven of sin and to belong to Jesus. That evening my mother asked me if I wanted to belong

always faithful answered with this verse, John 20:21: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

We do covet your prayers and your support as we go, but our confidence is not in man, nor in the Foreign Missionary Society, nor in The Brethren Church, but in the One who has called us. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).—*Martha Klus*

to Jesus and I replied, yes.

During my high school years my home church often had tent meetings in the summer, and at one of these I dedicated my life to the Lord to be used according to His will.

Then came nurses training, a year of hospital work, and two wonderful years at Grace College. Being led to Grace (a college relatively unknown in the area where I grew up) was indeed another indication of the Lord's hand on my life.

How often, though, we try to get our own way in life. Perhaps this is even more true of us select few known



Miss
Lois
Wilson

as "only children." When I arrived at Grace College I became aware of the missionary prayer groups meeting each day. Since I knew more of work in Africa than any other place, I decided to attend that prayer group. At the first meeting I attended, Miss Elizabeth Tyson, retired missionary, was an invited guest. She took one look at me and asked if I was preparing for the Lord's work in Africa. I don't remember my reply, but I do remember changing prayer groups soon after that.

Graduation, 1963, came quickly and I did not know what was ahead in my life. Two fellow students, Joyce Baker Renick and her brother, Dwight, encouraged me to look into the summer youth ministry at the Brethren Navajo Mission. Even though I was not a Brethren church member at the time, they thought I might be accepted for the summer at least.

So the Lord has continued to lead, step by step, often having to take that big "I" out of my vocabulary so He could have His rightful place. And oh, the joy of having it that way.

Now I look forward to serving Him in C.A.R. His ways are perfect. My prayer is that not "I" but only the Lord Jesus Christ might be seen and magnified.



It wasn't like in America!

Freeway to N'Zoro

By Lila Sheely

Never had I seen a road like the "freeway" to N'Zoro! Deep ruts, fast moving streams running right across the road, mud to the hubs, large jagged rocks, and an endless supply of branches and logs. It was rainy season in the Central African Republic. Although the road was treacherous, the scenery was lovely. The rugged hills of gray rock were partially covered with a green blanket of moss and low shrub. The air was clean and the high grass was dripping from a recent rain; the dark clouds in the north told us there was more to come. Miss Marian Thurston was hopeful that we would get "home" before the sky opened up.

As we jostled along in the truck, my mind went back to the event leading up to this climactic trip to Africa. Margaret Hull was home from Africa on her first furlough. She and her sister were planning to spend some time in Europe together when Margaret returned to the field. The traveling group grew to include six single American girls—three nurses, three teachers. What a time we did have! There is nothing to compare with English-

speaking females driving a loaded VW bus through Amsterdam, the Alps, and of all places—Paris!

Early Sunday morning in Mainz, Germany, we parked our bus off the side of the road for Scripture reading and prayer before touring the Gutenberg Museum. The verses read that morning touched my heart deeply, and I know the others were communing with the Lord in a special way, too. "I want you to trust Me in your times of trouble, so I can rescue you, and you can give Me glory!" (Living Psalms 50:15). We took turns praying, and it was evident that the Lord was drawing each of us to a closer walk with Him.


After a brief visit to the Chateau in France, Margaret Hull, Lois Wilson, and I left for Bangui. The other three were staying on in Europe for another month and then returning to the States. On July 22 we were greeted by a large crowd of missionaries who were welcoming Margaret home. Excitement was high as we rode into the city to the guest house. After supper and a visit with the missionaries, we piled into bed exhausted. Lois and I were awakened in the night by what we were sure was a lion! The next morning the superintendent assured us (much to our chagrin) it was only the neighborhood dogs.

The day we dogs were to go "up country" it was raining very hard. The truck was loaded between downpours, Dan Beaver bailed the water out of the cab by the bucketful, and we were off to the Medical Center at Boguila. The next two weeks were busy ones as Lois and I tried to keep up with the

missionary nurses. There was pre-natal clinic, where twenty-five women were checked in one morning; days spent in the pharmacy doing inventory of all the medicines; babies delivered; surgery performed; trips to the "bush" to pick up patients or return the body of a deceased loved one; a constant stream of visitors; and parties for the missionary kids.

My attention was brought back to the present as we entered the village of N'Zoro. I was immediately struck with a feeling of aloneness or isolation. Then the Lord really began to press home to me the need of complete dependence on Him. This work of the Holy Spirit continued seeking a response of willingness to obediently follow Christ wherever He might lead. One day while sitting on a rock looking out over the village, I tried to sort out all the thoughts and feelings that had overwhelmed me. I had to acknowledge that His Word is true; "the heart is deceitful . . . who can know it." (Lord, sitting in a comfortable pew surrounded by Christian friends, it was easy for me to say I would follow you anywhere. But, seeing the mission field firsthand . . . I'm not so brave, not so quick to answer. . . .)

The words of Pastor Joseph returned to my mind: "Are you coming back to Africa? What does your heart tell you?" Thomas, Marian's houseboy, had asked, "Have you come to look or to work?" I assured him I was just visiting but that I was praying much concerning the Lord's will for my life. His answer was: "We have been praying too. You will be back."

That month spent in the Central African Republic was the greatest adventure of my life. New acquaintances were made and old friendships revived. What a thrill it was to hear from those whom the Lord had called and sent, how He was meeting their needs and guiding their lives. I realize that the task is great; the problems are many. But, the work is the Lord's and He has certainly blessed that mission field with a rich harvest. How I praise Him for the many who have come to himself in that great land. And, praise be to His Name for assured guidance as we follow Him moment by moment. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it . . ." (Isa. 30:31). 



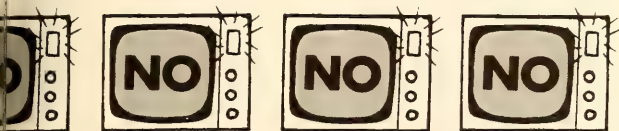
Miss
Lila
Sheely

Mission Candidates



April "70"

3rd STAGE
FIELD ASSIGNMENT

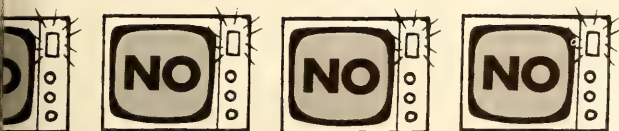


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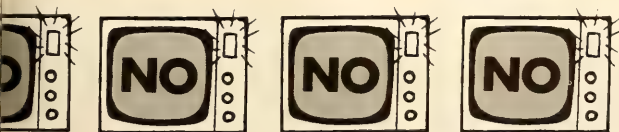


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2nd STAGE
FIELD ORIENTATION

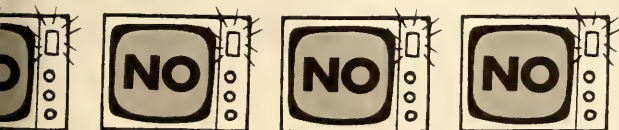


Sept. "70"



Sept. "70"

1st STAGE
LANGUAGE STUDY



Sept. "70"



al
port
Mission Seminar

7

Society
Commissioning

8

Departure

9

Church News



Quinn Taylor (left) and George Ehrhardt make improvements on the property of the Grace Brethren Church of Sacramento.

SACRAMENTO, CALIF. Landscaping improvements were made at the church by several of the men on Mar. 28. Seven tons of gravel were spread on the church parking lot, several holes were filled and leveling was done on the property, old tree stumps were removed, and weeds and debris were cleared by the use of a pickup truck and weighted drag. Mr. George Ehrhardt completed a gold-lettered church sign which was then located in front of the church. While the men worked outside, the ladies hung curtains and waxed floors inside the church. All of this work was in preparation for an Easter missionary conference. Richard M. Cron, pastor.

NORTH ENGLISH, IOWA. Rev. Keith L. Zook, senior in the seminary division of the Grand Rapids School of the Bible and Music, has accepted the call to be pastor of the Pleasant Grove Brethren Church starting June 21. He is married and has three children.

ROANOKE, VA. Three goals were recently met by the Ghent Brethren Church. For the month of March, a goal of 300 was set for the Sunday school and 300 for a church service. The Sunday-school attendance reached 301, and 335 crowded in for church. A goal of \$500 was set for debt reduction, and a total of \$793 was received. Mr. Gary Miller, a middler in Grace Seminary, will be serving the church as youth director for the summer. Robert Combs, pastor.

ATLANTA, GA. Several goals for 1970 have been set by the church: 52 decisions to receive Christ; 12 new families brought into the church fellowship; 100 in active church and Sunday-school attendance; \$12,500 for the year's budget; a new church built and dedicated for the glory of the Lord. The church now has a full program of activities with the recently organized Boy's Brigade and SMM programs. A fine prophetic conference was conducted Mar. 22-29 by Dr. Herman A. Hoyt, with an average attendance of 40. Many new folks have visited the church and shown an interest in the work. The new building program will be completed this year, and dedication of the building is planned for September. Rev. Lester E. Pifer is scheduled to hold the first revival meetings in the church Sept. 20-27. William A. Byers, pastor.

MYERSTOWN, PA. Attendance records were broken with 136 in the morning worship service. Plans are under way to begin ground breaking in a couple weeks. Occupation of the new building is expected by Thanksgiving. The Brethren Architectural Service has designed a colonial style building which will seat 300 people. Luke E. Kauffman, pastor.



There are victories in Vietnam. The three men in dark shirts were baptized by Chaplain John Schumacher following decisions to receive Christ. (l to r) Sp/5 Clarence Reid, Chaplain Schumacher, Sp/4 David Betts, Sp/4 Jerry Parker.

KONTUM, VIETNAM. A baptismal service was held by Brethren Chaplain (Maj.) John W. Schumacher in the Dak Bla River on the outskirts of Kontum Mar. 1. Three men, pictured above with Chaplain Schumacher, who had recently made professions of faith in the chaplain's office entered the waters of Christian baptism. Attendances at services increased nearly 100 percent, and eight to ten men are meeting each week for a Bible study. Chaplain Schumacher's tour is now half completed, and he is looking forward to meeting his wife Martha on June 26 in Hawaii during a short leave.

WHEATON, ILL. Robert Shackelford has accepted a call to serve as pastor of the Grace Brethren Church under the official title of "pastor with limited responsibilities." He graduated from Grace Seminary in 1957 and is a 13-year veteran of the pastorate. He is presently assistant dean of students and a special instructor at Moody Bible Institute. He will begin his duties May 3.

RADFORD, VA. The highest attendance record for the past six years at the Fairlawn Brethren Church was a recent 201. The Sunday-school attendance for February showed an increase of 26.8 percent, and the March figures showed a 27.2 percent increase. In the first quarter of 1970, thirty-four life dedications, one decision to receive Christ, and three baptisms have been recorded. Roy E. Glass, pastor.

BERNE, IND. Rev. Kenneth Russell has submitted his resignation as pastor of the Bethel Brethren Church, effective June 28. He has served the congregation as pastor for the past eight and one-half years. His future plans are indefinite.

SANTA BARBARA, CALIF. Rev. Evan Adams, former director of the Brethren Navajo Mission, will become Chaplain of Westmont College here on Aug. 1. He will also be teaching a course in Anthropology. For the past several years he has been associated with Inter-Varsity Christian Fellowship. Mr. and Mrs. Adams are members of the Grace Brethren Church, Mansfield, Ohio.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

HEWITT, Odella, 76, a member of the Aleppo Brethren Church, Aleppo, Pa., passed into the Lord's presence Mar. 22. David Thompson, pastor.

KARROR, Timothy B., four-day-old son of Mr. and Mrs. Steve Karror, Grace Brethren Church, Lake Odessa, Mich., passed away Mar. 3. Richard Cornwell, pastor.

SMITH, June L., 52, former member of the Johnstown (Pa.) First Brethren Church and Conemaugh (Pa.) Brethren Church, passed away Mar. 22 in Long Beach, Calif. The funeral service was conducted in Johnstown by Rev. Wesley Haller and Rev. Don Rager.

BARBERTON, OHIO. Rev. and Mrs. Kenneth Cosgrove, First Brethren Church of Norton, announced the birth of Kenda Lee, their second daughter. She was born Apr. 2 and weighed in at eight pounds, nine and one-half ounces.

LA PUENTE, CALIF. Rev. Frank Dunigan, pastor of the Hacienda Hgts. Grace Brethren Church, submitted his resignation to the Church Council Mar. 15. Pastor Dunigan had served the church four years. His future plans are indefinite.



Dr. Homer A. Kent, Jr., stands in front of the Northwest District Conference theme banner.

YAKIMA, WASH. The 49th annual Northwest District Conference met in the Grace Brethren Church of Yakima Feb. 18-20. Dr. Homer A. Kent, Jr., vice president of Grace Schools, was the Bible-hour speaker using the theme "Christ: Lord of All." A highlight of the conference was the receiving of the Grace Brethren Church of Kenai, Alaska, into the Northwest District. The 1971 conference will be held in Sunnyside, Wash., Feb. 17-19, with Dr. John C. Whitcomb as speaker. George R. Christie, pastor.

HAWAII CALLS!

A Brethren tour to Hawaii is planned immediately after national conference, Aug. 17-24. Visit our Brethren churches there, and enjoy a wonderful week seeing the highlights of this paradise of the Pacific! Less than \$250 per person for round trip air fare and hotel! Write *NOW* for details and application forms: Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590; or Rev. Ralph Colburn, 3490 La Jara St., Long Beach, Calif. 90805.



About 50 players alternated in spirited play.

WINONA LAKE, IND. A 73-hour volleyball marathon occupied part of Easter vacation week for the young people of the Winona Lake Brethren Church and the Winona Lake Free Methodist Church. A church youth group in Illinois had set the previous world record of 72 hours, and the Winona Lake youth groups broke that record by playing 73 continuous hours of volleyball. The Brethren youth group took the honors in the marathon, scoring 4,211 points to 4,109 for the Free Methodist.

The tourney began in the parking lot of the Winona Lake Brethren Church, then moved inside to the Grace College gym for the last seven hours due to inclement weather. About 300 spectators were on hand for the final hours of the marathon, and the local Burger Chef restaurant furnished free hamburgers to the participants.

Local merchants and businesses contributed various amounts for each hour the marathon was in progress,



About halfway through the marathon, a sleepy-eyed Ed Lewis (left, above) needed a little support from Bruce Brickel, BMH printing dept. manager!

and a total of over \$200 was given to the Cardinal Learning Center, which furnishes training and employment for handicapped children in the Warsaw-Winona Lake area.

Ed Lewis, assistant to the pastor and youth director of the Winona Lake Brethren Church, cared for the arrangements of the marathon. Charles Ashman, pastor.

KENAI, ALASKA. Palm Sunday was a great day here, with one first-time decision and the church's first communion service. All 13 members were present for the communion service. Sunday-school attendance averaged 25 for March. Herman H. Hein, Jr., pastor.

WASHINGTON, PA. Nine decisions to receive Christ and 19 life rededications were recorded at recent meetings with Rev. Allen Herr. On the following Sunday, Mar. 22, four additional decisions to receive Christ and one rededication of life were made. Shimer E. Darr, pastor.

Laymen's News

Iowa Men Meet, Choose Leaders

The laymen of the Iowa District met for their semi-annual retreat at the Ox Yoke Inn at Amana, Iowa. The meeting provided a good time of fellowship and many challenges and blessings to all attending.

Rev. Arnold Kriegbaum, dean of students at Grace College, provided an interesting and informative session in the morning. He spoke of some of the new things taking place at Grace and expressed real encouragement concerning the big improvement in spiritual life on campus this year.

A delicious dinner, served Amana

Sportscaster Swain Speaks to Northcentral Ohio Men

The Northcentral Ohio District Fellowship of Laymen held their annual rally at the Ashland Southview Grace Brethren Church on April 6.

The new officers for the coming year are: President, Harold E. Jones;

Vice President, Fred Peters; Secretary, Ed Taylor; Assistant Secy., Donald Vnasdale; Treasurer, Robert Davidson; Assistant Treas., Chester P. Monn; Boys Advisor, Ed Jackson; Pastoral Advisor, Rev. Knute Larson.

Ninety-nine men were present at this rally to hear Sportscaster Bill Swain speak on "LOVE" and how love creates unity even in the world of sports.

The Teixeira family of Lexington, Ohio, furnished the special music, consisting of vocal and instrumental. The messages in music touched the hearts of the listeners.

Fred Peters was master of ceremonies and Knute Larson played the piano for group singing.

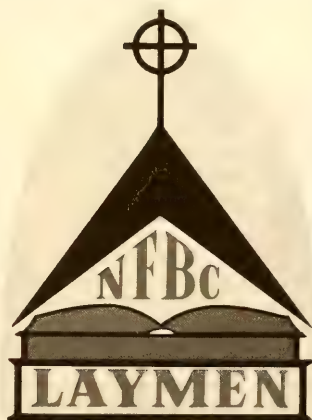
The host church served pie and coffee at the conclusion of the rally.

family style, was enjoyed by all in the Ox Yoke dining room.

Mr. Russ Johnston of the Navigators staff from Colorado Springs, Colo., brought the main message of the day. His message, "How the Bible relates to people in daily life" was one of encouragement and blessing.

The following men were elected in the business session to serve as officers for the coming year: Wes Poyner, president; M. L. Intermill, vice president; Clyde Williams, secy.-treas.; Ted Coulson, boys advisor.

Received Your
NFBL Decal Yet?



Amount Given by District to National Fellowship of Brethren Laymen

AUGUST 1969—APRIL 1970

DISTRICT	MEN	AMOUNT
ALLEGHENY	545	28.15
EAST	849	50.00
FLORIDA	237	--
INDIANA	715	116.11
IOWA	307	113.89
MICHIGAN	160	26.00
MID-ATLANTIC	821	40.00
MIDWEST	208	--
NO. ATLANTIC	507	501.20
NOR-CAL	225	--
NORTHCENTRAL OHIO	708	215.00
NORTHEASTERN OHIO	705	154.00
NORTHWEST	382	16.51
SOUTHEAST	768	21.15
SO. CALIF.-ARIZ.	2415	10.00
SOUTHERN OHIO	730	46.10

the Creative woman



By Althea S. Miller

Worships in Spirit and Truth

"Roberta, will you tell me what you think worship is? What does worship mean to you?"

Three days later our twelve-year-old granddaughter expressed some of her thoughts. "A way of showing someone how much you care about what he is doing. Example: Most people go to church (I think they should) to show Christ how much they care for Him and what He did for us.

"On the other hand, some people go to church because their parents make them, or to see some of their friends. I don't think this is worship."

You're on your way, Roberta. May you early learn that worship is not restricted to a building. True worship comes from within and enriches the person honoring Him who alone is worthy to be exalted.

I don't have to ask today's introverted generation whom they worship. I look and listen. Shouts: "I will do my thing no matter . . ."; clenched fists; grinding teeth. Debating, denying, destroying. Refusing, repudiating the "establishment" who gave them *things* but no One to worship or look up to. I quickly discover an enormous system of self-worship.

Valid as some of their grievances may be, the basic need of these rebels is purpose for living and hope for dying—which they do think about occasionally. How impoverished are these, headed toward self-destruction under a banner of self-fulfillment! O God, what part have I, a Christian woman, played in a society which has spawned blasphemy?

So I ponder the effects of worship on life—mine and others. At this period of my Christian walk I should have fuller understanding of worship than Roberta. Certainly I don't worship self in the sense that contemporary dissidents do. But what *do* I know about genuine worship of the living God?

For many Christians life is a continual pursuit of things which eventually become objects of worship. Having obtained *things*, what next? Does their acquisition make me better able to help another Roberta expand her concept of worship? Is my personal worship meaningful enough for a "copped-out" generation to catch a glimpse of God's glory? Can these seekers for meaning and peace discern a glimmer of divine light through the armor of my self-righteousness? This lost generation, living in the neighborhood of my church and home must have a relevant Saviour and none but Jesus Christ can meet this need. What does my attitude toward worship of God tell of Him? Not where or how often I publicly worship, but the witness of the temple, "which temple ye are."

Signposts to help me find my way back to creative worship are available. Godly worship "in Spirit and in reality" (John 4:24, Moffatt) will intensify my witness to His grace and revitalize spiritual energies. Then my worship will be with sincere honest love.

Worship of God in spirit and truth involves commitment. It's a commitment of joy despite costs. Commitment does cost. In terms of time to praise God for himself alone; to thank Him for His bountiful benefits, not the least of which are His love and salva-

tion; to stand in awe of His holiness and marvel that He stooped to save such as I.

In terms of *looking* at a neighbor with eternity in my eyeballs. It is a powerful look, believe me! It leads to giving selflessly to those in spiritual danger and physical need. In terms of denial of self (as different from self-denial) which precludes indulgence in ignoble emotions as maudlin self-pity, hot anger, caustic retaliation, bitter grudges and all that destroys instead of builds. No child of God who claims to worship Him has time or "rights" to partake of ignominy.

Worship of God in spirit and truth includes reading, believing and obeying the truth, both written and living. It encompasses prayer-intercessory, thankful, praise-full, adoring, never-ceasing reliance upon God by prayer. It is confession of sin, asking for inner resources to forsake it; calling down from God His love to pour out on the unlovely; for backbone to say No to the flesh and Yes to the Spirit; claiming spiritual insight to hate sin as God does but love the sinner for Christ's sake.

Worship is living in the very atmosphere of God's righteousness where I am sensitive to His will every moment of every day. It is singing as the joy of the Lord flows through me despite tears, storms, temporary setbacks and irreversible conditions. It is sweet release from the bonds of sin to a creative life with the God of the universe. No earthly potentate ever walked with such majesty! Worship is meditating on His greatness; listening to His words of love and direction; loving Him with the freshness of youth and the depth of growing maturity.

There's a tempest in a teacup abroad today. Above the strident sounds of the socio-political upheavals women have added another: "Liberate us!" *From* what, *for* what is often not too clear.

The Christian woman's cry for liberation should be for creativity in her worship of Jesus Christ. Then only will she experience fulfillment. It certainly must be true that no woman can be genuinely free until she accepts the restraints of a higher standard. I know she can reach her peak of creativity only to the extent of committing her entire being to the worship of God in Spirit and Truth.



The Master Calleth—Reapers

By Shirley Myers

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

The Master's call for reapers sounds loud and clear. Most Christians have heard; few have answered—few are truly reaping the harvest. Why?

The reasons or excuses given for not winning souls (reaping the harvest) are many. Very many of us feel we are too busy right now, but just give us a few weeks—or months or years—after the children are grown, after I get a

better and easier job, when my health improves, after we are moved and settled, after my vacation, and so on—then we can actively participate in soul-winning. Yes, months and then . . . We are so concerned with our own needs and pleasures that we do not lift up our eyes and look for the need is all around us, even at our doorstep. This is the hour when people are searching for answers, trying everything imaginable to satisfy their need. A brief glimpse into one of the recent special issue magazines introducing the '70s shows us a groping mankind searching desperately for an answer. For many years, people have tried to find their answers in material wealth and some are still trying this approach, but many others have come to the end of this road, realizing that it led to a dead end. These people are now turning to other avenues in which they hope to find something to satisfy their quest, which many now realize is an inward quest. They are trying drugs,

witchcraft, oriental religions and philosophies, simplicity in living, wild fashions and wild morals. We have the answer in Christ, but we have not thrust in the sickle to this white needy harvest field around us!

Proverbs 6:6-11 admonishes the man who does not gather in his material harvest to observe the ant. It labels such a man as nothing but lazy and heads him for poverty. So also is the Christian who does not seek to bring in the harvest of souls. He is lazy and his laziness brings him no wages and no fruit. Thrust in the sickle, and then take note of the promised reward in John 4:36, "And he that reapeth receiveth wages, and gathereth fruit unto eternal life."

"Where are the reapers? Oh, who will come

To share in the glory of the harvest home?

Oh, who will help us to garner in The sheaves of good from the fields of sin?

THE MASTER CALLETH

Called to listen—but it is heard—

The message sent you in His Word?

Lives lent to you you're called to train.

Don't let them slip away in vain.

All you have you're called to share—

Your home, your food, the clothes you wear.

And when you do, you'll be fulfilling

His call to give, and that is thrilling!

Like Lydia, you are called to be

A woman of hospitality.

To love like Ruth—another call—

Which can complete the life of all.

Yes, called to sew—to be at home,

And sometimes go and tell.

Then to encourage and to stand

As Esther knew so well.

To listen, train, share or give—

No matter what it be.

It is from Him and so for you

A call to opportunity!

—Gladys Deloe

WMC OFFICIARY

Pres.—Mrs. Richard Placeway, 540 Randall Rd., Elyria, Ohio 44035

1st V. Pres.—Mrs. Ralph Hall, R.R. 3, Warsaw, Ind. 46580

2nd V. Pres.—Mrs. Phillip Simmons, 10600 S.E. 226th St., Kent, Wash. 98031

Rec. Secy.—Mrs. Gerald Kelley, Box 67, New Troy, Mich. 49119

Asst. Rec. Secy.—Mrs. Dan Pacheco, R.R. 3, Warsaw, Ind. 46580

Fin. Secy.—Mrs. Robert Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590

Asst. to the Fin. Secy.—Mrs. Earle Cole, 2753 Elmwood Ave., Cuyahoga Falls, Ohio 44221

Lit. Secy.—Mrs. Charles Koontz, R.R. 3, Warsaw, Ind. 46580

Prayer Chm.—Mrs. Thomas Hammers, 604 Chestnut Ave., Winona Lake, Ind. 46590

SMM Patroness—Mrs. Robert Boze, R.R. 1, Box 224-D, Berne, Ind. 46711

Asst. SMM Patroness—Mrs. Gerald Polman, 1634 Pinecrest Dr., Dayton, Ohio 45414

In your collection of snapshots or slides, or maybe just in your memory, there is probably a picture of a chapel on a hill. May I see it? Built of natural stone, ivy creeping up the walls, stained glass windows, carpeted aisles, comfortable pews and a sturdy pulpit. This is an attractive picture. I hope it is a place where God's Word is clearly preached and people gather there for that reason.

Now that we have seen your chapel, let me show you another one for your collection. We will start from downtown Tijuana (Mexico) and take a street that goes up one, two, three grades before it reaches the top. From here, on a clear day you can see much of where some 350,000 people live in this growing city. The rest lies hidden in the innumerable canyons and on the backside of the hills that form Tijuana's terrain. Across the International Boundary northward lies San Diego and its beautiful bay. But we came up here to see a chapel, didn't

Chapel on a Hill

we?

Maybe you expected to find it standing alone in some striking setting. Sorry, but it has to share the hill with an ever-growing number of houses, shops, schools and churches that make up this area of Tijuana called Colonia Pancho Villa. The construction is of plain cement blocks, unpainted yet. The roof is covered with green asphalt paper. The main part of the building is the chapel area with seating capacity for about 150. A side wing contains space for an office, a kitchen and three classrooms, once the movable parti-

tions are in. So far, there is no landscaping nor fencing around the outside.

Before you turn away a bit disappointed, let me point out a few things about this chapel. It isn't quite as plain and uninteresting as it first appears. See those three stained glass windows? They came intact out of the fire that destroyed the old "Fifth and Cherry" in Long Beach. And the piano. You just don't take one across the border into Mexico without red tape and green bills. But this was a used one, given to us. We drove down to the border with it in a trailer. The inspector looked it over, asked a few questions, and waved it on. This time, prayer had cut red tape and saved dollars.

Even though the chapel is not completely finished, it is in use. Last Sunday there were seventy in Sunday school, an increase of eight over the week before. The pulpit is occupied by

(Continued on page 20)

MISSIONARY BIRTHDAYS — JULY

AFRICA

- Mrs. William L. Walker July 1
Medical Center, Boguila via Bangui, Central African Republic
- Mrs. Floyd W. Taber July 8
Medical Center, Boguila via Bangui, Central African Republic
- Dawn Marie Juday July 13, 1961
B. P. 13, Bozoum via Bangui, Central African Republic
- Patrick Waridel July 13, 1967
Mission Evangelique, Yaloke via Bangui, Central African Republic
- Rev. Don G. Hocking July 15
Mission Evangelique, Yaloke via Bangui, Central African Republic
- Rev. Robert S. Williams July 15
B. P. 13, Bozoum via Bangui, Central African Republic
- James Randall Hocking July 20, 1954
Mission Evangelique, Yaloke via Bangui, Central African Republic
- Rev. David W. Shargel July 23
B. P. 36, Bossangoa via Bangui, Central African Republic
- Miss Margaret Hull July 27
Medical Center, Boguila via Bangui Central African Republic
- Miss Lois L. Ringler July 30
B. P. 13, Bozoum via Bangui, Central African Republic

ARGENTINA

- Daniel Miller July 1, 1969
Echeverria 96, Jose Marmol F.C.G.R., Pcia. de Bs. As., Argentina
- Sylvia Monica Fay July 20, 1953
Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina

BRAZIL

- Mrs. Ralph Schwartz July 1
Caixa Postal 861, Belem, Para, Brazil
- Kenneth Paul Burk July 3, 1961
Caixa Postal 861, Belem, Para, Brazil

FRANCE

- Rev. James R. Renick July 17
10 rue Chailly-Gueret, 71 - Macon, France

MEXICO

- James Ernest Dowdy July 30, 1967
5864 Teal Lane, El Paso, Texas 79924

IN THE UNITED STATES

- Frederick John Hodgdon July 9, 1964
c/o Guy Hodgdon, Route 2, West Salem, Ohio 44287
- Miss Florence Bickel July 10
105 Seminary Dr., Winona Lake, Indiana 46590
- Dr. Orville D. Jobson July 11
P. O. Box 420, Winona Lake, Indiana 46590
- James Kash McDairmant July 16, 1968
c/o D. D. Terry, 2504 Madrid Way So., St. Petersburg, Florida 33712
- Mr. Earle C. Hodgdon July 18
c/o Guy Hodgdon, Route 2, West Salem, Ohio 44287
- Mrs. Orville D. Jobson July 21
P.O. Box 420, Winona Lake, Indiana 46590
- Miss Marian Thurston July 24
Garwin, Iowa 50632
- George Allen Hodgdon July 26, 1961
c/o Guy Hodgdon, Route 2, West Salem, Ohio 44287
- Mrs. Solon W. Hoyt July 29
Route 3, Wooster Rd., Warsaw, Indiana 46580

Inspiration, "Mini-helps," and a Shrunkened Head

"What do you do at a Home Mission Workshop?" I would like to answer that question by giving you a glimpse of what happened at a workshop and share some of the inspiration and joy it was to attend the Eastern Home Mission Workshop in Canton, Ohio.

The workshops are conducted for three full days. These days were packed full—with our sessions beginning at 8 a.m. and ending about 9 p.m. The morning devotions began with a challenge to our hearts by Rev. John Burke of Akron, Ohio. Our Bible hour with Dr. Herman Hoyt was of outstanding interest to both pastors and wives.

Our hearts were also challenged by Mr. Ron Picard who spoke on personal soul-winning. Dr. Merrill Unger spoke twice daily on the timely subject of demonology. This brought to our attention in a greater way the condition of the times in which we are living.

The highlight for the ladies was Alberta Hanson who gave us a variety of "mini" helps. She reminded us of the

importance of being daily in God's Word.

We talked about how to make bulletin boards, the value of the yellow pages in the telephone book, and how to make our own greeting cards. We discussed budgeting and wardrobe planning. All of these were most practical helps for us. Alberta turned our thoughts and hearts to the mission fields and challenged us anew with our

privilege and responsibility of presenting up-to-date mission information to the local churches. As she emphasized the importance of "show and tell" in this area she demonstrated a method of awakening attention by displaying a shrunkened head from the land of the Auca Indians.

—Mrs. Don Brotherton
Pastor's Wife
Davenport, Iowa

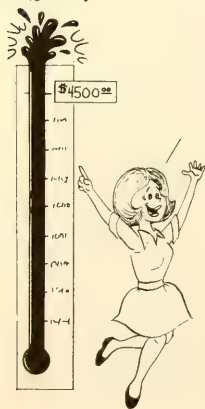


Eastern Workshop



Mrs. Don Brotherton looks over the selection of tasty pies.

\$4846.72 !



OVER THE
TOP FOR
HOME
MISSIONS!

CHAPEL ON A HILL

(Continued from page 19)

a graduate of the Bible Institute, Raul Tirado. His preaching and visiting are bringing growth to the local congregation. In that space to the side, under the lower roof, we held a series of night classes for laymen several months back, as a part of the Bible Institute program. And last September, the annual conference of The Brethren Churches in Mexico was held in this building.

For those of us who worship and work in this chapel the picture is sharp and clear. It is a tool for evangelism in Colonia Pancho Villa, and the rest of Tijuana. It is a center from which trained Mexican brethren can go out to pastor churches and to start new ones. It is a place for your prayers and offerings to produce eternal results. If the picture is still not quite in focus for you, why not pay a visit to the "chapel on the hill" in Tijuana when you are out this way next summer for national conference?—Mrs. Jack Churchill

"**A**nd we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

I have claimed this promise as my life's verse and though there have been times in my walk with Him that I could have questioned it, He has always shown me that His way is best for my life.

As I sat and thought of God's love and grace to us and all that He has done in our lives the past few years I hardly know where to begin to share it with you in a short testimony.

My husband, Ken, was saved in a small nondenominational church in California at an early age and attended faithfully until his teen years. His family moved to another area and due to the fact they were unsaved, Ken was not encouraged to find another church. He attended a few churches on his own but didn't feel at home in any of them and gradually began to stray from the Lord. He went into the service and continued in worldly activities. But God still had His hand on him.

The day after Ken was discharged I met him and knew almost from the start that he was the one for me. Ten months after our first date we were married. Ken was now in college as well as working. This first year brought the arrival of our daughter, Lynn.

After college Ken went to work for a Savings and Loan Company and it was while he was working there that we were invited to The Brethren Church by one of the men with whom Ken worked. I was from an unsaved home and had never experienced a per-

MEET YOUR OFFICERS

Mrs. Kenneth Rucker
WMC Editor

sonal relationship with Christ. We began to attend the Temple City Brethren Church and one Sunday morning God spoke to my heart and I answered, "Yes Lord." He also spoke to Ken and he rededicated his life to Christ.

"Now, what Lord?" was our question as we both felt led to full-time service. Where on earth can You use someone who has majored in finances? Three years passed with various avenues of service pursued and each time the door closed. During this time we were blessed with our son Timothy whom we adopted at four months of age.

We enjoyed our fellowship and work in the Temple City church and among my responsibilities were Sunday-school teacher, WMC president and co-sponsor with Ken for the Junior High Department.


In the fall of 1966 we were talking one afternoon with Rev. Robert Thompson, western field director for Home Missions and he mentioned the need for an assistant to Mr. Elmer Tamkin in the Brethren Investment Foundation. This is it! After much preparation and countless blessings that God gave us which made it even more clear that this was His leading, we left California in May of 1967 for



Linda and Kenneth Rucker

Winona Lake, Indiana.

It has been an exciting and rich experience in our Lord. We serve and fellowship at the Winona Lake Brethren Church. I'm kept busy at home as wife and a mother to three busy youngsters. Yes, I said three. One of our richest blessings has been the addition of our son Scott, adopted two years ago. Scott is fourteen years old and I must admit it's been a real challenge to have an instant teenager in our home. But the joys have far outweighed the adjustments and he has completed the Rucker family.

It has been a rewarding experience to serve as a national WMC officer with all the blessings it has brought to my life. To see the overall picture and accomplishments of women who put Christ first in their lives is a challenge—and a joy. May our prayer always be that we remain faithful and always willing to answer when the Master calleth. 

DISTRICT NEWS & VIEWS

MYERSTOWN, PA. The Grace Brethren Church organized their WMC December 11, 1969 with sixteen ladies present. Our attendance has been growing each month with nineteen present for the February meeting.

One of our projects was to make thirty individual towels to be sent to Alaska in time for the Easter Communion. Another project will be to remember our young people who are away from home with a token of remembrance for Easter.


We praise the Lord for women who

are interested in the Lord's work.
—Mrs. Guy Brightbill, Sec.

ALLEGHENY DISTRICT. At the recent board meeting many excellent ideas were exchanged as the local presidents gave their reports. Here are some of the gleanings from those reports. The prayer breakfast seems to be catching on. The councils that are using this idea for the 15th day of prayer, report very good success. Several councils had birthday dinners, inviting their husbands as guests. Special offerings were taken and used for the WMC Birthday missionary fund. The envelope method of giving at the monthly meetings is being used

successfully by many of the councils. Two councils have secret prayer mothers for the SMM girls—each WMC lady is given the name of a SMM girl to pray for daily. Each month this girl is remembered in some special way, by her prayer mother.

The spring rally will be at Grafton, West Virginia, in April. The goal for the project offering is \$660 which is to be given toward the support of Angie Garber of the Navajo Mission. Last fall \$600 was given to Barbara Hulse, a missionary to Brazil.

Our desire is to answer the Master whenever, wherever, or however He calls us for service. 

1970-71 WMC Bible Studies To Feature Paperback Booklet

The new program packets for this coming year of 1970-71 (compiled by the Iowa District program committee) contain plans for a discussion-type Bible study which will use the paperback booklet *The Abundant Life* by Ray E. Baughman, published by Moody Press. (Next year's theme is "Living Abundantly.") This is the first attempt to

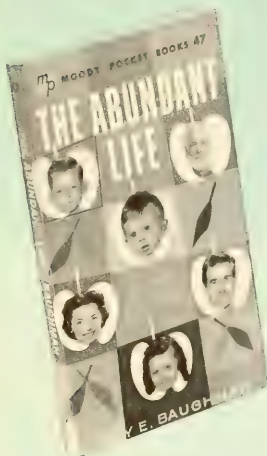
try this type of Bible study in WMC, and it can work only as the women of each council respond to the plan of individually using this booklet. For this reason councils are urged to:

1. Encourage each member to buy her own copy of the booklet.
2. Order extra copies in anticipation of new members and for visitors.
3. Encourage mature Christians to order an extra copy to use in a one-to-one study with a new Christian or in a home study with the family.

There will be a special order blank in each program packet, and each council is urged to place the order for booklets during June and no later than July 15, in order to insure that you have them prior to your September meeting.

The Brethren Missionary Herald is giving a special price of 50c each for the booklet to WMC councils (regular price is 75c); however, the special order blank should be used, and a bulk order should be placed from each council (no individual orders, please).

You may order the booklets from the Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590 or the Herald Bookstore, Box 2385, Fullerton, Calif. 92633. Please place your order no later than July 15 to assure prompt service—no need to send a check with your order, just specify who is to receive the bill.



ANNOUNCEMENT: Remember to plan on attending national conference in California during August. Special meetings have already been planned for SMM. Look for more about these in the coming months!

Hi, SMM Girls:

In a few weeks our birthday offering is due. As you know, this offering is used to help educate three young people who have parents serving as missionaries. Remember these young people in prayer and give generously at your meeting this month.

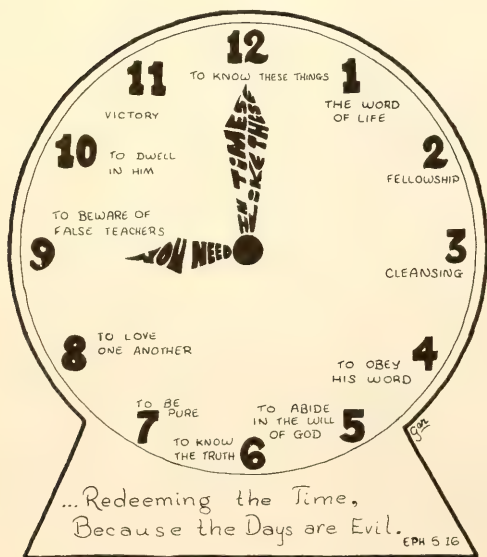
—Donna Hawbaker

National SMM Editor

ANNOUNCEMENT: Remember when SMM girls rolled bandages? Well, girls, those days may come back. Hunt up those bandage rollers and save your old sheets. More details later!

SMM OFFICIARY

Pres.—Pam Edenfield, Bob Jones University, Greenville, S. C. 29614
 V. Pres.—Sharon Magill, R.D. 1, Box 426, Hollidaysburg, Pa. 16648
 Secy.—Jane Hoover, R.D. 1, Box 4, Rittman, Ohio 44270
 Fin. Secy.—Brenda Journey, Grace College, Winona Lake, Ind. 46590
 Treas.—Rose Leistner, Grace College, Winona Lake, Ind. 46590
 Editor—Donna Hawbaker, Parkview School of Nursing, Fort Wayne, Ind. 46805
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 Asst. Patroness—Mrs. Gerald Polman, 1634 Pinecrest Dr., Dayton, Ohio 45414
 Devotional Program Chm.—Miss Marilyn Vnasdale, Box 365, Winona Lake, Ind. 46590



There's a Great Day Coming!

The Kingdom is coming

In our day men everywhere are looking forward to a great society. Men want peace, prosperity, ease, comfort and pleasant conditions in general.

Some have even equated the new and transformed society with the kingdom of God. The challenge of human wisdom is to get busy and help bring in the kingdom of God. However, the wise men of the earth are blind to the Bible revelation that the kingdom of God will come when the King comes, and not before! This means that it will take more than the good intentions, worldwide planning and hard work on the part of man to establish the kingdom of God on earth.

How will the King come?

Bible revelation tells us that the coming of the King will be an instantaneous event. "As the lightning cometh out of the east, and

shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27).

When the Son of man and King of kings returns to this planet, the tribes of the earth shall mourn, "and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30).

We also learn that His return will be accompanied with great majesty and glory as an event universally visible on all the earth. "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7).

When will the King come?

With other supernatural manifestations, the Son of man and King of Kings will appear "immediately after the tribulation of those days."

It is also revealed that His coming in glory will take place when Gentile dominion shall be at its height. It is easy to see the ever-increasing power of the Gentile nations as we look at present trends. The nations are getting together. Fear of nuclear war is driving nations together for mutual protection.

Worldwide it is being said that we need a man who is big enough, wise enough, and powerful enough, to lead the world out of its troubles. Such a man will appear according to God's revelation in that awful day of great tribulation. But the Lord Jesus is coming again. He, as the King, will establish the kingdom of God on the earth, "immediately after the tribulation."

Answer to prayer

For centuries God's people have prayed: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). We will also pray, "Even so, come, Lord Jesus" (Rev. 22:20).



BY AIR

- Have tickets available
- Two bags allowed per person
- Remember insurance
- Take wash and wear clothes

BY CAR

- Map out your trip
- Make motel reservations ahead
- Plan to see some historic scenic places along the way
- Prepare games for children

Long Beach, California

- † Warm days . . . 80–90 degrees
Sea breezes and some smog
- † Cool evenings . . . 70 degrees—
sweater weather
- † Air-conditioned buildings

WHAT TO TAKE

- Bible, notebook, pen, camera,
colored glasses, binoculars,
money, swim suit, towel, sport,
casual and dress clothes, good
walking shoes, sweater or a wrap

FAMILY SUGGESTIONS

- Make a spiral-notebook-scrapbook
of your trip
- Collect colored postcards



The Ten Largest Sunday Schools

Elmer L. Towns (Grand Rapids: Baker, 1969), 163 pages, paper, \$1.95.

The Ten Largest Sunday Schools is thought-provoking and stimulating. Though many of the practices of these large Sunday schools are not practical and workable in most churches, yet there are some things which merit our close consideration.

Without exception, the ten churches place tremendous emphasis upon evangelism. Each carries on an organized and aggressive visitation program. Each greatly stresses the Sunday school; an active absentee follow-up visitation program keeps people faithful in attendance. The churches emphasize numbers. Towns believes that this emphasis comes from a sincere desire to reach as many people with the Gospel as possible.

A word of caution is in order. The pastors of these churches (average tenure: twenty-two years) are unique, exceptionally strong and well-organized leaders. For us to do away with some of the more usual Christian education methods and programs would be very unwise. This book should be read to find principles and ideas that can be adapted to each local church, not adopted indiscriminately.—Merton A. Lambert, Winona Lake, Indiana

The Drug Users

A. E. Wilder Smith (Wheaton: Harold Shaw, 1969), 304 pages, \$5.95.

Dr. Wilder Smith approaches the subject of drugs from two vantage points, that of a professional scientist and that of a thinking Christian. First he analyzes the chemical character-

istics of drugs, including LSD, marijuana, tranquilizers, amphetamines, and the morphine drugs, and then discusses the physiological consequences and mental effects of each. With highly descriptive accounts he notes the various moods and perceptions of reality induced by the drugs and sets aside certain misconceptions about the effects of drugs. Finally, he places the various drugs in their proper medical perspective, showing the potential value of some and possible misuse of all.

The second section of the book shows Dr. Smith's concern as Christian and lay philosopher. Discussing the mind of man with all of its capabilities, including ESP and other psychic phenomena, he finds man to be fascinated with the powers of the mind. Dreams, hallucinations, trances, and other types of perception, he observes, are possible without the use of drugs, but are markedly increased by them.

The value of this book lies in the authoritative information about drugs and the thought-provoking discussion concerning the "why" of drugs. The scientific information about the kinds and effects of drugs should prove quite useful in educating young people. Some are certain to find fault with his discussion of the "mind" of man, but the questions he raises, while not new, are certainly pressing for consideration and action on the part of Christians.—Sherwood G. Lingenfelter, Brockport, New York

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590 or the Herald Bookstore, Box 2385, Fullerton, California 92633. We pay postage.

COMP.
Grace Theological Seminary
Box 397
Winona Lake, Indiana 46590

Building the Family Altar

Ten C. Van Kooten (Grand Rapids: Baker, 1969), 144 pages, paper, \$1.95.

Practical and stimulating, Van Kooten awakens the reader not only to the need for a family altar, but also to its enriching potential. In his easy-to-read style he shows the way out of the "rut" in family worship. The discussion helps and chapter divisions make the book well suited for group studies or family worship. It will enrich the devotional life of all who read it and strengthen the family that follows its suggestions.—John A. Kaiser, Medicine Hat, Alberta

Enjoy Your Bible

Irving L. Jensen (Chicago: Moody, 1969), 127 pages, paper, \$.50.

Enjoy your Bible is what you will do if you apply the contents of this book to your personal Bible study. It is not just a book to be read. It must be put to use, because it is not a story or an incident, but a detailed analysis of the best ways to get the meaning from God's Word—Holy Word. Small in size but amazingly large in content, this guide would be valuable to any Bible student, pastor, or teacher.—Don K. Rager, Conemaugh, Pennsylvania

BRETHREN MISSIONARY

HERALD

May 16, 1970

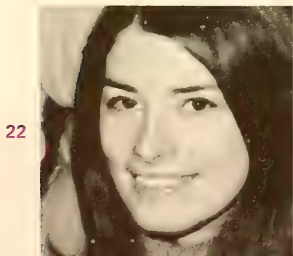
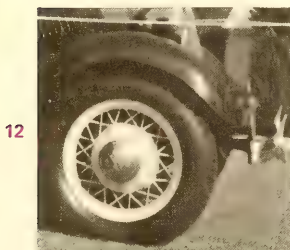
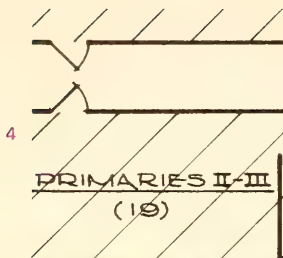
Mobile units . . .



. . . ease crush in Davenport, Iowa

LIBRARY

**GRACE THEOLOGICAL SEMINARY
WINONA LAKE, INDIANA**



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May 16, 1970
Volume 32, Number 10

Home Missions and Grace Schools Issue

MEMBER  EVANGELICAL PRESS ASSOCIATION

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Brethren Missionary Herald

The Editor's Viewpoint

by Clyde K. Landrum

Childlike or Childish?

I have often thought of the world of difference between the two words "childlike" and "childish." Only one letter different in length, but their measured difference in meaning is extensive. Christ challenged adults to have childlike faith, implying that it was the real thing. This fact can be verified by our everyday experience. How many little children do you talk to who do not believe in God, and who do not believe that God can do everything? Not very many. Their actions breathe assurance that He is God; they believe He is the God who is all-powerful. When they put their faith in Him as Saviour and Lord, they rely

on Him to the full.

Not only so, but children also epitomize love. They have an affection that is simple and real. Their devotion does not waver; they are passionately loyal. Their hearts reach out with a fervor that is warm. I have heard adults comment, "I experienced such great love for Christ when I was first saved; it was a childlike love; so genuine and real." Doubtless that same love gave them an affection for fellow Christians. But such a statement implies their love is not as warm and real as it was when they were first saved. What happened? Evidently their journey through the world of adults cooled their love. Perhaps they tapered off in their fellowship with the God of love, and failed to regularly read the Bible, God's textbook on love. At this point the childlike love disintegrated, and the stature of childlike faith was dwarfed.

Think now about childishness. It implies immaturity. Adults sometimes are classed as childish, meaning they do not think and act in a mature manner. One might say of such a person, "He acts just like a child; he is childish; he does not have the maturity and full stature of a man." The influence of such a person manifests itself in different ways. Let's think particularly of it in the spiritual realm. Such a person does not have the positive and meaningful testimony that he should have. Too often if he serves in the church, or if he attempts even to witness, he is not successful. He does not manifest a

mature and convincing attitude, nor is he emotionally stable.

Another result of such a personality is that his immaturity begins to affect those around him. He realizes that he is not at his best, and is, perhaps, doing an inferior job for the Lord. He then begins to manifest his childishness through jealousy and a contrary spirit. He is critical, antagonistic, often bitter. He makes life miserable for himself and others because of his childishness. He is a strong deterrent to the progress of the Gospel and to the work of the Lord. One begins to wonder if he is even a Christian.

The antedote for spiritual childishness is a continuing childlike faith in God that cannot be turned aside. A walking with and trusting in Him that will radiate assurance and trust to those nearby and which will cause them to desire a like faith. Also a genuine love that comes from the very heart of God which will cause the child of God to radiate love for others.

The need is for mature spiritual giants who will stand tall in the faith; who will continually "grow in grace," "... going on unto perfection." The thought is well-expressed by the following: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (1 Cor. 13:11). Such spiritual maturity will communicate to those outside of Christ the satisfying, fulfilling joys that await *them* if they will accept Him.

One Church's Answer: Mobile Units

An Interview By Sherwood Durkee

Q: When did you begin your ministry in Davenport, Iowa?

Brotherton: We began our ministry here in September of 1968.

Q: What was your first impression?

Brotherton: We had never been in the State of Iowa until this time. We were quite surprised at the size of the community and we were pleased with the building.

Q: What was the first problem?

Brotherton: Before 1968 passed we realized we were facing a problem of space. We began to seek the Lord's will about it as we saw growth materializing. As we entered 1969 we tried to contemplate the problem we were encountering. We were open to suggestions and were praying specifically that the Lord would show us which way we should go.

Q: How did you find the answer?

Brotherton: About June or July of 1969 we began to consider every possibility, and not just the prospect of a new building—but any type of facility we might be able to rent or use. During this time we were in the vicinity of the Bendix Corporation plant here in Davenport and viewed a series of mobile office units. Something sort of snapped in our thinking—this might be the answer for our immediate need.

Q: What did you find upon investigating this possibility?

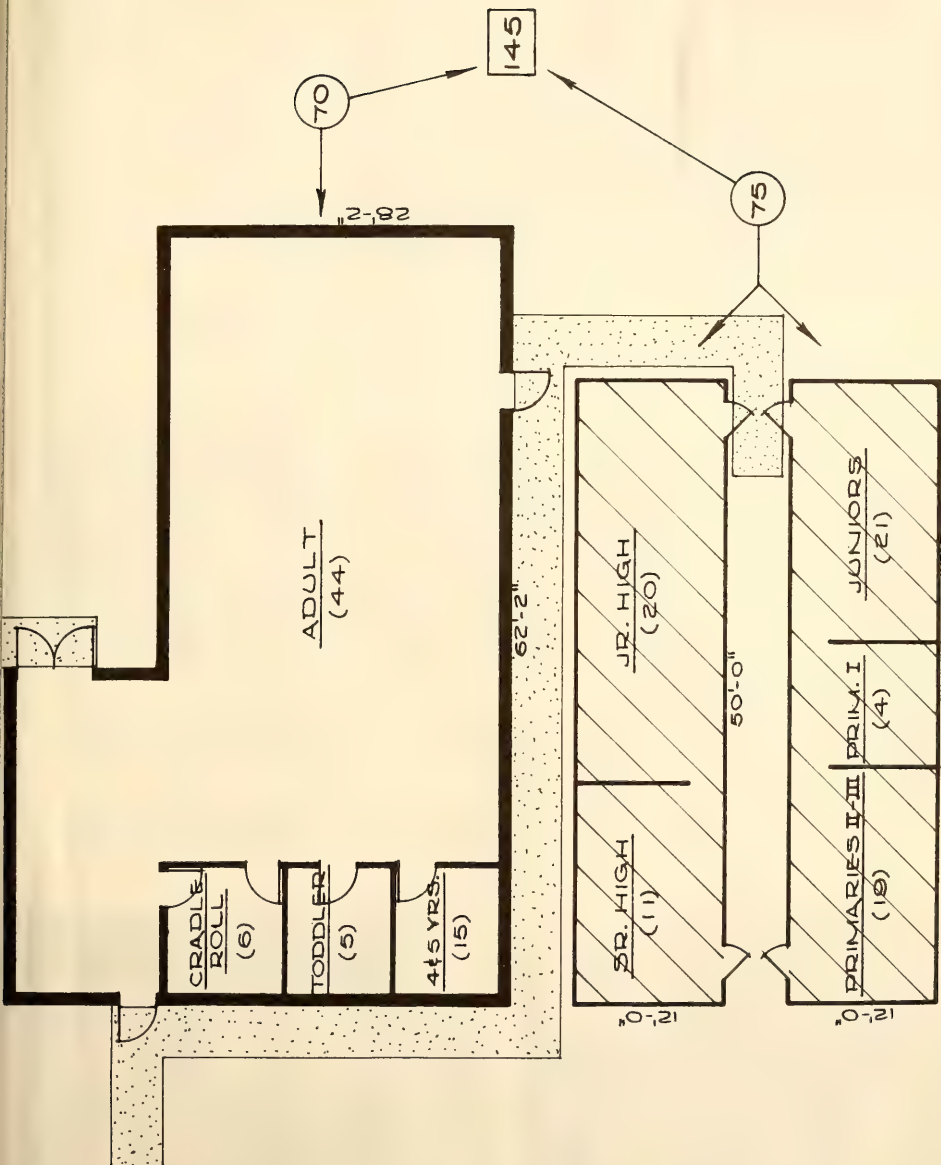
Brotherton: I thought they were real nice looking units, but I learned they were rented from a leasing company for approximately \$200 a month per unit. Of course this was not too encouraging but we thought perhaps we might be able to purchase these units secondhand. Upon contacting the leasing company we found the cost of the units at \$5,000 each. However, they would lease them to the church on the same basis as they did to the local corporation. It was rather obvious that this was an impossibility for us so we began to look at other possibilities.



Sherwood Durkee (left) with Pastor Don Brotherton

The Davenport church and mobile u





PROBLEM: SPACE
ANSWER: MOBILE UNITS

TOTAL ATTENDANCE
ON MARCH 22, 1970 — 145



The Davenport congregation

Q: Were there any other possibilities?

Brotherton: We have a hospital directly adjacent to our property and I thought perhaps we might be able to lease some of the solarium space. I spoke to the administrator of the hospital and I found out they, too, lacked space and at that time had patients in their solarium. It seemed like the Lord just completely closed the door.

Q: What next?

Brotherton: We began to investigate the cost involved in the direct purchasing of mobile units. The schools in our area and car dealers were using these units. After checking with one dealer we found he would build them to our specifications at a cost of \$3,120 per unit.

Q: How did you like that answer?

Brotherton: This was great, we could purchase two 12 x 50 mobile units which would almost double our

present space for less than \$7,000. A hurried call went to the Home Missions office and we received the assurance that if we felt this was the leading of the Lord we should pursue it further.

Q: What about local regulations?

Brotherton: This was our first setback. We checked with the building and zoning commission of the city and were told flatly that we could not use them. Our property was not zoned for the use of these trailers and we definitely could not use them. This was quite a disappointment because we had considered every means, and then to have our dreams dashed in a single moment—it was quite a setback.

Q: What action did you take at that point?

Brotherton: Right here the Lord definitely taught us a great lesson. We felt definitely in the right and so for the first time in my Christian life, as

pastor, I showed some righteous indignation with this building inspector. He threatened that if we would use these trailers I would be given 30 days in jail and be fined \$100 per day. Our next contact was with our lawyer and he said there was a possibility that we could appeal to a higher zoning commission which meets once a month. This was our only alternative and we felt we were in the right and we were doing it for His honor and His glory and by His leading. We were not going to accept the no that the city had given us.

Q: How did you make your appeal?

Brotherton: After three or four weeks of preparation, we petitioned for a hearing and the director of public works sent out a notice to all the property owners having property adjacent to ours. This notice listed the day we would have the hearing and notified the property owners if any objected to us using these trailers on a temporary basis they should appear and make the complaints known. As we approached this day it was with some fear and trepidation because we knew that if we were denied the appeal—it was all over. The session was set for four in the afternoon. Our people turned out in full strength. Our men took off work early that day, the housewives came down and we literally jammed the courtroom. There wasn't enough room for anyone to sit down.

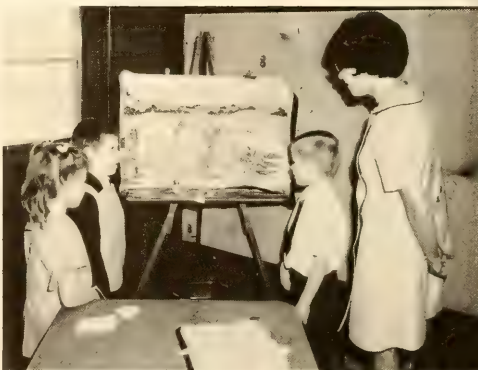
Q: What was the board's reaction?

Brotherton: This was a five-man

The Junior class



The Primary I class



board composed of businessmen from our area. Our case was presented, and within five minutes this comment was made by the chairman, "Well, in emergencies we have helped the public schools so I see no reason why we cannot help God out." They voted unanimously to let us have the use of these trailer units for a period of two years. This to us was a great relief. But then we had to turn right around and go back to the city that had denied us the use of these trailers and ask them for permits for the gas and electrical hook-ups. It was sort of like being thrown back into the lion's den the second time. But the Lord was with us in this and we were able to appeal to these men without any problem. We were overjoyed that God had overruled in

the hearts of these men who were not at all sympathetic to our cause.

Q: When were the mobile units placed on your property?

Brotherton: The mobile units were set in and used the first Sunday of 1970. From that time our attendance has increased on an average of thirty people per Sunday.

Q: How are the units being used?

Brotherton: They have been greatly utilized by WMC meetings, Jet Cadets gatherings, youth meetings, and kindergarten church. At the present time we have three classes meeting in one trailer, and two classes in the other, with a combined attendance averaging eighty to eighty-five. All I can say is that they were a special



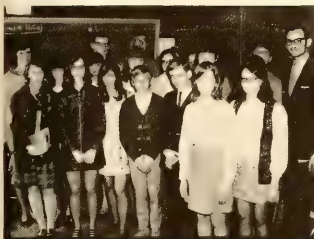
The Primary II and III class

Godsend to us at this time because we did not know what we could do to keep up the enthusiasm and continued growth.

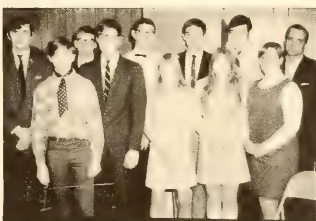
Q: How do you and the congregation feel about the whole project?

Brotherton: We most certainly thank the Lord for His goodness to us, and also thank The Brethren Home Missions Council and the Brethren people throughout our Fellowship for the availability of funds to purchase these mobile units. The financial arrangements were set up through the Brethren Investment Foundation. I feel there are many areas that are virtually untouched as far as the use of these mobile units. We've only scratched the surface. I'm sure, in the use of them.

The Junior High class



The Senior class



THE BRETHREN INVESTMENT FOUNDATION IS A FAMILY AFFAIR . . .

Saving money with the Brethren Investment Foundation isn't just for Mom or Dad. It's for the kids, too. Mom and Dad's investment may be larger, but young people's investments are needed just as much.

Mom and Dad, think about it for a moment. It's up to you to set the example. What better example can you set with your savings than investing them in the Lord's work?

Kids, let your money help others while it helps you. While your money is earning dividends, let it help build new Brethren churches.

The Lord has let you be together as a family. Are you doing everything you can to show your gratefulness?



BRETHREN INVESTMENT FOUNDATION

BOX 587

WINONA LAKE, IND. 46590

COMPARATIVE OFFERING REPORT

The Brethren Home Missions Council, Inc., Winona Lake, Indiana
April 1, 1968—March 31, 1969 and April 1, 1969—March 31, 1970

The gifts included in this report represent General Fund, Jewish Missions, Navajo Missions, and all other funds designated for any phase of Brethren Home Missions. Gifts designated for local projects, district missions, and other work extraneous to the Brethren Home Missions Council are not included.

ALLEGHENY	1968-69	1969-70
Accident, Md.	\$ 45.00	\$ 10.00
Aleppo, Pa.	227.15	267.32
Coolville, Ohio	413.58	414.10
Cumberland, Md. . . .	53.00	334.41
Grafton, W. Va.	413.58	537.24
Jenners, Pa.	1,210.32	1,666.17
Listie, Pa.	1,344.84	864.50
Meyersdale, Pa.	1,482.75	2,044.20
Meyersdale, Pa.		
(Summit Mills)	778.15	1,376.46
Parkersburg, W. Va. . .	695.51	1,272.13
Pittsburgh, Pa.	291.43	432.35
Somerset, Pa.	36.00	825.84
Stoytown, Pa.	273.60	194.05
Uniontown, Pa.	1,343.42	1,514.63
Washington, Pa.	939.07	1,987.20
Westernport, Md. . . .	170.50	206.60
District	52.00	40.00
Total	\$ 9,356.32	\$ 13,987.20

EAST		
Altoona, Pa. (First) . .	874.48	1,001.35
Altoona, Pa. (Grace) . .	469.28	374.40
Conemaugh, Pa.	3,186.58	2,209.21
Conemaugh, Pa.		
(Pike)	2,426.61	2,679.14
Conemaugh, Pa.		
(Singer Hill)	1,166.89	1,661.45
Duncansville, Pa. . . .	932.74	1,178.11
Everett, Pa.	801.66	1,437.37
Greensburg, Pa.		26.00
Hollidaysburg, Pa. . . .	2,143.75	265.00
Hopewell, Pa.	160.55	90.00
Jefferson Center, Pa. . .	3.95	3.89
Johnstown, Pa.		
(First)	3,450.85	4,413.55
Johnstown, Pa.		
(Geistown)	261.99	447.90
Johnstown, Pa.		
(Riverside)	1,200.39	2,107.22
Kittanning, Pa.		
(First)	5,109.67	5,371.18
Kittanning, Pa.		
(North Buffalo)	114.65	328.39
Martinsburg, Pa.	3,088.37	3,249.02
District	3,107.14	750.36
Total	\$28,499.55	\$27,593.54

FLORIDA		
Fort Lauderdale, Fla. . .	2,489.62	4,404.52
Fort Myers, Fla.	127.00	170.75
Maitland, Fla.	288.26	484.00
Margate, Fla.	221.15	577.95
Okeechobee, Fla.	20.00	51.00
Pompano Beach, Fla. . .	1,833.17	2,741.65
St. Petersburg, Fla. . . .	46.00	45.00
District	114.00	35.00
Total	\$ 5,139.20	\$ 8,509.87

INDIANA		
Berne, Ind.	5,142.59	5,676.84
Clay City, Ind.	633.02	703.25
Columbia City, Ind. . . .	42.25	---
Elkhart, Ind.	4,199.98	4,602.57
Flora, Ind.	1,041.00	1,996.26
Fort Wayne, Ind.		
(First)	4,828.04	4,631.32
Fort Wayne, Ind.		
(Grace)	800.00	580.00
Goshen, Ind.	422.91	497.40
Indianapolis, Ind.	546.75	1,157.54
Kokomo, Ind.	1,080.41	1,513.54
Leesburg, Ind.	1,293.06	1,036.41

Osceola, Ind.	2,186.32	3,828.30
Peru, Ind.	1,467.50	1,419.50
Sellersburg, Ind.	58.35	---
Sidney, Ind.	1,518.39	1,356.43
South Bend, Ind.	398.55	1,052.60
Warsaw, Ind.	1,190.25	1,617.05
Wheaton, Ill.	2,814.00	322.00
Winona Lake, Ind.	5,486.20	5,712.97
District	244.00	212.92
Total	\$35,393.57	\$37,916.90

IOWA		
Cedar Rapids, Iowa . . .	452.50	661.40
Dallas Center, Iowa . . .	1,919.91	2,650.40
Davenport, Iowa	435.25	988.91
Des Moines, Iowa	76.00	64.00
Garwin, Iowa	562.63	592.50
Leon, Iowa	685.66	1,630.26
North English, Iowa . . .	76.00	98.00
Omaha, Nebr.	23.00	225.70
Waterloo, Iowa	6,744.28	6,178.39
Winona, Minn.	113.87	17.00
District	46.85	203.00
Total	\$11,135.95	\$13,309.56

MICHIGAN		
Alto, Mich.	998.34	609.60
Berrien Springs, Mich. . .	416.69	5.00
Hastings, Mich.	---	10.00
Jackson, Mich.	106.00	425.50
Lake Odessa, Mich. . . .	975.00	846.80
Lansing, Mich.	1,127.68	574.07
New Troy, Mich.	668.00	743.00
Trout Lake, Mich.	273.00	174.00
District	19.00	35.00
Total	\$ 4,583.71	\$ 3,422.97

MID-ATLANTIC		
Alexandria, Va.	404.59	668.75
Hagerstown, Md.		
(Calvary)	2,738.50	3,357.57
Hagerstown, Md.		
(Gay St.)	230.67	621.47
Hagerstown, Md.		
(Grace)	9,237.00	11,903.04
Hanover, Pa.	---	186.47
Martinsburg, W. Va. . . .	1,139.00	1,016.30
Seven Fountains, Va. . . .	103.00	7.00
Washington, D.C.		
(First)	4,403.09	5,101.48
Washington, D.C.		
(Grace)	650.27	973.19
Waynesboro, Pa.	2,665.37	3,130.24
Winchester, Va.	3,061.71	3,970.57
District	250.00	203.21
Total	\$24,883.20	\$31,139.29

MIDWEST		
Albuquerque, N. Mex. . . .	337.00	471.62
Arvada, Colo.	555.63	810.12
Beaver City, Nebr.	432.34	925.52
Cheyenne, Wyo.	261.85	71.00
Counselor, N. Mex.	550.75	313.42
Denver, Colo.	234.07	685.00
Longview, Tex.	---	150.00
Portis, Kans.	2,832.51	2,312.53
Taos, N. Mex.	548.98	550.10
District	902.95	871.44
Total	\$ 6,656.08	\$ 7,160.75

NORTHERN ATLANTIC		
Allentown, Pa.	648.59	180.59
Elizabethtown, Pa.	247.00	1,081.10

Harrisburg, Pa.	3,282.52	4,476.85
Harboro, Pa.	1,069.15	1,636.76
Lancaster, Pa.	3,550.72	6,007.45
Manheim, Pa.	237.07	458.54
Myerstown, Pa.	828.00	1,054.80
New Holland, Pa.	1,743.20	3,250.85
Palmyra, Pa.	1,394.24	1,514.74
Philadelphia, Pa.		
(First)	6,091.95	5,908.73
Philadelphia, Pa.		
(Third)	5,441.51	6,594.40
Souderton, Pa.	750.00	1,196.00
Stratford, N.J.	81.50	11.00
Wrightsville, Pa.		877.32
York, Pa.	1,146.00	1,287.41
District	11.00	60.00
Total	\$26,522.45	\$35,596.54

NOR-CAL		
Chico, Calif.	432.12	187.00
Grass Valley, Calif.	182.93	231.98
Modesto, Calif.		
(Greenwood)	744.00	618.50
Modesto, Calif.		
(La Loma)	3,217.74	3,068.89
Ripon, Calif.	451.45	628.40
Sacramento, Calif.	486.82	242.36
San Jose, Calif.	759.16	931.52
Tracy, Calif.	61.00	65.00
District	35.00	---
Total	\$ 6,370.22	\$ 5,973.65

NORTHCENTRAL OHIO		
Ankentytown, Pa.	1,758.40	2,235.20
Ashland, Ohio		
(Grace)	2,184.50	2,701.65
Ashland, Ohio		
(Southview)	916.90	1,386.77
Bowling Green, Ohio . . .	14.00	92.25
Danville, Ohio	939.96	1,148.81
Defiance, Ohio	65.00	139.12
Findlay, Ohio	1,279.86	1,374.79
Fremont, Ohio	4,100.72	4,277.55
Galion, Ohio	453.05	198.97
Lexington, Ohio	778.00	468.00
Mansfield, Ohio		
(Grace)	7,776.61	5,491.60
Mansfield, Ohio		
(Woodville)	1,801.09	1,829.75
Worthington, Ohio	901.32	1,685.43
District	250.00	121.00
Total	\$23,219.41	\$23,150.89

NORTHEASTERN OHIO		
Akron, Ohio		
(Fairlawn)	897.85	1,270.04
Akron, Ohio (First)	588.00	1,461.50
Barberton, Ohio	648.80	687.39
Canton, Ohio	1,333.99	3,146.23
Cleveland, Ohio	557.29	701.75
Cuyahoga Falls, Ohio . . .	649.35	761.00
Elyria, Ohio	677.45	935.54
Homerville, Ohio	2,557.97	2,557.97
Middlebranch, Ohio	1,160.00	2,206.50
Minerva, Ohio	208.00	262.15
Rittman, Ohio	2,426.75	3,184.04
Sterling, Ohio	1,086.09	850.50
Wooster, Ohio	3,459.17	8,496.01
District	487.33	1,068.23
Total	\$16,738.04	\$27,649.90

NORTHWEST		
Albany, Oreg.	704.87	650.00
Beaverton, Oreg.	439.14	365.37
Bothell, Wash.	116.00	---
Grandview, Wash.	1,048.98	895.08
Harrah, Wash.	101.22	258.90
Kenai, Alaska	---	25.50
Kent, Wash.	1,165.09	1,684.86
Mabton, Wash.	474.70	530.94
Portland, Oreg.	568.87	791.54
Richland, Wash.	135.16	230.05
Spokane, Wash.	393.26	297.10
Sunnyside, Wash.	5,267.92	6,796.47
Toppenish, Wash.	808.25	999.00
Yakima, Wash.	488.63	511.63
District	80.00	10.00
Total	\$11,792.09	\$14,046.44

SOUTHEAST

Atlanta, Ga.	170.70	321.50
Boones Mill, Va.	50.00	75.00
Buena Vista, Va.	854.51	1,142.17
Covington, Va.	1,391.41	1,247.75
Hollins, Va.	1,191.69	2,311.97
Johnson City, Tenn.	1,173.02	894.78
Limestone, Tenn.	694.74	639.97
Radford, Va.	221.00	221.00
Richmond, Va.	163.24	91.50
Riner, Va.	50.00	227.30
Roanoke, Va.	671.00	1,288.30
Roanoke, Va.		
(Clearbrook)		
(Garden City)	240.00	10.00
Roanoke, Va. (Ghent)	1,742.61	2,189.15
Roanoke, Va.		
(Wash. Hts.)	375.25	564.45
Virginia Beach, Va.	99.00	156.00
Willis, Va.		20.00
Woodbridge, Va.	407.30	
District	265.00	377.15
Total	\$ 9,760.47	\$11,777.99

SOUTHERN CALIFORNIA-ARIZONA

Anaheim, Calif.	952.93	1,041.45
Artesia, Calif.	384.07	138.12
Beaumont, Calif.	3,156.98	3,889.87
Bell, Calif.	39.50	316.10
Bellflower, Calif.	2,249.76	3,073.48
Colton, Calif.	87.00	72.88
Cypress, Calif.		468.00
Fillmore, Calif.	281.35	124.00
Gardena, Calif.	335.25	558.70
Glendale, Calif.	618.96	1,257.52
Glendora, Calif.	7.50	
Grand Terrace, Calif.		60.00
Hacienda Heights, Calif.		
Calif.	102.15	33.70
Inglewood, Calif.	3,378.03	5,784.83
La Habra, Calif.	629.56	972.69
La Verne, Calif.	501.15	655.50

Long Beach, Calif.		
(Community)	1,093.80	1,501.96
Long Beach, Calif.		
(First)	8,730.30	17,959.42
Long Beach, Calif.		
(North)	2,990.50	9,745.37
Los Angeles, Calif.	1,434.71	2,024.65
Los Altos, Calif.	2,147.26	2,160.31
Montclair, Calif.	221.00	835.32
Norwalk, Calif.	1,885.03	1,649.68
Orange, Calif.	1,150.20	1,368.95
Phoenix, Ariz.	1,179.94	1,877.21
Rialto, Calif.	643.95	853.94
Rowland Heights, Calif.		
Calif.		23.50
San Bernardino, Calif.	700.11	982.59
San Diego, Calif.	473.46	260.75
Santa Barbara, Calif.	366.70	183.25
Santa Maria, Calif.	116.10	241.80
San Ysidro, Calif.		4.00
Seal Beach, Calif.	667.59	438.94
Simi, Calif.	223.42	138.78
South Pasadena, Calif.		
Calif.	793.03	517.86
Temple City, Calif.	500.84	596.30
Tucson, Ariz.	222.25	218.25
West Covina, Calif.	389.97	549.60
Westminster, Calif.	2,576.43	1,322.45
Whittier, Calif.		
(Community)	2,636.85	2,879.25
Whittier, Calif. (First)	1,023.85	911.69
District	1,373.52	1,110.43
Total	\$46,265.00	\$68,803.09

SOUTHERN OHIO

Brookville, Ohio.	496.23	870.85
Camden, Ohio.	216.47	346.15
Clayhole, Ky.	102.00	170.13
Clayton, Ohio.	844.86	837.22
Covington, Ohio.	77.51	317.86
Dayton, Ohio		
(Basore Road)	458.28	337.75

Dayton, Ohio		
(First)	10,003.80	11,762.89
Dayton, Ohio		
(Huber Hts.)	60.04	10.00
Dayton, Ohio		
(North Riverdale)	1,933.80	4,067.98
Dayton, Ohio		
(Patterson Park)	346.80	477.00
Dryhill, Ky.	382.05	421.88
Englewood, Ohio	889.10	552.80
Kettering, Ohio	411.15	394.38
Sinking Spring, Ohio	15.00	
Trotwood, Ohio.	1,538.56	1,595.02
Troy, Ohio	531.10	348.44
Vandalia, Ohio	1,373.06	1,135.50
West Alexandria, Ohio		
Ohio	225.09	279.52
District	102.00	3.00
Total	\$20,006.90	\$23,928.37

TOTAL CHURCH

GIFTS	\$286,322.16	\$353,966.95
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OTHER GIFTS

Christian Education Department		270.00
Grace Chapel, Hawaii	174.20	226.75
Waimalu, Honolulu	73.50	
Puerto Rico	42.35	130.10
National WMC	12,750.22	12,041.36
National SMM		825.06
*National Conference		347.02
Grace College	1,230.00	
Miscellaneous	3,721.58	3,500.04
Total	\$17,991.85	\$17,340.33

Grand Total	\$304,314.01	\$371,307.28
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*Total Gift at Conference—\$1,367.52—
\$890.50 Posted to Churches for Alaska,
\$130.00 Posted to Churches for General

Thank You Lord and Brethren

By Frank J. Poland

It is with thanksgiving to God for answered prayer and to you Brethren for your response that we present the 1969-70 fiscal year report on the Brethren Home Missions offering. The increase of \$66,993.27 over the previous year was even beyond our expectations. For the last several months of the year in our comparison the trend was "ahead" and we were prayerfully hoping it would continue to the end. Thank God it did.

The 1969-70 offering represents the largest one recorded in the thirty years of existence of the Brethren Home Missions Council. It was an encouraging climax to a 30th anniversary year. It was also encouraging for the beginning of the new decade of the 70s. We are fully aware that these encouragements come from the Lord first of

all. Then, He has used faithful pastors, members of our Brethren churches, and many non-member friends to lay upon the altar funds designated for Brethren Home Missions.

The Board of Directors in a recent meeting expressed to the Lord and to you their gratefulness for answered prayer and the increased offering. The Brethren Home Missions Family scattered through the land would want to be first in their expressions of "thanks" for it represents a vote of approval upon their ministry. An administrative staff who lives with inflation, budgets, and over whose desks the "bills" pass just cannot but have a feeling of wanting to sing the doxology.

Chronologically this was the year for an increase. The pattern

for several years in Brethren Home Missions has been increase one year—decrease the next. We are now in the "next" fiscal year and you can be sure we have some thoughts as to its outcome.

"No Time to Wait," the 1969 National Fellowship of Brethren Churches conference theme which was emphasized in the work of Brethren Home Missions this past year is a good theme to keep continually before you and to keep you continually before the Lord on behalf of the need of Christ in America. If you will do this, we can "kick" the chronological order and continue on with "new record" years.

"Thank you Lord and Brethren for what you did this past year and for what you are going to do in this year."

What's Your Name?

They Call Me Elizabeth

By Isobel Fraser

Isobel Campbell Fraser is what my Scottish parents named me. There have been many times when I have not been too happy with it. Because the middle name is a surname, it has often evoked comment; in fact, it is my mother's maiden name. This is apparently a custom with Scottish people, for my sister was named Margaret Stirling Fraser and my brother, Alister Campbell Fraser. Only my American-born youngest brother escaped. He is Duncan Maurice Fraser. Still, there is the definite Scottish flavor.

Since few women name their daughters after them, I guess I am not the only one not too fond of her name. Nicknames didn't help much either. Much to my mother's provoking, some of my friends called me Isy or Izzie. Until I was in my twenties I never met anyone else so named. When I did, they did not spell their name the same. THEN, in Hebrew class at college, when we transliterated our names into the Hebrew alphabet, mine came out Jezebel. That did it.

My refuge and defense from this was some information I had discovered several years before while checking in an unabridged dictionary. Here I learned that Isobel, Isabel, Isabella all came from Elizabeth. This means God's oath.

Elizabeth I am often called by the Jewish people. I answer to it just as readily as to my given name. Many are not even aware that they are not using my right name, even when others say Isobel. At first I used to think they did not hear my name pronounced correctly. But, even when this is pointed out, I'm still Elizabeth. So, I say that Elizabeth is my *Yiddisher* (Jewish)

name.

Yiddisher Name? Yes, Jewish people have two names; a secular name and a religious name. The secular name would be according to the country in which they live. The religious name is in Hebrew and is usually given to honor a loved one who has passed on. Thus the memory of the departed is continued. Jewish people very seldom name after the living. That is why you rarely find a Junior, or II, III associated with Jewish names. This would apply to the Ashkenazim (those from Germany and eastern Europe). I have been told that the Sephardic Jews (Spain and Portugal) do name children after the living.

The naming of the Jewish child is at birth. The boy's Hebrew name is made public at the bris (circumcision). The girl's name is announced shortly after birth at the synagogue when a special prayer is given for her physical well-being and future. The religious name is usually a Biblical name. The secular name will usually begin with the same letter of the alphabet, but other than that they may have no similarity. In Israel today this is not true. Since Hebrew is the spoken language of the land, the secular and religious names will be the same. The trend there is to use Biblical names.

The secular name arouses one's interest as to the identity of the Jewish name. Ira, Irving, Isodore could be for Israel; Raymond, Richard, Robert, Rodney, Roger answers to Ruben; Sanford, Sheldon, Stanley, Sidney in Hebrew could be Samuel. Girls named Muriel, Myra may be Miriam; Sally, Shirley, Sadie, Sonia are for Sarah. What's in a name? You never know. By the way, checking in a Jewish book

that gives the Hebrew name and its counterpart in other languages, Isobel is listed as Elisheba, which in Hebrew means God's oath.

Another interesting Jewish tradition practiced at times is the changing of the name. A dear Jewish friend told of how her name was changed as a child because she was sick and there seemed to be no help to restore her to health. She was also given for a time to another family. This action is taken on the assumption that evil spirits cause the sickness. Thus, it is believed, the evil spirit is confused and the child is delivered from its influence. This custom prevailed among the Jewish people of eastern Europe.

We desire our Jewish friends to have *another new name*. "To him that overcometh will I give . . . him a white stone, and in the stone a new name written" (Rev. 2:17). "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:5). The promise of a new name is also an Old Testament teaching which will be fulfilled for Israel in the millennium. Read Isaiah, chapter 62.

We are rejoicing that in 1970 four dear Jewish friends have their names in the Lamb's book of life and have His new name awaiting them. May they grow in the grace and knowledge of Him whose name is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," even their Messiah Jesus. May they learn to walk in obedience to His Word.

Until I learn the new name the Lord Christ has for me, most gladly will I answer when they call me Elizabeth.



Part of the crowd of young people

School vacations, whether they be quarter or semester breaks such as Christmas, Easter, or summer vacations, have always been longed for and anticipated periods of time to youth all over the country. These vacations have represented opportunity to visit family, home and friends; to work and rest, and perhaps catch up with reading and that term paper. However, to a small segment of youth across the nation, these vacation periods are fast becoming something else.

It is not unusual to hear of the activities that involve some of the youth across America on these celebrated school breaks. Large multitudes of the so-called "now generation" flock to their Meccas of sin during Easter vacations. They drive and fly long distances to the beaches of Florida, California, and even Mexico, where they meet to release the inhibitions of a sinful generation and deteriorating society. They bathe in the sun, and frolic on the beach; they drink alcohol

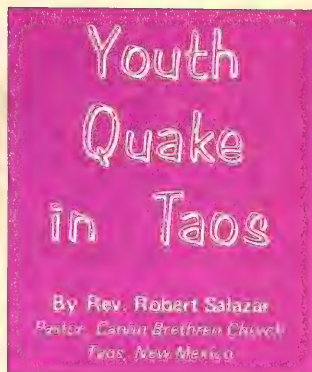
and smoke pot; they "shoot the needle" and go on LSD trips; they riot and destroy; and sin against Almighty God.

Such was not the case in Taos this Easter week. Young people from various parts of the country converged here in Taos for "Youth Quake" during their Easter vacation. It all began with a group of young people and their youth pastor from Community Brethren Church in Whittier, California, who wrote inquiring about the possibility of coming to Taos during the holiday to serve the Lord. They wanted to witness of their faith, to help with manual labor around the church, to assist in visitation, to share their faith with other youth, and to do some sightseeing in historic Old Taos.

The prospect of young people coming from California for an entire week excited our own youth. We began praying and making preparation for a youth emphasis week which came to be known as "Youth Quake." The church folk began to make plans to house and feed the young people who would be coming. Homes were offered and food as well as funds provided to feed young people from out-of-state. It was a most blessed experience to see our own church people become involved in this effort of Christian hospitality.

Word soon reached other young people in the surrounding areas as well as in the states of Illinois and Colorado. "Youth Quake" week arrived and all through the week young people poured in from near and far.

As it turned out every day through the week was full of youthful activi-



ties. Visits were made to historic spots in Taos, Taos Pueblo, Kit Carson Museum, Ranchos de Taos Church, and the Rio Grand Gorge. It wasn't all sightseeing, however; the young people helped with a number of projects around the church and parsonage. They did personal work in the town plaza, handed out tracts, witnessed to our many hippies, did house-to-house visitation and led souls to the Lord.

Each evening the young people ministered to us in song and testimony. Youth Evangelist for the week, Leon Davis, concluded each evening with a challenging message. The meetings were attended with an average of 133 each night, reaching approximately 200 in attendance (see photo) on Thursday evening of that week.

We look back to Easter week now and think—what if this could take place all over our country on such occasions? What a blessing our churches could experience. Our hearts were thrilled anew to realize that there are Christian young people today who really care, who love the Saviour and want the world to know it. There is a segment of young people in California, Colorado, New Mexico, Illinois and other parts of our country, who, bound to become "Tomorrow's Church," should the Lord tarry in His coming, are even now in the making. "Youth Quake" is history for us now. But the blessed experience of that memorable week still lingers in our hearts. Many young people will never be the same after this event for as young people met to share their faith with one another, God spoke and challenged hearts.

NEW CHURCH DEDICATED

The new Grace Brethren Church, Jackson, Mich., was dedicated on Sunday, May 3, 1970. The dedication climaxed the Michigan District Conference and Rev. Lester E. Pifer, executive secretary of The Brethren Home Missions Council was the dedication speaker. Details will be featured in the next Home Mission-Grace Schools issue of the *Herald*.

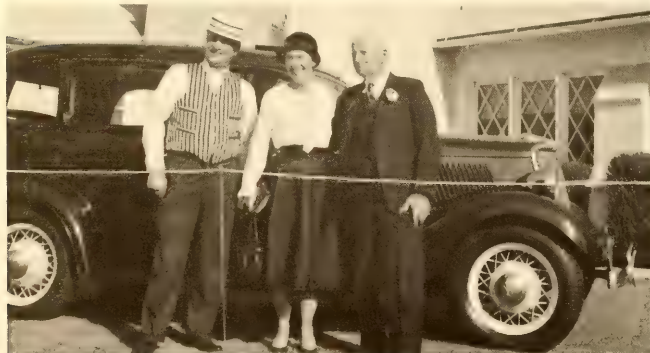
Church News

IMPORTANT NOTICE!

The next issue of the *Brethren Missionary Herald* will be the Foreign Missions-WMC issue, and will be dated June 13, 1970.

LONG BEACH, CALIF. Rev. David Seifert is the new minister of youth for the First Brethren Church. Former minister of youth, Roy Roberts, has accepted the call to become pastor of the West Covina (Calif.) Brethren Church. The address for Rev. David Seifert should be changed in your *Annual* to 4512 Pasadena, Long Beach, Calif. 90807.

DUNCANSVILLE, PA. Mr. and Mrs. Ross Benton of the Leamersville Grace Brethren Church celebrated their 70th wedding anniversary Mar. 18. Many friends and relatives attended an open house for them Mar. 15. John E. Gregory, pastor.



Sunday-school superintendent Don Houtby and his wife Jean stand with Sammy Hayes (right) in front of his 30-year-old Ford.

LOS ANGELES, CALIF. An old-fashioned day was held recently at the Community Brethren Church which helped boost the attendance and brighten the spirit of the congregation. Many dressed up in old-time outfits, and Mr. Sammy Hayes displayed his 30-year-old Ford which was once the subject of an article in a national magazine. The evening service was highlighted by a testimony service under the flickering lights of oil lamps. Two new record attendances were set for the church Mar. 29 with 274 in Sunday school and 341 in the morning worship service. Ron Graff, pastor.

NOTICE. Church financial secretaries and treasurers! The "best price period" for ordering 1971 church offering envelopes expires June 30. You can save money by placing your order before that time . . . delivery will be made in the fall or whenever you specify. Send a copy of the envelope you're using and the quantity you need to the Herald office nearest you: Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590 or the Herald Bookstore, Box 2385, Fullerton, Calif. 92633.

MIDDLEBRANCH, OHIO. A Christian Home and Family Conference was held Mar. 15-22 with Rev. Gene Klingler, who is currently working toward his PhD. degree at the University of Florida, as the speaker. Attendance averaged 127 and Pastor Ray E. Johnson reports that "God worked in a mighty way among our families, and we thank the Lord for Mr. Klingler's ministry among us."



Rev. Ralph Burns

WINONA LAKE, IND. Rev. Ralph S. Burns, former pastor of the Geis-town Grace Brethren Church, Johnstown, Pa., will assume his new work with the Brethren Missionary Herald Company June 1. The Lord has led in bringing him into the bookstore ministry at a time when the work is expanding. In addition to his work in the store, he will carry on a contact ministry with churches and pastors in the Winona Lake area to extend the BMH literature outreach. Mr. and Mrs. Burns have one daughter in high school and a son in Grace College. They will reside in Winona Lake.

MEYERSDALE, PA. Paul Anderson, "World's Strongest Man," a member of the Fellowship of Christian Athletes and former Olympic weight-lifting champion was the special guest speaker for Homecoming activities Apr. 5. He spoke in the Sunday-school and morning worship hours. For the past 10 years Mr. Anderson and his wife have operated a home for homeless teenagers in Vidalia, Ga. Robert L. Burns, pastor.

SAN JOSE, CALIF. Three young people accompanied by Mr. and Mrs. Harry D. Sorenson spent their Easter vacation at Counselor, N. Mex., visiting the Brethren Navajo Mission. They were able to get acquainted with the work and also to lend helping hands in several areas. Freya Michaelis has been appointed by TIME to serve at the Mission this summer. Robert D. Whited, pastor.

MARTINSBURG, PA. Mr. and Mrs. Earl Daughenbaugh celebrated their 50th wedding anniversary Apr. 5. William H. Snell, pastor.

WHITTIER, CALIF. A group of 15 from the Community Brethren Church recently returned from a week of ministry in Taos, N. Mex. The group held a week of evening meetings, broadcast over the local radio station, and conducted personal evangelism in the town square. The church basketball team won the YMCA church league city championship with a 59-39 victory over Hill's Baptist Church. Ward A. Miller, pastor.

KITTANNING, PA. Seventeen people of the North Buffalo Brethren Church recently completed their first ETTA training course in New Testament Survey and received credit which will apply to the diploma. During March, seven were baptized, and eleven were received into the church membership. Rev. Wayne Baker was the special speaker for the Building Fund Banquet held at the church Mar. 27. At the February business meeting, the congregation voted to send the pastor and his wife to national conference. Thomas E. Goossens, pastor.



L to R: Rev. William Shelby, Dick Bacon, Rev. George Christie, Fred Harris.

YAKIMA, WASH. A delicious chicken dinner greeted the members of the First Brethren Church of Grandview, Wash., as they arrived here to collect their reward for winning a Sunday-school contest with us during March. Approximately 157 enjoyed the food and fellowship. The contest records showed 225 as the highest attendance at Grandview for the month, while Yakima reached a top figure of 113. Grandview averaged 183 for a 71 percent increase over March a year ago. Yakima showed an average of 88 for a 31 percent gain. George Christie, pastor.

RADFORD, VA. A memorial fund has been established by the Southeast District in appreciation for the faithful ministry of Rev. Charles C. Hall. He held pastorates in Riner, Va., and Radford, Va., from 1961-1969 when he passed away. He made many valuable contributions to the establishment and improvement of Camp Tuk-A-Way while he served in the district. The ministerium is sponsoring a special appeal to the district for funds to build a new boys' cabin in the camp known as "Charlie C. Hall Memorial Cabin." The total cost will be \$2,500. Offerings will be taken in the district conference May 24.



Rev.
Charles
C. Hall

Acquaintances of Rev. Charles Hall who wish to contribute should send their gifts to Rev. Dayton Cundiff, secretary, Southeast District Ministerium, 3813 Long Meadow Ave., N.W., Roanoke, Va. 24017.

BIRTH. Rev. and Mrs. George K. Wallace, missionaries on furlough from Brazil, are the parents of a third son, Joel Christopher, born on Apr. 6. The Wallaces are living at Coatesville, Pa.

CHANGES. The new residence address for Rev. Richard Cron is 5000 Bowman Oaks Way, Carmichael, Calif. 95608, phone 483-0930. The new address for the Canon Brethren Church is P.O. Box 975, Taos, N. Mex. 87571. Rev. Melvin C. Hobson's address has been changed to Rt. 2, Box 87, Northwestern Pike, Parkersburg, W. Va. 26101; Rev. Charles F. Berkemer to 1817 Vesta Way, Sacramento, Calif. 95825; and Rev. Gerald Polman to 212 Katy Lane, Englewood, Ohio 45322, phone (513) 836-1467. Please change your *Annual*.

WINONA LAKE, IND. The Indiana District Conference, held here Apr. 24-26 at the Winona Lake Brethren Church, registered a new high in delegates with over 130 in attendance. Named as moderator for the coming year was Rev. Scott Weaver, pastor of the Ireland Road Grace Brethren Church, South Bend, Ind. Vice moderator will be Rev. Lee Myers, pastor of the First Brethren Church, Fort Wayne, Ind. Miss Judy Ashman of the Winona Lake Brethren Church was named SMM "Girl of the Year" at a district SMM presentation.

MANSFIELD, OHIO. The Grace Brethren Church celebrated the first anniversary of their pastor, Rev. Richard E. Grant, with a carry-in dinner on Apr. 19. On this special day there were 300 in attendance at the morning worship service, 258 in Sunday school, and 180 in attendance at the dinner.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
New Holland, Pa. Roanoke, Va. (Garden City)	May 16-24	Richard McCarthy	Allen Herr
Hagerstown, Md. (Calvary)	May 17-24	Henry Radford	Dean Fetterhoff
Waynesboro, Pa.	May 24-29	A. Harold Arrington	Nathan Meyer
Aleppo, Pa.	May 31-June 7	Wendell Kent	Nathan Meyer
	June 14-21	David Thompson	Allen Herr

NOTICE. The Brethren Messianic Testimony of Los Angeles, Calif., is having open house during national conference on Wed. Aug. 12, when there will be no daytime sessions. If you are coming to conference, plan to spend part of this day with us. If you would also desire to tour the CBS television studio that day, please contact us immediately. We are asking for a free tour at CBS for 75 people. If response is greater, perhaps we can arrange a second tour for 75. Contact Rev. John S. Neely, Box 48743, Los Angeles, Calif. 90048.

EVERETT, PA. A "White Easter" greeted the people here, when 12 inches of snow blanketed Bedford County. Many of the members were snowbound and unable to attend Sunday school and church services. There were 250 in the Good Friday service to hear the Grace College Choir. The Sunday evening service featured the church choir in the Easter cantata "Lord of Life," and testimonies by five young people working with Campus Crusade for Christ. Homer Lingenfelter, pastor.

WINONA LAKE, IND. Virgil Fox, world-famous concert organist, performed on the custom-built, three manual Rodgers organ at the Winona Lake Brethren Church Apr. 10. After drawing a standing ovation, he led the entire audience as a choir in singing Luther's "A Mighty Fortress" while letting out all the stops on the organ for a moving conclusion to the program. Charles Ashman, pastor.

TAOS, N. MEX. A Spanish radio broadcast has been initiated by the Canon Brethren Church on radio station KKIT each Monday afternoon. Mr. Andrew Santos is the speaker. The broadcast is being sponsored by the Community Brethren Church, Whittier, Calif. Robert Salazar, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Shirley Ann Hunt and David G. Byers, Mar. 21, Singer Hill Grace Brethren Church, Conemaugh, Pa.

Joyce Blanar and Glenn Nichols, Mar. 21, Ghent Brethren Church, Roanoke, Va.

Carol Streit and Jack Henley, Mar. 21, First Brethren Church, Wooster, Ohio.

Pam Shook and Dennis Kruger, Apr. 4, Grace Brethren Church, Lake Odessa, Mich.

Patricia Stern and George Dell, Apr. 11, First Brethren Church, Martinsburg, Pa.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

OLSON, Emily, 87, a former faithful member of the First Brethren Church, Inglewood, Calif., went to be with the Lord Mar. 31. Her former pastor, Dr. Glenn O'Neal officiated at the service.

WHITMORE, Margie C., 86, passed away Mar. 29 in Winfield, Ill. Funeral services were held in the Grace Brethren Church, Wheaton, Ill., with Rev. Dean Fetterhoff officiating.

Brethren Hawaii Holiday!



Fulfill a lifetime dream! Spend eight days in beautiful Hawaii, our 50th State. Visit our Brethren churches there, along with viewing highlights of two islands. Here is the proposed plan:

Leave Monday, Aug. 17, at 10:30 a.m. from Los Angeles, on a beautiful new Continental Boeing 747, arriving in Honolulu at 12:38 p.m. Then we'll transfer to an Aloha Airlines jet for a 25 min. flight to the Garden Isle of Kauai, where we'll stay two nights at the Kawaii Islander, and see some of the beauty spots of this lovely island.

On Wednesday afternoon, we'll return to Honolulu, and transfer to the brand new Ala Moana Hotel, on Waikiki Beach, right by a fabulous Ala Moana shopping center, one of the most unusual in the world. Several sight-seeing tours are provided, including a visit to our churches on Sunday, and a luau with our Brethren people on Sunday afternoon.

On Monday afternoon (unless you elect to stay longer) we'll board our luxurious giant 747 for the return flight to Los Angeles, with many delightful memories of our Hawaiian holiday.

Send this coupon to: Ralph J. Colburn, 5885 Downey Ave., Long Beach, CA 90805

AIR FARE (economy class), ALL HOTELS, TRANSFERS, SIGHT-SEEING TRIPS, \$289 plus \$10 tax and services! Reserve your place NOW!

Name _____ Phone _____

Complete address _____

I am enclosing \$50 (per person) deposit, the balance to be paid in full by July 10.

I am interested in staying 3 days _____ 7 days _____ longer, and visiting other islands in the chain, also. Please send me information and rates.

Continuing the series on your **BMH** co-workers . . .

MEET YOUR **BMH** FAMILY



HERALD BOOKSTORE STAFF AT FULLERTON, CALIFORNIA
Left to right: Rev. Dale Brock, Mrs. Sharon Day, Mrs. Mary Hill and Mrs. Marian Werdal.

Just one year ago, the Brethren Missionary Herald Co. opened the doors of its West Coast branch at Fullerton, California. The leading of the Lord in this step of faith had been very apparent in the eight months prior to the opening, and God has blessed in a marvelous way the literature ministry of this new venture.

In charge of the Herald Bookstore staff and serving as literature consultant to our churches in the West is Rev. Dale Brock. Upon leaving the Navy chaplaincy after twelve years of service, Mr. Brock accepted the challenge of directing this new phase of the Missionary Herald outreach. Mr. and Mrs. Brock and their three children live in Whitties, California, and are members of the Community Grace Brethren Church.

Mrs. Sharon Day serves as bookkeeper for the Herald Bookstore. She works part time and attends BIOLA, as

does her husband. Mr. and Mrs. Day attend the La Habra Brethren Church.

Mrs. Mary Hill is a full-time employee of the store. Her husband, Rev. Robert Hill, is a professor at BIOLA. The Hills served from 1946 to 1960 on our mission field in Africa. They have six children.

Mrs. Marian Werdal is a part-time employee of the store. She and her husband have three children.

This fine group of dedicated Herald family workers on the West Coast extend a cordial invitation to Brethren everywhere to stop in whenever you're in the Fullerton area. The beautiful Herald Bookstore is conveniently located in the Scripture Press Servicecenter at 3535 W. Commonwealth Ave. During national conference week, the store will be featuring special offers for visitors.

Remember to pray for those who labor with you in presenting the Gospel!

HELP US REACH OUR

**"FAMILY TO FAMILY" PERSONNEL SUPPORT PLAN GOAL
\$10 FROM EACH BRETHREN FAMILY**

FOR THE SUPPORT OF THE BMH FAMILY OF WORKERS

The Best Kind of Advertising

We have been repeatedly reminded that one of the best recommendations for a school is its product, and this goes for advertising too. Favorable publicity has come to Grace Schools in two specific areas. I refer to athletics and music.

The year began with some question in the minds of the coaches as to the success that would be achieved in basketball. But it soon became evident that the modest appraisal of the boys who made up the team was greatly underestimated. The team began to turn in victory after victory. Students, professors, and the public became excited with the record that was being made.

The year ended with Head Coach Kammerer being voted the coach of the year by the Mid-Central College Conference, the winning of an Invitational Tournament in which eight teams participated, and placing second in a Christian College Tournament held in Chattanooga, Tennessee. The results of this final tournament would have been different had it not been for the many injuries suffered by members of the team. Even so, during the season the team and individual members established new records.

Perhaps the most significant thing about this year of athletics was the remarkable spiritual impact the team had on its audiences and among themselves. Some members of the team were saved and the lives of all were deepened in the Christian faith. The credit must go to the coaches who consistently took the oversight and direction of the players. To Athletic Director Lloyd Woolman, Head Coach Chet Kammerer, and Coach Roland Fletcher, the administration, faculty,

staff, and students join in expressing congratulations for the excellent spiritual guidance and efficient coaching.

No less significant has been the achievements by the brass and vocal choirs. The ministries of these two groups have alerted people across the land to the value of Grace College and its quality of instruction. Many young people have been made aware that they can get first-class training in the field of music at Grace College. This in itself is turning young people in the direction of Grace College, and especially when they are aware they can get this caliber of training in a Christian atmosphere.

To Professor Donald Ogden, head of the department of music, and to Professor Gerald Franks, artist in residence in the field of brass instruments, must be given the special credit for this fine work. It should be evident to all that this high degree of excellence has been achieved in the face of necessary financial restrictions, which limited the facilities of the music department.

THE FINANCIAL LIMITATIONS.

It is always interesting to examine the structure, limitations, and facilities of other schools to determine how well your own school compares. Recently, a bulletin from the Chicago Theological Seminary came into my hands. I would like to call several things to your attention which a study of this bulletin revealed.

The per-student cost of training for theological students attending schools belonging to the American Association of Theological Schools is among the highest in American education. The only type of education which exceeds this cost is in the field of medicine. The largest single item of seminary expense is for instruction. The salary levels in law schools and universities ran higher. The unmistakable conclusion was that seminary salaries were not only substantially lower than those of teachers in universities and law schools, but that the salary pace was falling even farther behind.

This article was evaluating the salary situation among theological schools where salaries are substantially

higher than in a school such as Grace. The financial situation in those schools could be traced to the leveling off of individual or church giving in the face of an accelerating economy. Theological schools are excluded from support received from public funds, the one source of income that keeps pace with the demands of inflation and improved facilities. Grace Schools also feel this mounting pressure.

What does the future hold? Pessimism is almost a universal emotional climate when viewing the various trends on the human and natural level. There are some leaders who have frankly admitted that unless such schools are provided with access to public funds, complete collapse is not too far away. There is only one real alternative, and that is for God's people who count theological education worthwhile to determine they will direct a larger share of their substance to the support of these schools.

We have been grateful for what the supporters of Grace Schools have done over the past year. Giving for current operation has increased from \$130,000 to \$150,000. But the concern we have is that this amount of giving was cut off at the other end for capital investment. There is need for increase in giving for current operation far beyond what has been achieved. The Church needs to raise its giving to at least \$300,000 per year. But while doing that, it is necessary to make significant advances in giving for capital investment. The library needs to be paid off. Until the remaining indebtedness of \$300,000 is paid, it will be impossible to make any further advancements in the development of the campus, development that is so much needed to do the best in education of the young people who place their academic future in our hands.

ACCREDITATION IS A MUST.

There is one thing that stands in the way of regional accreditation, perhaps more than any other, and that is financial support that will guarantee the ongoing of the school. This need can be met only by a larger and more determined response on the part of our

(Continued on page 19)



By
Dr.
Herman
A.
Hoyt

*President,
Grace
Schools*

The use of the words "gamblers" and "Christ" together may seem to be mixing two incompatibles, yet on at least one occasion, the ideas are associated in Scripture.

One of the Apostle Paul's helpers was a man named Epaphroditus. He was probably a member of the church at Philippi and was sent by them to take a gift to Paul in his Roman prison. He had become dangerously ill but recovered. Paul wrote a letter to his friends at Philippi and sent it back to them at the hand of Epaphroditus. Included in the letter is a personal note calling attention to the faithful, devoted service that Epaphroditus had rendered to him. He calls him a brother, a companion in labor, and fellow soldier. In the closing sentence of chapter two of the Philippian letter he says: "Receive him [Epaphroditus] therefore in the Lord with all gladness; and hold such in reputation: Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me" (Phil. 2:29-30).

The statement of special interest here is, "for the work of Christ he was nigh unto death, *not regarding his life* . . ." In the American Standard Version the rendering is: "hazarding his life." In the Greek language in which this was written, the word for "not regarding" or "hazarding" is a gambler's word. It is a word which very literally means "to stake everything on the turn of the dice." Paul is saying that for the sake of Jesus Christ Epaphroditus gambled with his life. He risked his life in the service of the Lord.

In the days of the Early Church there was an association of people known as the *parabolani*, which means "the gamblers." This title was derived from the word here rendered "hazarding." The purpose of these folks was to visit the prisoners and the sick, especially those who were ill with dangerous and infectious diseases. In the year A.D. 252 a plague broke out in the city of Carthage, in North Africa, where there was a thriving Christian Church. The heathen threw out the bodies of their dead and fled in terror. The Christian pastor, Cyprian by name, gathered his congregation together and set them to burying the dead and nursing the sick in that plague-stricken city; and by so doing

they saved the city, at the risk of their lives, from destruction and desolation.

From those very earliest days, the Gospel has been advanced by those who were willing to lay their lives on the line for Christ. Men and women did not ask—what are the dangers and difficulties in serving Christ? They just faced the commission of Christ, and the call of God in their souls, and with a determination to obey God at all costs they pushed ahead with hearts of fire and spines of steel. They were not concerned with the advancement of

Lord had told them plainly that "in the world ye shall have tribulation" (John 16:33). Any glory they might attain in this world lost its luster in the glow of that "glory which shall be revealed in us" (Rom. 8:18). The rewards that might be earned from labors in worldly things were gladly forfeited in favor of those tokens of appreciation they would receive from the hand of their Saviour when He comes (Rev. 22:12).

One cannot fail to note the difference in our own generation. Pulpits all across the country are empty, and millions are dying Christless on the mission fields of the world because Christians are far more concerned with comfort than with consecration. Our service for the Lord has become a service of convenience. Our God has become the "God of the leftovers," for He has to get along with the leftovers of the time, talents, and money of His redeemed people.

Where do we see that holy indifference to personal popularity which prompted the early Christians to speak unashamedly of Christ to a society that was openly—and even officially—hostile to the Nazarene and His followers. Where is that sanctified brashness that caused Martin Luther to exclaim as he set his face towards the Diet of Worms and possible death: "I am going even if there should be as many devils in Worms as there are tiles on the roofs." Oh, few of us will face the dramatic situations that Luther faced. We will not be called to the heroics of the Knox or a Livingstone or a Carey. But in the factory, the office, the schoolroom, and the neighborhood, there must be those Christians who are supremely loyal to Jesus Christ.

The Church is in desperate need of a revival of that spirit which is willing to hazard all for the Lord. It is no gamble. It is eternal investment. It is laying down one's life to take it again. It is dying to live again. It is not regarding one's own life so that real life—eternal life—might be taken to dying souls. It is walking in simple obedience to the Saviour with no questions asked and no strings attached. May God raise up many within the Church of Jesus Christ with the noble spirit of Epaphroditus who "for the work of Christ was . . . hazarding his life."



themselves but with the advancement of the Gospel. They did not care what men thought of them, because they cared supremely what Jesus Christ thought of them. They did not count their own lives dear unto themselves because those lives belonged to the Saviour who had bought them body, soul, and spirit. They did not fear death for they possessed the twofold conviction that 1) the Christian walking in the will of God is immortal until his work is done, and 2) to die is gain. The attraction of creature comforts did not overpower them because their



The B

Today, as never before in nineteen hundred years of church history, the Biblical doctrine of creation is being reinterpreted out of recognition, even by some who profess to be loyal to Christ and His Word. Yet the events of that all-important week of earth history are not left to the mere interpretive whims of men who would read into them ideas that are currently popular among secular scientists. The Bible does provide keys for its own interpretation, and this is especially true with regard to the events of the early chapters of Genesis.

How Do Christ's Miracles Illustrate the Events of Creation Week?

If we would understand something of the methods God employed in creating the earth and living things, we must observe carefully the methods which Christ performed in performing His creative miracles while on earth. For the Gospel of John states specifically that He "manifested his glory, and his disciples believed on him" when he created wine out of mere water (John 2:11). In the previous chapter, John had explained that "all things were made through him" (1:3), and when He became a human being, "we beheld his glory" (1:14).

Thus, the full glory of the incarnate Creator would have remained veiled if He had not supernaturally and suddenly created wine from water, ten thousand fishes from only two, clean men out of hopeless lepers, seeing eyes out of sightless ones and living men out of rotting corpses! Spectacular miracles were the characteristic signs of the incarnate Creator during His brief earthly ministry. Since this same Christ was the Creator of "the heaven, and earth, the sea, and all that in them is" (Exod. 20:11; cf. Col. 1:16), we

Dr. John C. Whitcomb is Professor of Old Testament and Theology and Director of Post-graduate Studies at Grace Seminary. This article is reprinted by permission of The King's Business.

al Teaching on Creation

may safely assume that He did not employ lengthy, providentially-directed processes in bringing the world and living things into existence, especially in view of the clear statement of Genesis 2:1-3 that creative acts ceased with the creation of man. Thus, the Gospel records supplement Hebrews 11:3 and Genesis 2:7, 20 in eliminating theistic evolution as a valid approach to the first chapter of Genesis.

How Long Were the Days of Creation?

A literal (grammatical—historical) approach to the early chapters of Genesis honors the claim of Christ that the Bible is God's inerrant Word on every subject it deals with (Matt. 22:29). Some Christians feel that it is essential to stretch the days of creation into conformity with the timetable of evolutionary geology. But such an approach actually dishonors God's Word, for it is obvious that the sequence of events in Genesis 1 (earth before the sun; fruit trees before marine life; birds before reptiles) not only contradicts the evolutionary scheme, but does so purposely! For example, the story of evolution must begin with lifeless chemicals floating together by chance to form the first single-celled speck of life. But the God of supernatural creation did not need to employ such methods and therefore was not forced to begin life in the ocean or in the form of a sub-microscopic speck! To attempt a harmony of these two concepts is to ignore completely the infinite difference between an omnipotent God and the helpless god of chance.

In addition to the fact that stretching the days does not help in harmonizing the order of events with the popular geologic timetable, it must be recognized that Scripture does limit these days of creation to approximately 24 hours each: (1) the use of a numerical adjective in connection with "day"; (2) the qualifying phrase "evening and morning" in the light of

Daniel 8:14, 26 ASV; (3) the clear analogy of Exodus 20:11; (4) the contrast of "days" and "years" in Genesis 1:14; and (5) the improbability that God would curse the earth during the day which He sanctified (Gen. 2:3), with the corresponding probability that Adam and Eve lived from the sixth day through the seventh day and into the following week. (See *Creation According to God's Word*, J. C. Whitcomb.)

What Does the Millennium Teach Us About the Original Perfection of the World?

The Scriptures clearly indicate that during the millennial kingdom which Christ shall establish on earth, the "bondage of corruption" to which the whole creation was made subject through the fall of Adam will be ended (Rom. 8:21). Among other supernatural transformations, carnivorous animals will become plant-eaters again (Isa. 11:6-9), just as they were in Genesis 1:30 before God cursed the earth for man's sake.

However, if the Genesis account of creation is not taken exactly for what it says, then we not only lose the concept of a perfect and harmonious earth before the sin of Adam, but also the concept of restored Edenic conditions after the Second Coming! Obviously, a perfect world cannot be restored if it never existed.

Those who would stretch the days of creation into vast ages must also redefine the "very good" which God pronounced upon the world at the time of Adam's creation (Gen. 1:31), and allow for carnivorous characteristics, violence, and death in the animal kingdom for hundreds of millions of years before man's appearance. Thus, the fall of man would not have brought ruin to the world at all, in spite of the fact that Paul states that "by one man sin entered into the world, and death by sin" (Rom. 5:12) and "the whole creation groaneth and

travaileth in pain together until now" (8:22) as a result.

If, on the other hand, we do take Genesis 1 for what it says, we find that the pre-Fall world is indeed analogous to that future world which Peter describes as "the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old" (Acts 3:21). Just as God will have the power to control population growth and to maintain a balance of nature in the future kingdom age apart from a "reign of tooth and claw" (Isa. 11:9), so also before the Edenic Curse, a world free from violent death in the animal kingdom could have been maintained indefinitely by the power of God. Thus, an understanding of God's revealed program for the future in terms of a "restoration" makes it quite impossible to accept a "progressive creation" or "day-age" concept of Genesis 1, with its vast ages of violence and death in the animal kingdom.

In conclusion, an acceptance of the miraculous works of Christ, of valid principles of interpreting Scripture, and of premillennial eschatology, enables us to approach the first chapter of Genesis with confidence that it really does mean what it says!

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THE BEST KIND . . .

(Continued from page 16)

people. This is not merely for the sake of achieving recognition by the North Central Association, but rather to the end that young people will not have their education at Grace College discounted by organizations where they seek employment. We are seeing a gradual tightening of scholastic requirements on our young people, especially when they return to their home states and apply for teaching positions. Let's not sell our young people short.



Can't Take It With Me

My friend, Harry Baird, defines money as "coined life." Whether or not this definition is original with him, I believe it to be quite useful in helping us understand a principle of Christian stewardship.

In Luke 19:11-28 is a parable related by Jesus. In it He was teaching His own disciples, who expected the kingdom of God to appear momentarily. At least one apparent purpose of the parable was to instruct His followers as to how to function after He had left the earth and until His return. He couched a spiritual lesson in monetary language! They could grasp this!

Often we employ a parable using spiritual or figurative language to cause people to give more money. Obvious-

ly, stewardship is much more than giving money to the church.

On the basis of Jesus' teaching then, we establish the following definition of stewardship: Stewardship is the Christian's management of God's estate on His behalf, and under His supervision, until Jesus' return.

Money

Let us give our attention to the Christian's management of God's money as a part of his stewardship.

Money is really significant only as it represents "coined life." Money in its cold, inert form is utterly worthless except as it represents potential security, status, comfort, sustenance, or helpfulness. So actually money per se is only representative of some more

By Dr. W. F. Lown
President, Manhattan
Bible College
Manhattan, Kansas

basic factors in a man's life. How ego-centric is he? How insecure? How committed to helpfulness and service?

Behind this is his basic set of relationships. With whom does he desire association? Has he a genuine passion to serve? What motivates his "need" to serve? What provides his sense of security? Actually then we are asking, "What is really the direction of any given man's earthly life?"

Our overriding concern is that man be related to God in a manner which is fulfilling to both in the fleeting experience called time—as well as eternally. God is to us maker, owner, and perpetual benefactor. We are to Him children, recipients of grace and love, and grateful stewards.

Earning

In regard to God's attitude toward our stewardship of material things as represented by money, what are His concerns?

First, it would seem that God is vitally interested in how we obtain that portion of His money over which He has made us custodians. For us to secure this custody in ways which violate His principles of divine-human or man-to-man relationships would be inconceivable. He would not want us to steal it, for this would be to preempt the area of another man's stewardship. For the same reason He would not want us to acquire it by fraud. I would violate my own and another's stewardship if I secured my money by chance; I would be shirking at my work.

God wants me to be custodian of His money in a manner which is consistent with my stewardship of time, capabilities and influence. They are all parts of the whole.

Spending

The divine owner is concerned with how I spend His money. There is a danger that I may fall prey to the notion that if I "give God His part" I may do with the rest of "my money" what I will. This is as foreign to a true conception of stewardship as can be imagined! It is to forget that it is not my money but His. "The silver and gold are mine" is still in the Bible. God does not demand 10 percent usury and charge the remainder off to us for squandering. He has clearly stated himself to be against sloth, folly, and indulgence in any form. He wishes me to

avoid waste, make wise investments, and to care for reasonable need. He will not be served by profligacy and carelessness.

Giving

God is interested in how I give money. As a general principle, we cannot imagine God's being pleased by our giving to promote any belief or activity to which we could not devote our own lives. How could He be any more pleased by my supporting a foreign missionary who was unfaithful to the message of the New Testament than if I were personally unfaithful in preaching and teaching. This principle is violated perhaps more often from lack of attention than for lack of acceptance.

The facet of the stewardship of money most often debated is the portion of the income to be given. "What percent must I give?" is often the cry. The legalistic reply is usually "a tenth." This writer has no argument with the concept of the tithe, properly understood and conscientiously executed, but the case for monetary stewardship rests on a broader, deeper foundation than this. I should hesitate to confront God with an explanation as to why I gave less than the tenth for kingdom causes, but I would be equally reluctant to explain to Him why I legalistically presented this and no more to Him. It is all His!

My decision is not, "How much shall I give for kingdom purposes through His church," but "How much shall I divert from this to other needs and purposes" (personal sustenance, personal pleasure, etc.). Each allocation demands careful decision on my part—if I would be a faithful steward.

Leaving

God is interested in how I leave money. The exponents of the Restoration principle have been often silent and almost always weak at this point. We have all known Christian people who have left sizable estates to irresponsible relatives who proceeded to dissipate the inheritance in ways which would have been entirely offensive to their benefactors and which completely violated their stewardship.

Some years ago I learned, from one who was in a position to know, that six residents of the state of Kansas, all members of Christian churches, died

within the same calendar year. They left behind them estates totaling thirty million dollars in aggregate, and not a cent was bequeathed to any cause representing the kingdom! This is absolutely irresponsible stewardship! This says very eloquently, "This wealth is mine and I will do with it as I will." Such arrogant prodigality more nearly represents Baalism (Baal means "owner") than the concept of stewardship espoused in the Christian Scripture!

Someone has facetiously said, "Where there's a will—there are relatives!" We use the term "will" so thoughtlessly. For the Christian there should be only one principle giving direction to his will, whether in earthly life or in perpetuity. That abiding principle should be that the Christian's will be patterned after God's will, even as man himself is fashioned in God's image.

It is easy for a middle class, salaried American Christian to criticize the wealthy Christian who writes no will in favor of the kingdom of God. A pertinent question, therefore, is this: Do you have a written will? Does it carry out God's will for your stewardship?

"But," you say, "I have no wealth." Do you own a house? Have you an insurance policy? Have you a savings account? Do you own an automobile, furniture, a library? Ask some attorney to describe what would happen to your estate were you to die without having drawn a will.

Suppose that one hundred Christians were to write in their wills that upon their demise the houses which they own and in which they dwell should become the property of some church-related college, mission work, or similar project. At a very modest level of market values we can see that, upon their passing to their "heavenly mansion," approximately one million dollars would be released for that institution to use in furthering the cause of Christ! Yes, how we leave money behind has a great deal to do with our Christian stewardship.

The whole question is, "Who owns it, and whose interest does it serve?" It will serve its Owner only when our lives are unalterably committed to being serious stewards of God.

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Kappa Alpha Tau

By Johanne Dion
School Nurse

Grace College's nursing program is designed to prepare Christians to serve the Lord in the area of nursing. The nurses' club is a recent addition to this program. It was organized this past year by students in the nursing program who were interested in learning more about their chosen profession and finding a medium of service in the community. The Greek letters Kappa Alpha Tau have been adopted as the official name. These letters represent a Greek phrase which means, "for the fellowship and growth of the nurses."

For a new club, Kappa Alpha Tau is very active. Monthly meetings are held to study different phases of nursing, often presented by guest speakers. In addition to these meetings the nurses' club is involved in special projects on campus and in the community. Some of the projects for this school year included the conducting of a survey on campus to determine the effect of flu shots in controlling the number of winter flu cases; baking cookies for special holidays for students in a community school for mentally handicapped children; and sponsoring a campus-wide clothing drive for World Vision's work in the Orient.

The nurses' club is only one small phase of Grace College's nursing program. Grace offers a Bachelor of Science in Nursing degree to students who have graduated from an accredited school of nursing and completed sixty-four hours of study at the college in the areas of laboratory biology, chemistry, English, literature, history, fine arts, and Bible. A course in parasitology offered here is especially valuable for nurses who plan to serve on mission fields abroad.

L to R:
Linda Mejeur,
Bertha Coats,
Brenda Journey,
Darlene Dawson,
Sharon Skellenger,
Johanne Dion,
Marilyn Fehnel,
Jean Graham,
Barbara Miller,
Sharon Magill,
Cindy Ritchey.
Not present for
picture—Cora Kerr.



Studies at the nursing school can be taken before or after completing the liberal arts requirements at Grace.

Grace College offers the student in the nursing program an education that is Christ-centered. Not only do the professors pray with their classes before their lectures begin, but they also present a consistent Christian world view along with the subject matter they teach. Science is taught with an emphasis on Christ's work in creating and sustaining the universe. Man's desire to create an expression of art is related to his original likeness to the image of God. Because God created, we are creative. The history of mankind is presented as "His-story," the story of the movement of God's hand in the affairs of men in past civilizations and in our world of today. At Grace, Bible and Bible-related subjects are taught as a regular part of the curriculum, preparing the Christian nurse to be a more effective witness to those she may come in contact with in her work.

Being a nurse involves so much more than just technical duties like passing medications to patients in a

convalescent ward, or skillfully handing instruments to a surgeon in the operating room. Nursing is serving people who have needs: physical, mental, emotional, and spiritual. Nursing is holding a child in your arms after giving him a penicillin shot. Nursing is staying up all night with an elderly woman; keeping constant watch of the machines and equipment keeping her alive, taking her hand and praying with her. Nursing is being a busy supervisor on the evening shift and being called to see a patient who wants to accept the Lord before he goes to sleep. Nursing is teaching safety to eight cabins full of lively juniors at a Christian camp in the North Woods. For the Christian nurse who is prepared to serve God, God will bring many opportunities for service.

If you are a Christian, and God has called you to be a nurse, Grace College has something to offer. The nursing program at the college is now in its thirteenth year. Graduates from the school are serving in nursing education and clinical hospital work both in our own country and on the mission fields around the world.

Operation Sunshine

"Operation Sunshine, your task—confronting thousands of students with the message of Jesus Christ!"

This is the challenge that was presented to us as we made plans to journey to sunny Daytona Beach, Florida, during the Easter vacation.

On Friday, March 20, twelve of us from Grace College left for Purdue University and training to prepare us for an exciting week of "sharing Christ."

We got settled Sunday evening at Daytona after an eventful trip during which God gave us the opportunity to

share Christ with two men working at a drive-in.

On Monday our excitement became even greater when we met with the rest of the Campus Crusaders. We were challenged by tremendous speakers like Bill Bright, the founder and head of Campus Crusade.

Then we hit the beach! For several hours we presented Christ to the many students strewn across the sand. The harvest was ripe. Many began to open up to Christ, and much fruit was reaped.

We saw God really take over and

use us at Daytona. Thousands of lives were changed and some because God used us. God not only used us to help change others, but He also changed our lives.

It was exciting to see God work miracles. Our eyes were opened to His great power. Be sure, He is very relevant to today's challenges!—*Arden Steele, Grace College Junior*

To say, "we had a really great time," just doesn't begin to express what a wonderful week we had in Daytona. The Lord blessed my life as He gave me opportunities to share His love with others. He gave me more love and concern for people than I've ever known before.

One thing the Lord especially made clear to me was that Satan's side has already lost the battle and we are the victors! It's so wonderful to be on the Lord's side and to be used by Him to tell others the good news.

Our week in Daytona is over, but serving the Lord is not. Each day can be a successful day for the Lord if we are willing to allow Him to work through us—our best ability is our availability!—*Jane Cooper, Grace College Junior*



Left to right: (standing) Sharon Stuart, Linda Laubender; (seated) Beckie Bryant, Debbie Jennings, Bonnie Green, Jim Vosberg, Arden Steele, Sue Augsburg, Sharon Campbell, Jane Cooper.

Grace Continues Efforts Toward Accreditation

The following recommendation expresses in part the conviction of the faculty of Grace College in their efforts to meet the requirements for regional accreditation.

Whereas: The faculty of Grace College is committed to the idea that academic excellence is not incompatible but complementary to Biblical Christianity, and is therefore dedicated to the task of constantly improving the quality of the educational opportunities it provides, and

Whereas: Regional accreditation

by the North Central Association is one of the evidences of quality educational programs.

Therefore, the faculty of Grace College hereby reaffirms its determination to promote the educational aims of Grace as a Christian college of liberal arts, and to pursue the task of securing due recognition of the quality of its endeavors in the form of full regional accreditation, as long as the effort or attainment of such accreditation does not necessitate a diminution of the doctrinal position, spiritual objectives, or moral standards of the school.

The faculty recommends that this action be implemented at least in the following ways:

(1) that all other parties associated with the college—students, administrators, trustees, and members of the supporting constituencies—be informed of the content and intent of this action, and be encouraged to join the

faculty in this endeavor to attain accreditation as quickly as possible;

(2) that relations be maintained and strengthened with the North Central Association office, that we seek the appointment of a new North Central Association consultant, and that, when possible, we take advantage of opportunities for professional growth provided by the North Central Association, the Council for the Advancement of the Small Colleges, and other such organizations.

The Advisory Committee concurred with the College Faculty recommendation in an action stating that, "along with them (the Faculty), (we) reaffirm our original intent to pursue regional accreditation and our determination to push for it as quickly as possible."

Pray that God will give wisdom and provide through His people the gifts necessary to achieve this goal.

Commencement Program Announced

DR. GEORGE O. PEEK
AND DR. CLARENCE E. MASON, Jr.
WILL BE SPEAKERS FOR THE
THIRTY-THIRD ANNUAL COMMENCEMENT EXERCISES

Grace Theological Seminary and Grace College

WINONA LAKE, INDIANA

MAY 26-27, 1970

EXERCISES HELD IN THE WINONA LAKE AUDITORIUM



Dr.
George
O.
Peek

*Baccalaureate
Speaker*

Dr. George O. Peek, pastor of the North Long Beach (Calif.) Brethren Church for the past twenty-two years, will preach the baccalaureate sermon on Tuesday, May 26 at 7:30 p.m. He was formerly pastor of the Grace Brethren Church of Seal Beach for five years.

Dr. Peek is a graduate of Biola College and Talbot Seminary and now serves as a member of their Board of Directors.



Dr.
Clarence
E.
Mason, Jr.

*Graduation
Speaker*

Dr. Clarence E. Mason, Jr., Scofield Professor of Bible Exposition in Philadelphia College of Bible and dean from 1943-69, will bring the commencement address on Wednesday, May 27 at 10:00 a.m.

A graduate of both Wheaton College and Dallas Theological Seminary, Dr. Mason served twenty years as a pastor in Philadelphia and Atlantic City, spent six months in the Philippines and Japan as a teacher and educational consultant, and served as a member of the revision committee for the New Scofield Reference Bible.

BRETHREN MISSIONARY

HERALD

June 13, 1970



*More Brethren Missionaries
to Scenic Puerto Rico*

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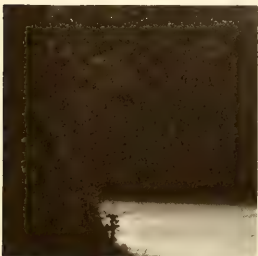
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CLYDE K. LANDRUM, *Editor*
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Grace Schools—Dr. Herman A. Hoyt
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WMC—Mrs. Kenneth Rucker
SMM—Miss Donna Hawbaker
Laymen—Mr. Phil Landrum



COVER PHOTO—this view from the top of a mountain overlooks a town somewhere near the center of the island of Puerto Rico.

An appeal has been sent out from the FMS for a number of months for Spanish-speaking Brethren missionaries for Puerto Rico. Included in the group of new missionaries headed for language school this fall are Mr. and Mrs. Ray Davis, candidates for Puerto Rico. See story on page 8.

June 13, 1970

Volume 32, Number 11

Foreign Missions and WMC Issue

MEMBER  EVANGELICAL PRESS ASSOCIATION

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The Editor's Viewpoint

by Clyde K. Landrum

Here's the Answer

"Television to many is violence, obscenity, crime, sex and glorified materialism. . . ." This is indeed a true statement. Last year this column treated in detail the sad state of affairs in TV programming for children, with special emphasis on violence. Parents were urged to do their part in solving the problem.

Now, here is the answer to the difficulty—at least a partial solution. Child Evangelism Fellowship of Grand Rapids, Michigan, has announced through a recent brochure the scheduling on national TV of an exciting program for children. Titled "The Treehouse Club," the thirty-minute program aims to reach 20 million children who watch television for an average of 5 hours each Saturday morning. Airing the program in this prime-viewing time presents a golden opportunity for evangelizing children.

It is sad to have to admit that much of the material offered to children and young people by the church today is dull and unattractive. However, it is encouraging to learn that this program is imaginative, sparkling, and child-appealing. Realizing that television is an effective tool for evangelism, CEF has produced The Treehouse Club in full color to be released on select key stations across the nation. The aim is to make a strong spiritual appeal to this vast audience of chil-

dren, most of whom are completely unreached by the Gospel.

Here is a program that presents an opportunity for Christians across the nation to stand up and be counted in the fight against crime, violence, and an overexposure to sex on TV. It is an opportunity to join cooperative Christian hands in a positive gospel-preaching ministry to evangelize the children. Child Evangelism Fellowship is well-known for its extensive witnessing ministry to children. There is no reason why we cannot as a nation of Christians back them in this massive, but very expensive missionary endeavor.

First of all, we should praise God for a positive program aimed at changing the hearts and minds of the children who will be the adults of the coming generation. We should pray earnestly that God will bless the message as it goes out in an attractive and appealing format; pray that the Holy Spirit will work in the hearts of millions of boys and girls in the coming months. It is impossible to fully know what can be accomplished if Christians will join together in prayer.

Another very important "assist" that we can give is to encourage CEF with cards and letters. They should be advised of blessings received and of decisions made for Christ. And, it is extremely important that we write the

TV stations expressing our appreciation for such a program, urging that it be kept on the air. This is much more important than most people realize. We simply cannot overemphasize the importance of writing and expressing the fact that the program is being watched and that it is appreciated. Just to plan to do it is not enough; the letter must be written and sent on its way. This is one of the most effective avenues for doing something about television programming available today.

Financial appeals are few and far between in this column. But it is so very important that Christians not only pray for the success of this program, but that they also support it. A very small amount from all Christian viewers would assure the financial success of this ministry. The children themselves could be encouraged to give of their funds to help out. What better use of a portion of their allowance; and what better training than to encourage them to give to such a worthy work of the Lord? This should not be looked upon as "outside" work, for it is a definite church-related ministry. Boys and girls won to Christ will be fed right back into the churches across the land. Here is a beginning for a massive breakthrough in the struggle for better TV programming for the children. Let's support it.

Harvest Is Now in Argentina!

By Ricardo Rizzo

(Note: Ricardo Rizzo is one of the very fine young men who are lay leaders of our Brethren churches in Argentina. He and his wife have remained faithful even in the face of very difficult circumstances. Mr. Rizzo, who holds a responsible position as personnel director for a pharmaceutical firm in Buenos Aires, has a strong desire for Bible teachers who will be able to ground the believers in the Word of God in the Don Bosco church. It was a great encouragement to me to meet Mr. and Mrs. Rizzo while in Argentina recently, and I am glad that you can now meet him through his article. —Raymond W. Thompson.)

Before reading this article, dear brother or sister, I wish that you would seek two things: a quiet place and the Book of books, the Word of God.

Are you ready? Then turn to chapter 9 of the Gospel of Matthew, verses 35 to 38. This is a well-known passage, is it not? I realize that you have listened to and meditated in this portion many times, but I believe that it is the desire of our Heavenly Father to repeat it to our hearts in this new opportunity.

The Saviour visited the cities and towns, meeting a great need: that of preaching, teaching, and helping with His great power that generation which, like ours, lacked peace, quietness, and love. How wonderful it must have

been for those like you and me, who have believed in Him and love Him, to listen to the Saviour.

His body was often tired. Enduring the dangers of those days, the indifference of the Pharisees and priests, and the disdain of the people, He did not consider them impediments which caused Him to discontinue visiting, preaching, teaching, and healing all the needy ones.

His stay in the world was short, but His brief time here was sufficient to demonstrate to the world His great love, and, especially to us, His faithfulness to the will of His Father.

He taught for that time and for all time. His words remain and will never pass away, because they are the words of God. Among those words stands out that great need, since His ministry here was about to end and would become the ministry of His disciples and of us. Thus He said to His disciples: "The harvest truly is plenteous, but the labourers are few." How true were His words and how they find echo

**"... we must pray
sincerely and in
faith for prepared
workers approved by
God for such a task."**

among us today. The laborers, or workers, are insufficient to meet the great need.

What is the principle reason for this? I believe perhaps we have not prayed so as to show our love for needy souls. Yes, our enemy has obscured the true vision that we should have in this respect, and our faith, instead of moving us to prayer, has been exchanged for complaints to our brethren for the lack of workers. For this reason I believe that we must meditate again on this passage, and decide to pray sincerely and in faith for prepared workers approved by God for such a great task.

To conclude, what can I say as an Argentine, from its capital, Buenos Aires? Our churches in the interior of the country (province of Cordoba) cannot progress as they should for lack of pastors. Here in Buenos Aires the Lord could do marvelous things, but we lack brethren who can give all their time to the work. I want to make clear that a pastor is not the salvation of a church, but when a congregation consists largely of members who work all day, the need makes itself felt more intensely.

Therefore, if among those who read this article there is a brother who has heard the call of God in his heart to be a missionary among us, be assured that God will honor and bless you abundantly, and that the church here in Argentina will receive you joyfully and collaborate in all things.

CHALLENGE:

TO COMMUNICATE

By Rev. J. Keith Altig



Rev. and Mrs. J. Keith Altig

About thirty-six years ago my wife and I, accompanied by another young couple, pointed the radiator cap of our old Pontiac "Landaux" out Ventura Boulevard heading into a future completely unknown. This initiated an evangelistic tour which was to continue for a year and a half and result in the salvation of many souls. A few years later we again headed our automobile out into the unknown but this time with the destination of Grace Seminary at Winona Lake, Indiana. With only enough money to get us there and no promise of employment or income, we did what we thought the Lord would have us do. He never failed.

Twenty-one years ago, accompanied by our three children, we entered a large airplane, flew to New York, boarded a ship and headed out into the unknown again, destination Brazil, to open a new field of service and ministry for our Lord.

Now a new and unexplored field of

ministry is opening before us: the ministry of Deputation and Public Relations Secretary with our Foreign Missionary Society. We are as thrilled and excited about this new opportunity as we were about any of the others, feeling that there is indeed a great and effectual door opened unto us. This ministry will be one principally of *communication*.

There is much to be done in the field of communication, especially as it relates to foreign mission service. Some years ago a writer in a secular magazine stated that missionaries had a really soft job. If they had no success in their work they could always blame it on the devil or the Mohammedans. Our task, however, will be to let people know of conditions, opportunities, victories, and defeats in the nine areas of activity which the Lord has given us.

New pastors need information about the fields of service, the people who are working in them, and the

needs and blessings to be found therein. Many new members have come into our Fellowship in the past few years. They, too, need to know of the work in which they may have a share. One pastor told me, speaking of his congregation: "These people for the most part know nothing whatever of our foreign fields. They are new believers and new to The Brethren Church. Give them all you can of the history and activities of our foreign work."

There are new churches which have had very little contact with our overseas ministry and those who are working there. Some churches have no commitments for the support of missionaries while many missionaries are lacking in their total support. In many of our churches and on many campuses are young people earnestly seeking the leading of the Lord as to their fields of lifetime service. We must get information to them, praying that the Lord will raise up laborers to enter His harvest fields.

Cooperation and coordination with the other boards and agencies of our total denominational thrust is also a vast field in which to enter. We must maintain and even improve the integration of the interests of the foreign fields with the interests and activities of all the other ministries of our work. There are no superfluous or unnecessary boards or agencies in the denominational scene. All are performing some vital task, and as we work cooperatively the task is better done and our Lord more greatly glorified.

So before us lies once again a vast, uncharted sea of opportunity. Pray for this new office and for the one whom God has called to serve Him in this capacity.

Rev. J. Keith Altig, who "pioneered" the Brethren mission field of Brazil, will begin his new work with the Foreign Missionary Society about Sept. 1 of this year. ☛

Those Who Never Heard—



Really Lost?

Traditionally the missionary thrust of the church has been postulated on the truth that our Lord's commission to "Go ye into all the world, and preach the gospel to every creature" was imperative in the sense of the following verse: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Whatever the mood may be today in the ever-growing ecumenical movement on this subject, this word from the lips of Jesus, supported in the whole tenor of the Word of God, remains valid. The Gospel is to be preached because men are lost—the men of the whole world are lost, and

will be forever excluded from God's heaven unless they are saved through the gospel message of God's love expressed through His crucified Son.

The practical implications of the question expressed in the title above lies in the personal response believers make to those two basic alternatives. The answer to man's eternal state is not found in the philosophies of men, much of it expressed in "comparative religions." Such an attempt would give

Dr. W. A. Ogden is president of the FMS board of trustees and has been a member of the board since 1945. He resides in Akron, Ohio, and is dean of the Akron Bible Institute.

By Dr. W. A. Ogden

us too many answers—all wrong. To assume that all men are destined to be saved because they adhere to a certain philosophy or religious creed would be to take God entirely off His throne and make Him an errand boy, standing at the gate of His own heaven taking tickets forged in the counsels of each man's personal opinion with God having no say at all. Man may consider himself sovereign in his own rights, but his sovereignty can never invade the rights of God to say on what terms He will save men.

The universality of sin is the consistent testimony of Scripture. In Romans 11:32, for example, it is stated that "God hath concluded them all in unbelief, that he might have mercy upon all." The "all" in this passage means all Jews and all Gentiles, that is, the entire human race. Every person is on the same ground in his natural state. Jesus declared (John 3:18) that "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." It is equally true that men are all equal in God's plan of salvation, for He has determined to "show mercy upon all." The first ten verses of Romans 11 tell us that faith was the determining factor in Israel's salvation. The next section of this chapter informs us that the same thing is true of the Gentiles, as follows:

Paul was himself saved when by faith he crowned Jesus Christ Lord and Saviour. Although he was "the chief of sinners," Christ received him and fully forgave him (Col. 2:13). Thus, a Jew—any Jew—would be saved on the same basis. As to the Gentiles, Romans 11:11 teaches us that the Gentiles were inducted into salvation. This requires that they were first *not* saved, but through the favor of God *were* saved. See also Ephesians 2:12, when the Gentiles were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without

(Continued on page 9)

How does one decide to become a missionary? For a few, I know, it is a relatively simple matter. One dedicates his life to Christ at an early age. He somehow knows that God is definitely leading him into some area of Christian work, and is quite sure that the area is foreign missionary service. But it did not happen that way for me. I did dedicate my life to God's service at an early age but with no specific goal in mind. I had interests and goals for my life, and while I really wanted to serve the Lord I felt I could fit His plans with mine easily enough. I had no dreams and saw no signs painted across the sky revealing God's will for me, nor did some dedicated Christian seize my arm and in a dramatic gesture tell me that he knew I ought to plan to become a missionary. Just how, then, did it come about?

I have always had an intense interest in music. In the second grade I cried for a week until my parents agreed that I could take piano lessons. I liked to practice—and after some years I began frequently to perform as a soloist for clubs, schools, and churches. I gave a recital by myself when I was in the fourth grade. Teachers and adult friends encouraged me to pursue a career in music. The glamour of becoming a concert artist was appealing; of course, I could always witness for Christ on the side! I truly did want to follow His will for my life, but I sincerely hoped that my plans for myself were also His plans for me. Well, they were not—at least not at this point. And how could they be—for no plans or goals for a Christian are in accordance with God's will unless Christ is truly in the center of them, unless He is Lord. And this fact I had to learn.

The road to full commitment was for me a very difficult one to travel. I

resisted allowing God to have my life on His terms. I loved the luxuries and pleasures of the world—not the wicked, debased things, but elegant, gracious living appealed to me—and it was these materialistic goals which directed my course in life more than love of God. So the Lord had to let me “fall on my face,” so to speak, before I was ready to accept His best for me.

I especially remember one time in a church service when I was listening to the testimony of a minister whom I respected very much. He told how he finally had to ask himself the question, “What is it that I really want in life: is it money, is it pleasure, is it fame?”



Mr.
Bruce
Paden

And after much soul-searching he decided that what he wanted more than anything else was to appear one day before his Lord in heaven and hear Him say, “Well done.”

Through this incident God spoke to me. I had to be honest with myself. True, my plans to date had been respectable enough: I was not out to disgrace God or my parents, or anyone else for that matter; I was not out to “live it up” in the “worldly” (and how often we misunderstand this word) sense of breaking God's law. I felt that the pleasures I was seeking were of the “decent” variety. But I was breaking God's law: I was loving *things*, things that I did not even have—but coveted to possess—more than God. Yes, I was interested in money, pleasure, and

fame. I had to ask God to help me to change my affections—to give me such a desire to hear His “well done” that all these other *things* would not matter. It was not easy and without a struggle, but there came the time at a missionary conference when I said to the Lord, “yes,” I would definitely be willing to serve Him on a foreign field if this was where He wanted me.

If one tells the Lord something—and really means it—it is not long until He both opens and closes doors to show which step ought to be taken next. I had thought that a year of public schoolteaching would be a useful experience, but the Lord in a very precise fashion worked circumstances to prevent my following this path. It was a little while later that I decided to enter Grace Seminary in definite preparation to become a foreign missionary.

Five years have passed since I entered Grace Seminary. I have graduated and the Lord has given me a wonderful year of practical experience working with the young people of the Grace Brethren Church at Covington, Virginia. What a challenge it is to try to help young people realize the all-sufficiency of Christ. But, praise God that His Word can meet the needs of men regardless of their age or station in life.

I am looking forward now to sharing directly in the work of the Brethren mission to the Central African Republic. Share with me, won't you—especially through your prayers—that I will always be faithful to Him in this His work to which He has called me. I am claiming this promise: “And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (II Cor. 9:8).

I had to ask God to help me change my affections.

The Road to Commitment

By Bruce Paden
Candidate for Africa

*One day she gave him a tract;
he laughed and tossed it away*

God's Call Was Clear

*Ray Davis tells of God's leading
to the mission field . . .*



The Davis Family

"I'm sorry, young man. You will have to go back to your ship, pack your clothes, and come back here for a few tests."

The speaker? A physician. The listener? A young crewman of the British freighter *Scottish Star*. The place? The British Hospital in Buenos Aires, Argentina.

No one likes to be in a hospital—least of all, four thousand miles from home; but for Ray Davis there were added misgivings. Hospitalization meant missing his ship; missing his ship meant delay in getting back home to Birmingham, England; this meant he would miss the plane! What plane? Why, the plane which was to take him and a friend to Canada to start a new life.

A few months prior to all this, Ray and a close friend had decided to immigrate to Canada. They completed all of the necessary papers and booked tickets on a plane. It was then that they decided it would be wise to delay departure and save a little more money. Ray, who was in the Merchant Marine, returned to London and signed as steward on the *Scottish Star*. This particular boat was headed for South America, including a short stop

in Buenos Aires. The total voyage would take only nine weeks, which was just great. Back in plenty of time to board that plane!

For four years Ray had sailed around the world fulfilling a boyhood dream of seeing new and different places. In all of those years he had not seen a day of sickness. However, on this his final voyage he became ill. Thus he found himself in a hospital in Buenos Aires.

The capital city of Argentina is indeed a beautiful city. It is home for many parks, plazas, and gardens; home to the world's largest and the world's widest streets; home to the tallest building in South America. It is also the home of some Brethren churches.

The Brethren Church has been in Argentina since 1909. Much of its activity had been centered in the province of Cordoba, but in 1952 Rev. Solon Hoyt began to work in Don Bosco, a suburb of Buenos Aires. Shortly afterward Rev. Hill Macconaghly began to work in Jose Marmol, another suburb.

One of the families contacted by the Brethren in Cordoba was the Bettinalios. This entire family came to know Christ, with four of the children

attending and graduating from the Brethren Bible Institute. The oldest daughter, Hebe (Ay-Bee), after working as a national missionary for one year felt the Lord call her to be a missionary nurse. With this in mind she went to Buenos Aires and enrolled as a student nurse in the British Hospital. The training period offered many opportunities for witness to nurses, doctors, and patients alike. Life and death confronts the medical profession daily and often the regularity of this leads to indifference. To Hebe and other Christian nurses this was a time of trial and of spiritual growth. Life and death are not taken lightly, and witnessing was part of their daily lives. Bible study groups met each week with prayer time following. One day Hebe suggested they pray for "Two Meters," the tall English seaman.

Ray's stay in the hospital lasted five weeks. His favorite nurse was the one called "Nurse Betti." One day she gave him a tract; he laughed and tossed it away. The day he was dismissed she agreed to go out with him and to his surprise they ended up in church! It was the Jose Marmol church, where for the first time Ray heard of the need to be born again, the sinful con-

lition of man, and the real reason why Christ died on the cross. When he sailed for home a few days later he knew he would have to come back. He needed to settle this "new birth thing" and he also wanted to see Nurse Betti. In subsequent voyages he accepted Christ and Hebe accepted his proposal of marriage.

From the outset they knew God wanted them as missionaries. Hebe had completed her education, but what about Ray? His Spanish was not good enough for attendance at the Brethren Bible Institute. Grace Schools were suggested but the very thought of coming to the United States seemed ridiculous; however, this was where God indicated they should go. Jeremiah 33:3 was the promise they claimed and God proved himself faithful.

The first step was to get married. Rev. Jack Churchill helped take care of this in Almafuerte on October 29, 1958. A few days later Ray sailed for England. (Through all of this, Hebe had been working as an R.N. in Buenos Aires while Ray had been sailing back and forth between England and Argentina.) It would take many pages to relate how God "cut red tape" to make all of this come about. Often they were tempted to quit, but God's call was clear and His promises were true, so trusting Him they

pressed on.

From Canada they planned to immigrate to the U.S. Again the details appeared insurmountable but Jeremiah 33:3 was claimed daily, and fifteen months later they arrived in Winona Lake, Indiana. It was June 1960.

College was the next hurdle, and then seminary. Hebe was able to do some nursing and Ray seemed to

While in seminary they had a couple of summer pastorates, served as youth directors, and did considerable pulpit supply work. Since graduation Ray has been teaching speech at Grace College plus continuing the pulpit supply ministry.

Now the Davises are anxious to do what God called them to do—go to the mission field. The first step in this is

“ . . . he knew he would have to come back. He needed to settle this ‘new birth thing’ and he also wanted to see Nurse Betti.”

spend much of his time working in one of the local supermarkets. God blessed them with two sons, Kenny in 1961 and Marky in 1965.

May 28, 1969, was a great day for the Davises. This marked graduation from seminary. God had called, supplied, and blessed. What had appeared impossible, God had made possible through His grace.

language school (Ray never did find time to learn Spanish). This fall they will be at the Spanish Language School, Guadalajara, Mexico. And then, the final step—Puerto Rico!

(FMS editor's note: It is suggested that readers refer also to the article, "Things Great and Hidden," on page 6 of the Missionary Herald for Nov. 1, 1969, which is the testimony of Mrs. Davis.)

THOSE WHO NEVER HEARD . . .

(Continued from page 6)

God in the world." This terrible condition is the lot today, as always, of all who "are without Christ." Whatever else they may have, they do not have salvation. They are lost, lost in America and to the ends of the world.

Let us now consider what is perhaps the greatest missionary and evangelistic challenge in the whole Bible—Romans 10:13-15. After declaring God's means of salvation, the unqualified statement is made that "whosoever shall call upon the name of the Lord shall be saved." The lines that follow are of universal application. They affirm without a doubt that all men are lost who have not heard the Gospel. Martin Luther makes the meaning here very clear. Four questions are asked which must have a negative answer: (1) How shall they call on Him in whom they have not

believed? (2) How shall they believe on Him of whom they have not heard? (3) How shall they hear without a preacher? (4) How shall they preach except they be sent?

Mr. Luther says: "These four statements follow one another in such a way that one leads to the other, but so that the last forms the foundation on which the others rest. Thus: (1) It is impossible that those preach who are not sent. (2) It is impossible that those hear who are without a preacher. (3) It is impossible that they believe who do not hear. (4) It is impossible that they call upon Him whom they do not believe. To these must be added a last one, namely: (5) It is impossible that they who do not call upon the name of the Lord shall be saved."

This would be an awful place to drop a period and then think of the millions who have never heard and therefore have never called; and of the other millions who have heard but

have not called. Their plight is described in the Ephesians passage (2:12) cited earlier—"having no hope, and without God in the [this] world," and, of course, in the world to come.

"In this state were the gentile nations before the Gospel reached them . . . the Gospel was not to be immediately declared by the voice from heaven, or by the Holy Ghost speaking without a medium of communication or by angels sent from heaven; it was to be carried over the world by men. How, then, according to this divine constitution could the nations of the earth hear the Gospel without a preacher? Paul's doctrine is that the Gospel must be communicated to the minds of men through the external instrumentality of the Word, as well as by the internal agency of the Spirit. Men are not only saved through Christ, but they are saved through the knowledge of Christ, communicated through the Gospel" (Haldane).

FOREIGN MISSIONARY DIRECTORY

(Note: It is suggested that you detach this page and clip it in your Brethren Annual between pages 34 and 35. Or, if you do not desire to mutilate the magazine, keep this *Missionary Herald* with your Annual.)

AFRICA

Aellig, Mr. and Mrs. Gilbert, B.P. 240, Bangui, Central African Republic.
Balzer, Mr. and Mrs. Albert W., B.P. 240, Bangui, Central African Republic.
Beaver, Rev. and Mrs. S. Wayne, B.P. 240, Bangui, Central African Republic.
Carey, Rev. and Mrs. G. Arthur, B.P. 13, Bozoum via Bangui, Central African Republic.
Cochran, Miss Rosella, B.P. 13, Bozoum via Bangui, Central African Republic.
Cone, Rev. and Mrs. George E., B.P. 10, Bossangoa via Bangui, Central African Republic.
Cripe, Miss Mary, Medical Center, Boguila via Bangui, Central African Republic.
Dunning, Rev. and Mrs. Harold L., B.P. 13, Bozoum via Bangui, Central African Republic.
Geiser, Mr. Jorg, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Habegger, Miss Mary Ann, Medical Center, Boguila via Bangui, Central African Republic.
Hocking, Rev. and Mrs. Donald G., Mission Evangelique, Yaloke via Bangui, Central African Republic.
Hull, Miss Margaret, Medical Center, Boguila via Bangui, Central African Republic.
Jones, Miss Gail, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Juday, Mr. and Mrs. Robert H., B.P. 13, Bozoum via Bangui, Central African Republic.
Kliever, Rev. and Mrs. J. P., B.P. 13, Baibokoum, Chad, Africa.
McDairmant, Mr. and Mrs. Thomas J., Mission Evangelique, Bossembele via Bangui, Central African Republic.
Mensing, Rev. and Mrs. Edward B., Mission Evangelique, Yaloke via Bangui, Central African Republic.
Miller, Rev. and Mrs. Donald F., B.P. 13, Bozoum via Bangui, Central African Republic.
Miller, Miss Lois, Medical Center, Boguila via Bangui, Central African Republic.
Peters, Mr. and Mrs. F. George, B.P. 13, Bozoum via Bangui, Central African Republic.
Ringle, Miss Lois, B.P. 13, Bozoum via Bangui, Central African Republic.
Scheidt, Mr. and Mrs. Hans, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Shargel, Mr. and Mrs. David W., B.P. 10, Bossangoa via Bangui, Central African Republic.
Snyder, Rev. and Mrs. Roy B., B.P. 240, Bangui, Central African Republic.
Snyder, Miss Ruth, B.P. 13, Bozoum via Bangui, Central African Republic.
Staudler, Mr. and Mrs. Jean-Louis, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Taber, Dr. and Mrs. Floyd W., Medical Center, Boguila via Bangui, Central African Republic.
Tschetter, Miss Evelyn, Medical Center, Boguila via Bangui, Central African Republic.
Walker, Dr. and Mrs. Wm. L., Medical Center, Boguila via Bangui, Central African Republic.
Waridel, Mr. and Mrs. Pierre-Andre, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Williams, Rev. and Mrs. Robert S., B.P. 13, Bozoum via Bangui, Central African Republic.

ARGENTINA

Abel, Miss Bertha, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S.A.
Cover, Rev. and Mrs. Robert J., Avda. Buenos Aires 247, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S.A.
Fay, Rev. and Mrs. E. Nelson, Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S.A.
Maconaghy, Rev. and Mrs. Hill, Quintana 353, Adrogué, F.C.G.R., Bs. As., Argentina, S.A.
Miller, Rev. and Mrs. Clark W., Echeverría 96, Jose Marmol F.C.G.R., Pcia. de Bs. As., Argentina, S.A.

BRAZIL

Bearing, Rev. and Mrs. Ernest H., Caixa Postal 368, Belem, Para, Brazil.
Burk, Rev. and Mrs. Bill A., Caixa Postal 861, Belem, Para, Brazil.
Farner, Rev. and Mrs. Timothy H., Caixa Postal 861, Belem, Para, Brazil.
Hodgdon, Rev. and Mrs. Earle C., Caixa Postal 861, Belem, Para, Brazil.
Hulse, Miss Barbara, Caixa Postal 861, Belem, Para, Brazil.
Johnson, Rev. and Mrs. George A., Caixa Postal 861, Belem, Para, Brazil.
Park, Miss Kwang Ja, Caixa Postal 861, Belem, Para, Brazil.
Schwartz, Rev. and Mrs. Ralph R., Caixa Postal 861, Belem, Para, Brazil.

EUROPE

Hammers, Mr. and Mrs. Daniel L., Chateau de St. Albain, 71—Lugny, France.
Julien, Rev. and Mrs. Thomas T., Chateau de St. Albain, 71—Lugny, France.
Mensing, Miss Carol, Chateau de St. Albain, 71—Lugny, France.
Peugh, Rev. and Mrs. Roger D., 776 Radolfzell, Strandbadstr. 86, Germany.
Renick, Rev. and Mrs. James R., 10 rue Chailly-Gueret, 71—Macon, France.

HAWAII

Leech, Rev. and Mrs. Edmund M., 98-404 Ponohele St., Aiea, Hawaii 96701.
Tresie, Rev. and Mrs. Foster R., 95-303 Waioni St., Wahiawa, Hawaii 96786.

MEXICO

Churchill, Rev. and Mrs. Jack B., 2758 Caulfield Dr., Imperial Beach, Calif. 92032.
Dowdy, Rev. and Mrs. James P., 5864 Teal Lane, El Paso, Texas 79924.
Guereña, Rev. and Mrs. Phillip, Apartado 8-961, Mexico 8, D.F., Mexico.
Haag, Rev. and Mrs. Walter E., 425 Sunset Lane, San Ysidro, Calif. 92073.

IN THE UNITED STATES

Altig, Rev. and Mrs. J. Keith, 7621 S. Duchess Ave., Whittier, Calif. 90606.
Austin, Rev. and Mrs. Gordon L., 915 Harding St., Long Beach, Calif. 90805.
Bickel, Miss Florence, 105 Seminary Dr., Winona Lake, Ind. 46590.
Byron, Miss Grace, 105 Seminary Dr., Winona Lake, Ind. 46590.
Emmert, Miss Mary, Riverview Manor, Room 306, 701 Riverview Dr., Des Moines, Iowa 50316.
Foster, Mrs. Rose, 105 Seminary Dr., Winona Lake, Ind. 46590.
Garber, Rev. and Mrs. Martin M., 209 Rowland Ave., Modesto, Calif. 95351.
Goodman, Rev. and Mrs. Marvin L., Box 588, Winona Lake, Ind. 46590.
Hoyt, Rev. and Mrs. Solon W., Route 3, Warsaw, Ind. 46580.
Jobson, Rev. and Mrs. Orville D., Box 420, Winona Lake, Ind. 46590.
Johnson, Rev. and Mrs. Edwin D., 5849 Barbanell, Long Beach, Calif. 90815.
Kennedy, Mrs. Minnie, Box 588, Winona Lake, Ind. 46590.
Kent, Miss Ruth, c/o Mrs. Loman Doty, Wakarusa, Ind. 46573.
Miller, Rev. and Mrs. Eddie D., Box 588, Winona Lake, Ind. 46590.
Mishler, Miss Marie, 2592 Edgebrook Ave., Akron, Ohio 44312.
Nielsen, Miss Johanna, 1819 Pine Ave., Long Beach, Calif. 90806.
Robbins, Dr. and Mrs. Austin, Box 417, Tuckahoe, N. J. 08250.
Schrock, Rev. and Mrs. Lynn D., 1311 Sunday Lane, Winona Lake, Ind. 46590.
Sheldon, Rev. and Mrs. C. B., 510 Rose Ave., Long Beach, Calif. 90812.
Sickel, Mrs. Loree, 1214 E. 59th St., Long Beach, Calif. 90805.
Thurston, Miss Marian, Route 1, Garwin, Iowa 50632.
Tyson, Miss Elizabeth, 105 Seminary Dr., Winona Lake, Ind. 46590.
Voorhees, Mr. and Mrs. W. Duesy, c/o Glenn E. Dargatz, 3747 Linden Ave., Long Beach, Calif. 90807.
Wallace, Rev. and Mrs. George K., 5 Imperial Trailer Court, Route 1, Coatesville, Pa. 19320.

THE CHILDREN'S PAGE

SAN YSIDRO MHC



This picture shows the Missionary Helpers Club of the Grace Brethren Church at San Ysidro, California. This is a new church and so, of course, a new MHC. And guess who the leader is? Why, Aunt Alys herself!

Wouldn't *you* like to belong to this MHC?

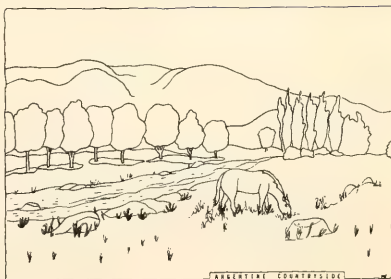
Front row, left to right: Cynthia Peacock, Dawn Stroup, Isabel Velasquez, Carl Nichol, Douglas Edmiston, Waldo Olivas; second row: David Stroup, Sharon Churchill, Xochitl Quintero, David Churchill, Karen Smith; third row: Martina Quintero, Oscar Escobedo.

1970

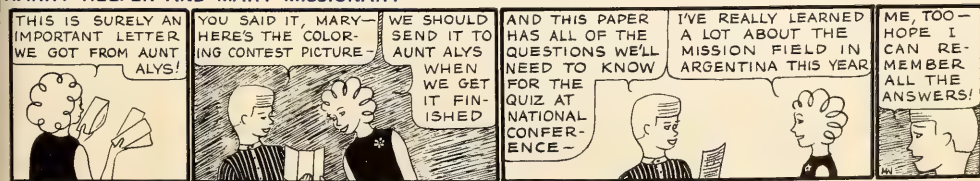
COLORING CONTEST

The Missionary Helpers Club programs for this past year have been about Argentina; also, the MHC theme for national conference is Argentina—"Growing for God in Argentina." So, it seemed like a good idea to have a picture of Argentina for the coloring contest this year. Each boy and girl who receives the MHC letters in the mail got a copy of this picture with the May-June letter. Any pictures to be entered in the contest must be mailed to Aunt Alys by July 15.

If for some reason you did not receive your letter, write quickly to MHC, Box 588, Winona Lake, Indiana 46590, and ask for another. Contest winners will be announced at the MHC rally in Long Beach, California, in August.



HARRY HELPER AND MARY MISSIONARY





Come to California for . . .

NFBC 81st ANNUAL NATIONAL CONFERENCE

Long Beach, California

August 7-14, 1970

Long Beach Arena

----- LODGING RESERVATION FORM -----

Name _____ Phone _____

Address _____
(Street) (City) (State) (Zip)

When will you need your first night's lodging in Long Beach? _____

Will you have your own transportation? Yes No (Date)

When do you plan to leave California? _____
(Date)

How many in your family will need lodging? _____ If there are children, what are their names and ages? _____

Please check your preference as to lodging:

_____ Stay in private home if available (free)

_____ Motel or Hotel (See listing—make your own reservations)

(Note: Motels in the area will be furnished with bus transportation to and from the conference meetings)

For additional information contact: Mr. Glenn Harmonson, First Brethren Church, 3601 Linden Avenue, Long Beach, California 90807 (213) 424-0788

A dramatic skyline of California. On the foreground.

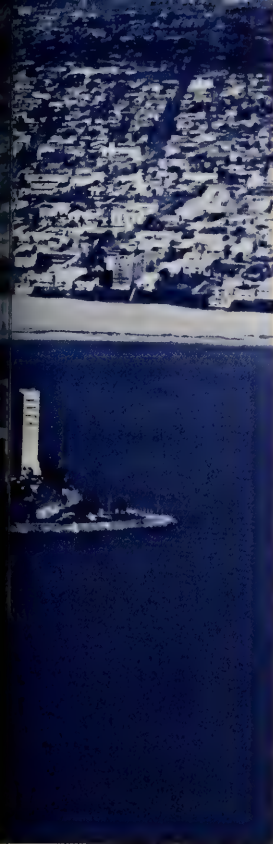
THEME:

SPEC

Ho

Housing
Planned Child

For fur



outline the oceanfront of Long Beach, and the oil islands is pictured in the

A CHANGING WORLD"

RICHARD DE HAAN

Church of Long Beach
locking — Pastor

ch Brethren Church
eek — Pastor

Transportation Shuttle Service
anged Tours and Special Activities

e to: Mr. Glenn Harmonson,
, 3601 Linden Avenue,
alifornia 90807

Long Beach Area Hotel and Motel List

HOLIDAY INN

2640 Lakewood Blvd.,
Long Beach
Phone: (213) 597-4401
\$13.65 for 1 person
\$18.90 for 2 persons
\$22.00 for 4 persons

CIRCLE INN

4430 E. Pacific Coast
Hwy., Long Beach
Phone: (213) 597-4714
\$10.00 for 2 persons—
starting prices
\$14.00 for 4 persons—
starting prices

ROCHELLE'S

3333 Lakewood Blvd.,
Long Beach
Phone: (213) 421-8215
\$9.00—\$11.00 for 2
persons (regular bed)
\$15.00 for 2 persons
(two regular beds)
\$19.00 for 4 persons
(two regular beds)
\$2.00 for each additional person
\$2.00 additional for kitchenette
(These are commercial rates and could
give 35-50 rooms at that time in
August)

CITY CENTER

255 Atlantic Ave., Long Beach
Phone: (213) 435-2483
\$22.00 for 4 persons
(No singles available this time of year)

CLOUD MOTEL

5227 Lakewood Blvd.,
Lakewood
Phone: (213) 634-0510
\$ 8.50 for single

\$10.00 for two (one bed)
\$11.00 for two (twin beds)
\$12.00 for two (double beds)
\$13.50 for three
\$15.00 for four
\$65.00 for weekly rate, sleeps 2
(rollaway \$2.00 additional)
(Refrigerator and coffee maker in-
cluded in each room plus hot
plate if requested—large and could
accommodate quite a few)

TRAVELODGE

2900 E. Pacific Coast
Hwy., Long Beach
Phone: (213) 439-0213
\$12.50 for 2 persons
\$18.00 for 4 persons

IMPERIAL 400

848 E. Pacific Coast
Hwy., Long Beach
Phone: (213) 591-7624
\$10.00—\$12.00 for 1 person
\$12.00—\$14.00 for 2 persons
\$18.00—\$20.00 for 4 persons
(Weekly rate 10% discount)

INTERNATIONAL INN

2595 Long Beach Blvd.,
Long Beach
Phone: (213) 426-7611
\$14.00 for 2 persons
\$18.00 for 4 persons

QUEEN CITY

3555 E. Pacific Coast
Hwy., Long Beach
Phone: (213) 597-4455
\$16.00 for 2 persons
\$19.00 for 3 persons
\$22.00 for 4 persons

(These prices do not include tax)

Church News

NOTICE. Pages 12 and 13 of this issue of the *Brethren Missionary Herald* contain information regarding national conference and housing arrangements. Be sure to check these pages! Also, there are limited facilities for campers in the Long Beach area. Those desiring information should write to Mr. Glenn Harmonson, First Brethren Church, 3601 Linden Ave., Long Beach, Calif. 90807.

DAYTON, OHIO. Mr. Dale Kurtz, director of the Dayton YFC, began his ministry as youth director for the Patterson Park Brethren Church Apr. 29. John R. Terrell, pastor.

WINONA LAKE, IND. Gary Woolman, son of Mr. and Mrs. Lloyd Woolman, was chosen as Courtesy King of Warsaw Freshman High School from among 300 boys in the class at festivities held May 9. He was selected for the honor by vote of the faculty, student council, and student body. Mr. Woolman is athletic director at Grace College, and Mrs. Woolman is an office secretary at the Brethren Missionary Herald Co.

NEW HOLLAND, PA. Rev. Richard D. McCarthy has resigned as pastor of the Grace Brethren Church. He will assume the pastorate of the Altoona, Pa., Grace Brethren Church sometime in June.

TROY, OHIO. Twelve Dayton-area Brethren churches bowed to Troy in a Sunday-school contest during April. An average attendance of 90 yielded an 87 percent increase over a year ago. On Apr. 19, attendance topped 100 for the first time since 1967. The Sunday school gained 12 new members during the contest. The new goal is to reach 125 by August. Mike Volovski, pastor.

HARRAH, WASH. Rev. Charles H. Winter has announced the acceptance of the call to the staff of Missionary Tapes, Inc., of Pasadena, Calif. He will conclude his ministry in Harrah in June. The church has purchased the property immediate to the east of the church building. The double lot has a five-room house which will be remodeled and occupied by the beginner department of the Sunday school. The west Sunday-school annex will house the primary department. Charles H. Winter, pastor.

DEFIANCE, OHIO. Rev. Maynard Tittle has resigned as pastor of the Grace Brethren Church effective July 15. He has accepted a call to become pastor of the Grace Brethren Church, Galion, Ohio.

ROWLAND HEIGHTS, CALIF. A recent survey of over 6,000 homes provided several good prospects for attendance at the Hillside Brethren Church. The census was sponsored by the American Bible Society and eight churches in the area. Youth pastor Leon Davis and Mr. and Mrs. Ken Neff of the Whittier Community Brethren Church brought seven from their youth group to help Hillside make over 300 visits. Harold Painter, pastor.

ELKHART, IND. The slogans on the lighted church sign have drawn many various responses from the surrounding community. To commemorate Law Day, May 1, the following slogan appeared on the sign: "Obedience to Law Is a Christian Obligation—Romans 1." The following Sunday, the letters from the sign were found on the ground with a signed note accusing the church of supporting a war that was against the will of God and the teachings of Christ. The note was signed by one who claimed membership in an area draft-resisting element of a religious sect. Donald Shoemaker, associate pastor.

FINDLAY, OHIO. A profitable week of meetings was held with Rev. Mason Cooper as speaker Apr. 12-19. Pastor Glenn R. Coats reports: "There were many victories. We're not the same." There were approximately 30 decisions, several to receive Christ. The average attendance was 96 with a weekday-high of 140 on Tuesday. Besides the evening services, five special morning classes were held. On Apr. 19 six people were baptized.

JOHNSTOWN, PA. Two former pastors were the featured speakers at the 15th anniversary homecoming service at the Riverside Brethren Church May 3. Rev. Ralph Hall, the first pastor, and Rev. Bruce Baker, his successor, were the worship-service speakers for the day which included a variety of activities. H. Don Rough, pastor.

TOPPENISH, WASH. Using the scripture text of Prov. 31:28, "Her children arise up, and call her blessed," Rev. Sam Horney presented every mother in the congregation on Mother's Day a wooden paddle with the inscription "He that spareth his rod hateth his son; but he that loveth him chasteneth him early." The pastor commented, "The time has come to leave the Dr. Spock philosophy of child raising and return to the Biblical principles." The Mother's Day congregation was enthusiastic, except for the children.

JENNERS, PA. Rev. and Mrs. James F. Hoffmeyer announce the arrival of Dean Austin Hoffmeyer who was born Nov. 14, 1969, and recently adopted into the Hoffmeyer home. The congregation has extended a five-year call to Pastor Hoffmeyer with a generous increase in salary.

WASHINGTON, D.C. (EP). In their 22nd annual convention here, 119 members of the Evangelical Press Association heard judges name *CBMC Contact* as "Periodical of the Year" among 74 contest entries. Forty-eight other magazines were cited for journalistic and graphic excellence in a two-phased judging schedule. *CBMC Contact* is the official organ of the Christian Businessmen's Committee International published in Glen Ellyn, Ill. Phil Landrum is editor.

HOLLINS, VA. At a recent meeting of the Southeast District Mission board, Rev. Ron Thompson and Rev. Ester Kennedy were selected to investigate the Staunton, Va., area as a target for a Bible class and church. If any Brethren know of possible contacts in the area, contact Rev. Ron Thompson, 3331 Ellsworth St., N.E., Roanoke, Va. 24012. Tel. 03-362-4705.

MINERVA, OHIO. "Tithe Sunday" as a day of blessing as \$412 was received from the 36 people present for the morning worship service. A unanimous call was extended to the pastor to begin his fourth year of ministry. Dennis Beach, pastor.

KITTANNING, PA. Miss Gladine Lupp of the First Brethren Church finished fifth among 800 in the National Academic Games held in New Orleans, La. Other contestants from the church were Connie Miller, David Toy, Rodger Toy, and Bill Cousins. Molly Bennett and David Toy recently won berths on the quiz team representing East District at national conference. Rev. T. B. Weimer, former Baptist missionary to Africa, was guest speaker for the morning worship service Apr. 26. He and his wife labored with many of the Brethren missionaries in the past. W. Wayne Baker, pastor.

RIALTO, CALIF. Rev. Thomas D. McClellan, formerly of Seal Beach, began his duties as pastor of the Rialto Brethren Church in April. Please change his address in your *Annual* to 5209 Fillmore Ave., Rialto, Calif. 92376. Phone 714-874-2012.

DAYTON, OHIO. The 17th annual conference of the Southern Ohio District was held at the North Riverdale Brethren Church May 3-6. The theme "Labourers Together" emphasized the national boards of the NFBC, each having representatives to speak. The kick-off rally featured Rev. Richard Messner, director of development for Grace Schools, as speaker. The Community Grace Brethren Church of West Milton was received into the district. The 1971 conference will be held at Calvary Brethren Church, Kettering, with Rev. Clair Brickel as moderator. Horace Mohler, district secretary.

SAN BERNARDINO, CALIF. A cooperative workshop for Sunday-school workers was held here May 2. Participating churches were Beaumont, Grand Terrace, Rialto and Montclair. Mr. Ron Widman of Gospel Light Publications was the visiting lecturer and led workshops on lesson preparation and teaching methods. There were 35 in attendance. James S. McClellan, pastor.

MANSFIELD, OHIO. Five Brethren boys gained special recognition at Mansfield Christian School's all-sports dinner. Named most valuable player in basketball was Doug Roberts of Lexington. Chuck Grant of Mansfield Grace received the award as most valuable player in football and three basketball awards. Tim Faugl, Mansfield Grace, was voted best football lineman. Eldon Grubb of Ankenytown was the best football backfieldman. The best foul shooter in basketball award went to Mark Wilging of Mansfield Grace.

CHANGE OF ADDRESS. Rev. and Mrs. Jack Galey, 1409 North Ave., Sunnyside, Wash. 98944. Please change *Annual*.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Betty Jean Bridgewater and Kenneth Force, Mar. 14, Grace Brethren Church, Everett, Pa.

Deborah Rice and Austin Ramsey, Mar. 21, Grace Brethren Church, Everett, Pa.

Nancy Rudolph and Richard Hearons, Mar. 21, Grace Brethren Church, Anaheim, Calif.

Phyllis Wentz and William Willard, Mar. 27, Grace Brethren Church, Fort Lauderdale, Fla.

Beverly Burns and Harold Alderfer, Mar. 28, Penn Valley Grace Brethren Church, Telford, Pa.

Sharon Hooks and William Bracken, Apr. 16, First Brethren Church, Kittanning, Pa.

Donna Pee and Charles Aldridge, Apr. 18, Grace Brethren Church, Everett, Pa.

Jane Hoover and Ken Burkholder, May 2, First Brethren Church, Rittman, Ohio.

PHOENIX, ARIZ. Mrs. Mary Jo Dixon was named "teacher of the year" at a recent Sunday-school Appreciation Dinner in honor of all Sunday-school workers. High attendance in the Sunday-school for the current year was 172, and a record increase over last year of 45.6 percent for one month. During the month of March, a "Win-a-Friend" emphasis brought several new people into the Sunday school. Joe K. Coppinger, pastor. (*In the Feb. 21 issue of the Brethren Missionary Herald, the Sunday-school enrollment was incorrectly listed as 492. This figure is the enrollment of the Christian Day School.*—Ed.)

ALTO, MICH. Rev. Charles A. Flowers, pastor of the Calvary Brethren Church, has announced the acceptance of the call to the pastorate of the Leesburg Brethren Church, Leesburg, Ind. He will conclude his nine-year ministry at Alto in July.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BOLLMAN, Nettie M., 71, a member of the Grace Brethren Church, Everett, Pa., went to be with the Lord Apr. 25. Homer Lingenfelter, pastor.

CLOSSON, Gertrude, 89, passed away recently. She was a member of the Leamersville Grace Brethren Church, Duncansville, Pa., and the grandmother of Rev. Gerald Teeter of Hagerstown, Md. John E. Gregory, pastor.

HOOKS, Mr. and Mrs. Chauncey, Sr., died Apr. 14 as the result of an automobile accident near Monticello, Ga. Mr. Hooks was a member of the First Brethren Church, Kittanning, Pa., for 48 years. W. Wayne Baker, pastor.

ROWSER, Gladys, 47, went to be with the Lord Apr. 12. She was the daughter of Rev. and Mrs. Joseph Gingrich.

WILLIAMS, Beulah N., 70, departed to the Lord's presence Apr. 25 following a brief illness. She had been a member of the North Long Beach Brethren Church from 1933 to 1959. At the time of her death, she had served faithfully at Mt. Hermon Christian Conference Center and was a faithful member of the Evangelical Free Church in Felton, Calif.

"Be strong and of a good courage: . . . for the Lord thy God is with thee whithersoever thou goest." Even as God spoke these words to Joshua when he entered the promised land, so many times in my life He has found it necessary to remind me of His constant companionship and guidance as He has led me into new areas of service for Him.

As a child I never had any doubt but that I would be a pastor's wife. And surely God gave me many lessons in preparation as I grew up with my brothers and sister in the parsonage home of Rev. and Mrs. Charles H. Ashman. He supplied every advantage needed in parental training, a mother known as a model pastor's wife as my example, as well as a college and seminary education. But not until my last year of seminary did God give the pastor whose life it has been a rich and blessed experience to share for almost thirty-five years. It was not difficult to become the wife of the pastor but truly to fulfill the responsibilities as the pastor's wife at times



Rev. and Mrs. Thomas Hammers

Mrs. Thomas Hammers Prayer Chairman

was only possible because God continued to say, "Be strong and of a good courage."

The Lord blessed our home with two children. The first was our daughter, Janet, who with her husband, Odell Minnix, is serving Him in the Ghent Brethren Church in Roanoke, Virginia. He also gave us a son, Dan, who is in France with his wife, Sherry, where they are preparing to serve as missionaries at The Chateau de St. Albain. And two years ago an added blessing came in Tommy Minnix, our grandson.

After having the experience of

starting WMC groups in several home mission churches I first became a part of the national WMC board as Northwest District President in 1954. Encouraged by the Lord and led step by step it has been my privilege to be a national WMC officer all but two years since that time. Has this always been easy? No! But God has always been near to remind, "I am with thee whithersoever thou goest." And many times, especially when national president, I had to remember that when God sent Moses to lead the children of Israel He said, "I will be with thy mouth." Truly He has been faithful and it has been a thrilling experience to me to see Him fulfill such promises when He has led into each new responsibility.

Since December of 1964 my husband has been on the staff at Grace College and Seminary and I have been serving the Lord in The Brethren Home Missions Council office at Winona Lake. Always it has been a source of joy to serve where God calls and to experience His daily companionship and encouragement.

"I'm glad someone is praying for me . . ."

Sustaining Commitment

By Mert Lambert
Christian Education Department

"Dear Mr. Lambert,

I'm so glad I can be a member of BSLV. Thank you for the literature which you gave me. It helps me a lot. I'm also glad that someone is praying for me because I need prayer. It's hard to witness to kids at school because they make fun of you but that's what will always happen."

This is part of a letter which was received from one of our BSLV members. In case the letters BSLV are new to you, they stand for Brethren Student Life Volunteers. This is a program of the National Christian Education Department to help the local church in its youth ministry.

Through the BSLV program we are endeavoring to keep this commitment before them and help them find God's will for today and the future. Each church has been sent a packet of materials for conducting the BSLV program in their own church. When a young person makes a commitment of his life to Christ, he is given a BSLV brochure which explains the program. He is then encouraged to enlist. A wallet-size photograph and \$2.00 registration fee is sent with the enlistment form to the Christian Education Department.

We ask the young people through the Holy Spirit to follow Christ in

every area of their lives. They are urged to read and study the materials which are sent to them from time to time. Correspondence goes to each member five times a year. With two of these five letters, a piece of literature such as a tract, brochure, booklet or book is sent twice a year. They are also encouraged to become involved in some type of ministry for Christ in their local church.

The names of the BSLV members are sent to the national WMC prayer chairman. She sends them to the districts where the names are given to individual ladies who pray faithfully for each member. This is a great encouragement to each young person to know they are being prayed for regularly.

At the present time there are fifty-one members from fifteen of our Brethren churches. These young people have made a commitment of their lives to Christ and are serious about giving Him first place.

al Officers



Placeway Family

Mrs. Richard Placeway
President

One Sunday evening a young mother and dad placed their little six-week-old girl on the church pew and made their way forward to accept Christ as Saviour. I was that little baby, and thus began my introduction to the most wonderful life in all the world as well as my introduction to the Brethren Church.

As a result of being raised in a Christian home, at a very early age I accepted Jesus as my Saviour. My life thereafter, however, was a series of ups and downs. No, I wasn't going to college. Well, an emergency trip to the hospital

and a serious operation, gave much time for the Lord to speak to my heart about further education. I went to Grace College and prepared to be a teacher.

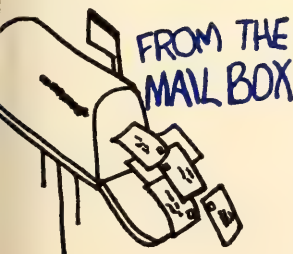
My next no came when I utterly refused even the thought of being a pastor's wife. This time the Lord permitted me to go through the windshield of a car to teach me more of HIS plan for my life. As a result of this experience I met my "prince charming." He was studying for the ministry—so I said, with my head hung down in shame, "Not my will, but Thine be done." Dick and I were married while both students at Grace—he in the seminary and I in the college. It was after I had graduated from college that the Lord blessed our home with our first son—Timothy. Thus beginning another new experience—that of being a mother.

Our first church was in Parkersburg, West Virginia. We were privileged to serve there over seven years. It was during this time the Lord blessed our home again with another son, Stephen. These boys have proved to be a real blessing as well as a challenge in our

home—and at times Mother feels almost outnumbered. In 1964 we moved to Elyria, Ohio, which was another home-mission church. Both of these churches have since become "self-supporting"—for which we praise the Lord.

My next no came when I was asked to work as an officer in the national WMC organization. I thought this was an impossibility—with a family, piano lessons, substitute teaching, teaching a Sunday-school class—plus just being a pastor's wife! Then I quickly remembered my other experiences of saying no, and I had to say again—"Not my will, but Thine be done." Later, when I was asked to permit my name to be entered on the ballot for national WMC president, all too quickly I voiced opposition to myself again, only to be reminded of my previous commitment to the Lord. So I had to say again—"Not my will, but Thine be done."

This has been a busy year—one filled with many blessings as well as surprises, but I can say with the song writer, "I am happy in the service of the King."



ast District Reports

Early in the fall the ladies of the East District began their WMC year with a "Kick-off" banquet. In the past only the president, program chairman, and pastors' wives were invited. This year all the district officers were invited and there were ninety present at the dinner. The president, Mrs. John Willard, explained the WMC objectives

to the ladies to help them have a better WMC year.

Our guest speakers at the fall rally were Rev. and Mrs. Keith Altig. We were blessed with their messages and also with their singing.

At our spring meeting at the district conference we can truly say we had a mountaintop experience. Because on top of Blue Knob Mountain we met on a beautiful sunny spring day. The ladies enjoyed a ride on the ski lift which blew a safety fuse, leaving us stranded for a few minutes—making the ride even more exciting. We hurried from the lift to the lodge to listen to a wonderful program planned by our very capable and enthusiastic program chairman, Mrs. Harry Barndt. We were favored in song by a pastors' wives trio making their debut. Our speaker, Mrs. Fred Walter, thrilled us with a message on "God's Open Door of Service."



Mrs. Fred Walter, speaker, and Mrs. Harry Barndt, program chairman.

Our district project goal is \$1,000. Last year God blessed us by giving us \$250.00 over our goal. We're trusting He will do the same this year.

We have been thrilled by this year's programs and are looking forward to conference time in California and another great year.

Calling

By Ruth Snyder

Missionary to Africa

When spring comes the warm sunshine brings out the colorful flowers which year by year brighten the scene after winter's drab months. Some years the brave little crocus and the golden daffodil wave over the snow. Sunshine or snow the flowers bloom. Far away among the burned grass of dry season Africa, the flowers are white and red in the ashes of the dead year. Whether the rains come or are delayed, the flowers bloom. Over the earth the time of the flowers has come, and their response brightens the scene, brightens the heart of the winter weary world.

*"For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The fig-tree ripeneth her green figs,
And the vines are in blossom;
Arise, my love, my fair one,
and come away."*

Song of Solomon 2:11-13 (ASV)

Spring calls. The flowers bloom. The fruits ripen. The young man calls his love. All seems natural.

A little child hears the Gospel accounts of the Lord and her heart goes after the Saviour. She thinks much of the Good Shepherd and of the place He has gone to prepare. The simple faith of a child blossoms before the eyes of parents and teachers. All seems natural.

Youth sees the spring flowers and the budding vines. The Shepherd-lover calls, "Arise . . . and come away." Far off to another continent, another

country, another coast the youth must follow the call of that Good Shepherd. Youth is the time of calling. All is natural.

No clap of thunder. No earthquake shock. No moving mountain reaches the youth. Only the natural response of the heart to the call: "Come, follow me," reaches her. Should this be thought unnatural?

A childhood that knew well the Bible stories, that had the habit of regular Sunday-school and church attendance could not avoid thinking of Jesus Christ in terms of love. A youth spent actively in the young people's groups of the church—Sisterhood and Christian Endeavor—could not escape the call of the mission field. On every hand surrounded by Truth, at every turn confronted by need. It was only natural to respond.

All the years of home reading, of Sunday school, of Sisterhood, of Christian Endeavor paid off. The call came. There were many lands to call

this young girl. China with her millions, India with her mobs, the South Sea Islands with their multitudes all had great need. All presented an interesting field for the work she could do. All had the glamour once associated with the mission fields of the world. However, the years of association with The Brethren Church led to a Brethren work. And it was Africa, formidable Africa, which presented the strongest claims.

Why? When the right time of the year comes the flowers bloom in snow or ashes, in sunshine or rain. Only God can tell why this is so. And only God can tell why one country pulls the heart more than another. The "winnoweth where it listeth" (John 3:8).

What am I trying to say? The call to the foreign mission field is natural for the Christian. It is natural for the child who has been trained in both home and church. It is natural for the youth who cares about the world for which Christ died.

I did not have a vision or a symbolic dream. Those who wait for such never follow the Shepherd to the far regions of the earth. In natural response of child to Father, virgin to Lover, sheep to Shepherd, one obeyed the command, "Go ye into all the world . . . I am with you." And years later I knew that this was the only way I could have gone. May the flowers that have bloomed along my way yet bear the fruit God intended when He called.



Miss
Ruth
Snyder

It Was His Birthday

By Mrs. Roger Peugh
Missionary to Germany

"Sigfried, let's put your name down for cutting wood on Saturday—OK?" He declined the honor. Thinking maybe he wouldn't do it because the work was too hard, something easier was suggested, like cleaning up after the meal. Again he refused. Finally the reason came out. Saturday was his birthday.

In Germany, birthdays evidently top the list of a family's yearly celebrations. Parents often miss work and children sometimes skip school on birthdays. Celebration is the order of the day. Coffee time at 4 p.m. also has three or four special kinds of Kuchen (yummy German pastries) for friends and relatives who have come from near and far. Even in wretched weather, the family still expects the guests to be there. One woman said: "They won't let the snow stop them today—it's my husband's birthday." Even if the celebration and fellowship is hindered by the iron curtain, some still have a special coffee time in which they celebrate the birthdays of relatives "over there" beyond the barbed wire.

This emphasis on birthdays has interested us. But in our observation, we

have noticed a corresponding lack of emphasis by Christians on spiritual birthdays. These birthdays, on the other hand, are kept very quiet. "Faith is a private matter. What I believe is personal and what you believe is personal. What right do I have trying to influence your beliefs about God, or vice versa?"



Mrs.
Roger
Peugh

I agree, of course, that the decision to accept Christ is personal. Each man stands alone before God. And the matter of telling others about one's decision is intruding. However, many German Christians overlook the command of Christ to "make disciples of all nations," and that involves intruding. It is our business what others believe.

Even in some Christian families, parents feel it is wrong for them to teach their young children how to be saved. Only Sunday-school teachers and preachers who have studied know how to do that, they might say. A fine Christian woman we know told us that she does not know if her nine-year-old son is a Christian, and she has not asked him yet. Parents so often believe that the message of the Bible is too complicated for a child to understand, and, therefore, do not introduce its teachings until he is in school. There he is being taught contrary beliefs by a non-Christian religion teacher, and it is often too late, then, to reach the child.

The simple Bible message that man is a sinner, that he cannot work to save himself, that Jesus paid the price for his sin, and that by simply receiving Him into his heart he can be reborn—can be understood by a small child. One woman recently had the thrill of leading her six year old to the Saviour. Just an hour before she had told my husband she doubted that her daughter could understand what she was doing. She only consented to lead her in this decision in answer to the persistent pleading of the daughter!

We are praying that more and more of our German friends will have as much interest in spiritual birthdays as they do in earthly birthdays, and we hope you will join us in this prayer. And what about your children? Do you know when they were spiritually reborn by Christ?

MISSIONARY BIRTHDAYS — AUGUST

AFRICA—

- Mrs. F. George Peters August 10
B.P. 13, Bozoum via Bangui, Central African Republic
- Dr. Floyd W. Taber August 16
Medical Center, Boguila via Bangui, Central African Republic
- Mrs. Robert H. Juday August 18
B.P. 13, Bozoum via Bangui, Central African Republic
- Dr. J. P. Kliever August 21
B.P. 13, Baibokoum, Chad, Africa

ARGENTINA—

- Rev. Clark W. Miller August 18
Echeverria 96, Jose Marmol F.C.G.R., Pcia.de Bs.As., Argentina, S.A.
- Lynette Marie Cover August 21, 1958
Avda. Buenos Aires 247, Almaguere, F.C.B.M., Prov. Cordoba, Argentina, S.A.

BRAZIL—

- Rev. Bill A. Burk August 5
Caixa Postal 861, Belem, Para, Brazil
- Rev. Ernest H. Bearinger August 6
Caixa Postal 368, Belem, Para, Brazil

- Mrs. George A. Johnson August 10
Caixa Postal 861, Belem, Para, Brazil
- Jeffrey Carl Farner August 20, 1967
Caixa Postal 861, Belem, Para, Brazil

MEXICO—

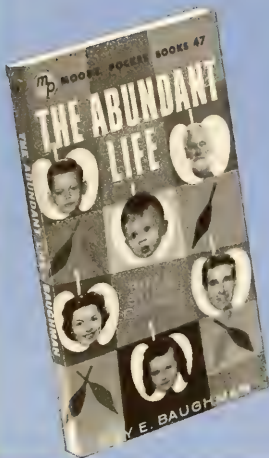
- Phillip Valdo Guereña August 10, 1959
Apartado 8-961, Mexico 8, D.F., Mexico
- Rev. Jack B. Churchill August 20
2758 Caulfield Drive, Imperial Beach, Calif. 92032

IN THE UNITED STATES—

- Mrs. Lynn D. Schrock August 17
1311 Sunday Lane, Winona Lake, Ind. 46590
- Kevin Wayne Wallace August 19, 1965
5 Imperial Trailer Ct., Route 1, Coatesville, Pa. 19320
- Miss Ruth Kent August 21
P.O. Box 588, Winona Lake, Ind. 46590
- Miss Elizabeth Tyson August 25
105 Seminary Drive, Winona Lake, Ind. 46590
- Terry Lee Julien August 27, 1959
P.O. Box 588, Winona Lake, Ind. 46590

1970-71 WMC Bible Studies To Feature Paperback Booklet

The new program packets for this coming year of 1970-71 (compiled by the Iowa District program committee) contain plans for a discussion-type Bible study which will use the paperback booklet *The Abundant Life* by Ray E. Baughman, published by Moody Press. (Next year's theme is "Living Abundantly.") This is the first attempt to try this type of Bible study in WMC, and it can work only as the women of each council respond to the plan of individually using this booklet. For this reason councils are urged to:



1. Encourage each member to buy her own copy of the booklet.
2. Order extra copies in anticipation of new members and for visitors.
3. Encourage mature Christians to order an extra copy to use in a one-to-one study with a new Christian or in a home study with the family.

There will be a special order blank in each program packet, and each council is urged to place the order for booklets during June and no later than July 15, in order to insure that you have them prior to your September meeting.

The Brethren Missionary Herald is giving a special price of 50c each for the booklet to WMC councils (regular price is 75c), however, the special order blank should be used, and a bulk order should be placed from each council (no individual orders, please).

You may order the booklets from the Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590 or the Herald Bookstore, Box 2385, Fullerton, Calif. 92633. Please place your order no later than July 15 to assure prompt service—no need to send a check with your order, just specify who is to receive the bill.

Editor's Note—More WMC Devotional Booklets are now available. If you desire one, please send 25¢ per copy to: Mrs. John Mayes, Box 87, Sunnyside, Wash. 98944. Our national literature secretary reports that the pen pointer "Beyond Our Borders" is not available at this time due to lack of funds to reprint.

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 SMM Patroness—Mrs. Robert Boze, Route 1, Box 224-D, Berne, Ind. 46711
 Assistant SMM Patroness—Mrs. Gerald Polman, 212 Katy Lane, Englewood, Ohio 45322



LADIES! We Need Your Help!

This month begins our national offering emphasis for the WMC Operation and Publication Expenses.

I'm sure each of us is experiencing the fact that our dollars don't stretch far these days, therefore, you will not be surprised to know that our national WMC organization is facing *stretching* problems. This expense goal is not supported enthusiastically and wholeheartedly like our others—and yet our bills must be paid.

Ladies, we urge you to give generously to this offering that our expenses might be met. We need your support for *all* offerings if we are to effectively proclaim the Word of God.—Mrs. Ken Rucker, WMC Editor

SMM Elite-1970

Here is an up-to-date list of all the SMM girls and patronesses who either read the Bible through or memorized a portion of it last year.

ALLEGHENY

Reading

Pam Edenfield
Robyn Hoffmeyer
Robyn Firl
Wendy Sullivan
Lila Ewart
Cynthia Hoffmeyer
Patricia Lankey
Mrs. Donald Cale
Mrs. Jean Sullivan
Mrs. Stenson Edenfield

Memorization

Robyn Hoffmeyer

AMERI-MEX

Reading

Kay Polman

Memorization

Sandy Haag
Alys Haag

EAST

Reading

Valery Rose

Memorization

Jeanette Russell
Janice Neal

INDIANA

Reading

Brenda Journey
Nelda Leistner
Judy Ashman
Susan Goodman
Jackie Miller
Becky Russell
Nancy Kuhn
Rachael Moser
Ruth Male
Susan Guiles
Helga Linn
Linda Perron
Cynthia Miller
Wendy Moser
Sharon Linn
Mrs. Harold Journey
Mary Jane Witter
Mrs. Kenneth Russell

Mrs. Frank Martin

Memorization

Becky Russell
Cynthia Miller

IOWA

Reading

Debbie Baker
Betty Jensen
Sharon Durell
Amy Ryerson
Kim Millhollin

MICHIGAN

Reading

Karolyn Mensinger
Joyce Mensinger
Marilyn Gahriss

MIDWEST

Reading

Sonja Simons

NORTHERN ATLANTIC

Reading

Judy Knepper

NORTHCENTRAL OHIO

Reading

Pam Walters
Kathy Lenhart
Belinda Markel
Karen Watson

Memorization

Renee Marietta
Susan McCune

NORTHEASTERN OHIO

Reading

Nora Macon
Vicki Kettering
Linda Kisner
Peggy Robinson
Mary Jane Davis
Brenda Steward
Debbie Wolfe
Peggy Plastow
Karen Essig
Karlene Essig
Sue Capes

Jill Burke
Lois Kisner

Memorization

Linda Kisner
Vicki Kettering
Karen Kinsley
Kathy Carlisle
Cathy Eckleberry
Jill Burke
Lois Kisner

NORTHWEST

Reading

Tracie Rosberg
Velva Richey
Connie McClure
Paula Howell
Miriam Ruppert
Rebecca Rager
Mrs. Georgenia Rager

Memorization

Ann Mayes

SO. CALIF.-ARIZ.

Reading

Janice Hawkins
Jeannie Griffith

Memorization

Marcia Hanscom

SOUTHERN OHIO

Reading

Ann Victor
Teresa Potter
Sue Alexander
Mary Kreitzer
Rita McElfresh
Gloria Kreitzer
Kim Faulkner
Janalyce VanDyke
Lori Garber
Colleen McGuire
Diana Salsbury
Detta Gribbons
Deana Gribbons
Kristie Long
Penny Blakely

Memorization

Teresa Potter
Detta Gribbons



the Creative woman

Builds Heart and Hearth

A few years ago two California women were recipients of honors and publicity for their work in constructing part of the freeway system. I remember awe bordering on incredulity that women could be the planners—architects of so intricate a feat.

My reaction to this achievement was not unique. What these women did is usually thought of as man's work, present-day feminists notwithstanding. (Incidentally, what womanly woman wants "equality" with men? More about that next time.) But because women are not builders of buildings, stone upon stone, are we not creative?

Woman's role is one of building individual human and home character, not stacking bricks. She works with eternity where life, not decay is the order. How can building inanimately, however important, be compared with building life?

All construction calls for plans interpreted by an architect as blue prints. Before one spade of earth is turned the builder and assumed owner sign a contract agreeing on specs for the building. Size and types of materials play a large part in the overall cost of construction. Despite good intentions and the best of skilled labor it seems that the human element precludes any construction being finished without a flaw, with absolutely no deviation from the specs.

By Althea S. Miller

Materials for building within the human realm fall into three categories: Spirit, Emotions (intellect, soul), Body. From these emerge character which reflects meticulous or careless work, wise or imprudent response.

Of these building materials, the body is easiest to work with—this in defiance of certain physical defects and problems. It is important to keep (or work toward making) the body strong as possible because it is the house, or temple of that all-important spirit, the real person, and the emotions-intellect which express that real person. But building the body for the sake of the body only is like trying to force breath into a corpse. It's a losing battle.

Emotions and intellect, though expressed in tangibles, cannot themselves be picked up and handled. Probably this is a contributing factor for the building weakness in this area. Too many human "houses" collapse under any form of stress. Why?

Looking at his phenomenon in any depth often reveals a basic character deficiency—the failure to say NO to self at the proper things and time. The woman who will not deny herself certain "luxuries" of self-will cannot creatively build her children's characters so they'll grow up learning to say NO to themselves.

Listen to the whining, nagging, self-willed, feeling-sorry-for-herself woman. Even among evangelical Christians! Why don't we want to grow up to accept the responsibilities as well as privileges of maturity? Small wonder there's so little emotional-intellectual stability among today's young adults!

In a subsequent article we'll discuss the importance of reading to intellectual and character growth. Suffice to say here that thinking is part of the process of creative building. "As a man thinketh in his heart, so is he."

Lest we get carried away with false sense of achievement because we've done a commendable job of building body and emotions-intellect we do well to ask: "Whither?" "... I not the life more than meat, and the body than raiment?" (Matt. 6:25). It is still true that "... wisdom of ... wise men shall perish" (Isa 29:14).

Yesterday's milking stool is a thing of the past except as an Americana accent piece in the family room. Regardless of purpose, if one of its three legs is missing or broken, the stool is no very practical. Man is a three-par being—physical, "soulish" (emotions intellect) and spiritual. If only one of these areas is broken or undeveloped he is not whole and life is meaningless.

Strong bodies and mental-emotional prowess let man compete for the best this world offers, but when he's acquired things for things' sake, they turn to ashes. A third, important ingredient is missing.

Failure to build spiritually results in ultimate disaster. You surely realize that faithful Sunday church attendance does not in itself constitute creative life building. It is just one of the outer manifestations of what should be a-building at home or on the job the other six days each week.

At the close of a conversation with a nine-year-old girl about our witness to the Jew, Suzann said: "It's nice to tell about Jesus. We are missionaries in Guyana." In my book this child is a product of a great God and creative parents!

It's possible you have built a spiritual house but your believing teenagers are caught up—almost without knowing how it happened—in the rebellious mood of the day. Does that mean you haven't built creatively? Not necessarily. Parents have to acknowledge we cannot accept spiritual values for our maturing offspring. Living consistently on a high spiritual plane our responsibility is to clarify their accountability to God in response to our building on "Thus saith the Lord." This is the only foundation for erecting the superstructure of life.

"Floatin' - on - a - Cloud"



*"Purple haze all in my brain
Lately things—they don't seem the same
Actin' funny, but I don't know why
X-cuse me while I kiss the sky."*

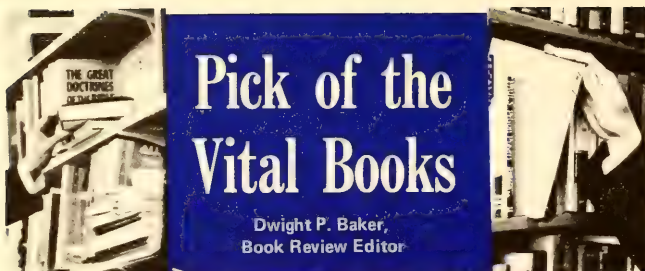
These words were my way of life in Vietnam. In everyday language, the purple haze is a certain kind of intoxication of the mind—in my case, caused by marijuana, speed, opium, and a few other drugs. Indeed things weren't the same, but nothing mattered as long as I was "high."

So here I was—just so carefree and "floatin'-on-a-cloud." Then I got a letter from my wife one day. She'd had enough of my "purple haze and kissing the sky." I looked back and tried to remember things such as, what did I write to her, or did I even write? It's all a blank, for it now seems like I was just in a coma.

After reading the letter, I became hysterical, and figured suicide was the only way out. I was taken to the dispensary for tranquilizers, but they were no help; even the "quick acting" double-dose that was supposed to knock me out, didn't. Somewhere in all my confusion the chaplain was called in to talk to me. We talked a few minutes, and as I began to realize my wife was leaving because of "pot," "kissing the sky" didn't seem like such a great idea any longer. The next thing I knew I was asking the chaplain to pray for me—something I had always considered a joke before. Yet, as he prayed I felt God in my body, in my mind. God had come into my life. All of the tranquilizers hadn't helped, but as the chaplain ended the prayer I found a peace coming into my mind.

Later in the chaplain's office, I wanted to know more how I'd changed from wanting suicide to having peace of mind. After some counseling he asked me to read the Gospel of John. Later, with tears in my eyes, I got down on my knees and accepted Christ as my Saviour. My whole life was completely changed in less than twenty-four hours—from the receipt of a letter to acceptance of Jesus Christ.

Chaplain John Schumacher (left) with David Betts before David's baptism. Jesus Christ.



CONF.
Grace Theological Seminary
Box 397
Winona Lake, Indiana 46590

File

Don't Sleep Through the Revolution

Paul S. Rees (Waco: Word, 1969), 130 pages, \$2.95.

Readers of Paul Rees know that he writes with authority, perception, compassion, and persuasion. When elaborating his specialties, mission and missions, he is at his best. Such is the case in this book.

Dr. Rees rightly observes that most Christians today, like Rip Van Winkle, are sleeping through a world revolution. "Benumbed souls," a "sommolent breed," they are asleep to the needs of today's man. Failing to meet the challenges of a fast-changing society, Christians are not fulfilling their obligations as missionaries, ambassadors, and witnesses.

Dr. Rees cogently assesses the various scenes of revolution around the world. He also provides keen insight into the many problems that now confront the church. But he does not stop there. He goes on to suggest sensible spiritual approaches to, and solutions for, these problems.

If today's Christians will awaken to the person, power, and plan of the Holy Spirit, they will be able to meet all the challenges of today's revolutionary world. So contends Dr. Rees. And he is so right!—*John R. Terrell, Dayton, Ohio*

Deuteronomy: A Favored Book of Jesus

Bernard N. Schneider (Winona Lake: BMH Books, 1970), 163 pages, paper, \$2.95.

After giving an overview, or summary, of the entire book of Deuteronomy in his first chapter, Dr. Schneider divides the high points of the book among twelve chapters. Each deals with a key portion of Deuteronomy;

for instance, chapter ten is called "The Divine Bill of Rights" and covers Deuteronomy 21 through 25. The chapters provide clear outlining with commentary following every point, practical applications and spiritual lessons for our day, and, at the end of each chapter, "truths to be remembered" and "questions for group discussion."

This book is practical. A busy pastor can use it as a basis for sermons on subjects that trouble our day. For instance, capital punishment, the importance of the home, juvenile delinquency, obligations to obey the law of the land, and justice are all discussed in the above mentioned tenth chapter. A Bible class could easily use it as a text. Families with teen-age children could use it for family devotions. For those who want more than the daily devotional booklet approach, Dr. Schneider provides solid instruction in matters of serious concern to parents and young people alike. He stresses God's love. All in Deuteronomy that seems stern to contemporary America is seen in the light of that love. In Deuteronomy love and firmness, both for man's good, meet.—*Burton G. Hatch, Fort Sheridan, Illinois*

Under the Parsonage Roof

Althea S. Miller (Winona Lake: BMH Books, 1969), 96 pages, \$2.50.

Nine children under any roof, especially a parsonage roof, would be

certain to provide a bundle of lesser or any mother and father.

Althea Miller, Brethren pastor wife and mother, shares her experiences with her children as they came mature at his or her own pace. And mindful that "our Father's delight in our spiritual growth is greater than our pleasure in the children's growth," she takes advantage of many diverse opportunities to teach moral and spiritual values.—*Elaine M. Taylor, Lexington, Ohio*

Facing the Issues

William J. Krutza and Phillip D. D. Cicco (Grand Rapids: Baker, 1969), 119 pages, paper, \$1.25.

A commendable effort, this paperback is the first in a series with the same title. Each of its thirteen chapters follows the same basic format. Current thought (evangelical and otherwise) on a topic from creation of life to church music to therapeutic abortion is surveyed, followed by related Scripture passages and pertinent questions.

The authors' balance in presenting the issues rarely slips, and they suggest some important and novel ideas for reaching urban centers with the Gospel. On the whole, this book will excite adults in Sunday school or home Bible classes into coming alive in discussion and application of their faith to current situations.—*Jerry M. Brown, Pittsburgh, Pennsylvania*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590 or the Herald Bookstore, Box 2385, Fullerton, California 92633. We pay postage.

BRETHREN MISSIONARY

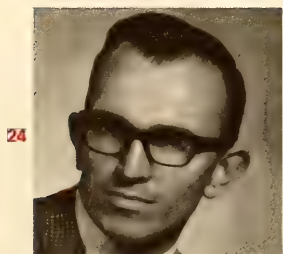
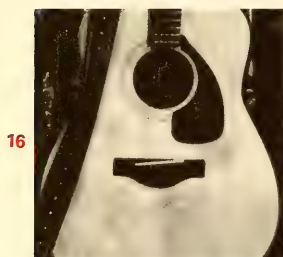
HERALD

June 27, 1970

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WINONA LAKE, INDIANA

Two Little Indians . . . Now There Are Seven





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Cover Photo: The staff of the Brethren Navajo Mission is shown informally in the natural surroundings of the station. Inset are two Navajo boys representative of those who have continued their high school education in Brethren Christian Schools, Osceola, Indiana. See page 4 for the story.

June 27, 1970
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Home Missions and
Grace Schools Issue

MEMBER  EVANGELICAL PRESS ASSOCIATION

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The Editor's Viewpoint by Clyde K. Landrum

Spiritual Flag Waving


The United States flag is not just a fabric, nor an artistic arrangement of fifty white stars on a blue field, accompanied by seven red and six white stripes. It is the emblem of the United States of America. True Americans fly it proudly as an indication of their appreciation for and loyalty to our country. On July 4 many will fly it in deep gratitude to the founding fathers and to those who have paid with their lives to make our freedom possible.

The flag does not belong solely to any individual; it is the emblem for all the people, and is the symbol of all

that liberty-loving people are. Such have the privilege of displaying their flag, of waving it, mounting it as a standard, or carrying the colors. Old Glory is for all Americans. But none should fly it improperly, disrespectfully, or with an ulterior motive. Why?—because it represents the United States of America and all the ideals of the United States, therefore, every American should honor it.

Independence Day is an ideal time for people to reflect on the liberty and independence which we have and which our flag symbolizes. Since true

liberty has its source in Jesus Christ, the child of God should respect his own and the liberty and independence of others, both Christians and non-Christians. As he "waves his flag" he must do it with gratitude to God *and* to the nation in which he lives. He is to fly that flag proudly, yet with true gratitude to God. It is sometimes difficult for people to keep objective in their loyalties. Very often they "wave the flag" with a man in mind, rather than the office in which that man serves in the nation. Even though we might not always respect the particular man holding a high office, we dare not disrespect the office which he holds. This is the reason for being loyal to our presidents regardless of their politics or whether we particularly "like" the men as individuals. We do not fly our flag for a *person* but for a *nation*.

For the Christian there must be a continual exulting and rejoicing in Jesus Christ because of the full freedom and release which we have in Him, since He is the ultimate source of complete freedom. For a man to "wave the flag" in a self-edifying effort is completely displeasing to Him. How easy it is to relate what "I" have done, or how much "I" have given toward the support of the Lord's work! We need not "wave the flag"—He keeps the books, and He will reward in His own time. How much better it is that we serve on the basis of "I am what I am by the grace of God," or "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights"! It is only on this basis that He can make us the liberty-loving Christians He wants us to be, and through us make our nation the kind of nation it ought to be. 





James Werito and Roy Sam



Two Little Indians

By Rev. Richard P. DeArmev
Pastor, Osceola, Indiana

"Two little Indians . . . now there are seven!"

It all started on a July Sunday evening in 1967 when Rev. Lester E. Pifer, executive secretary of The Brethren Home Missions Council, flashed a picture on the screen while showing the home-mission slides at the Bethel Brethren Church in Osceola, Indiana.

This particular picture showed the 1967 eighth grade graduating class of the Brethren Navajo Mission School, Counselor, New Mexico. Lester Pifer spoke briefly of the concern of many for these two Navajo graduates, James Werito and Roy Sam. The closest public high school left much to be desired and the possibility of further Christian training seemed rather remote. He went on to other fields of Brethren Home Missions endeavor in the presentation and then the service closed.

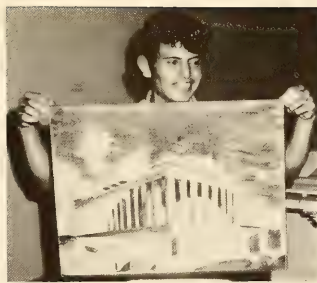


There is a close relationship between teacher and student.

The picture of the two boys was carried home in the hearts of many. Two couples talked about it over a cup of coffee. Mr. Pifer was having a snack in Pastor DeArmey's home when the phone rang. The two couples were calling. "May we come over?" they asked. "Come ahead," was the reply. "Could we bring those two Navajo boys here to Osceola and have them in our high school?" was the question on their hearts. Discussion and prayer followed the question. Rev. Ralph Hayes, administrator of Brethren Christian Schools, Larry Wedertz, superintendent of the Navajo Mission, the parents of the boys and others were contacted in the next few days, and by the middle of August the two Indian boys arrived in Osceola to begin their high school careers.

Now there are seven . . . seven fine Navajo young people in Brethren Christian High School in Osceola, Indiana.

Charlene Thomas joined Roy and



Artistic talent unfolds in this drawing of ancient ruins.

James for the 1968-69 school year. A year later she was joined by her sister Darlene. Ernest Nez Begay, Lucille Juan and Verda Antonito also entered in the 1969-70 term. The first four are from the Brethren Navajo Mission at Counselor and the last three mentioned are from the Berean Navajo Mission at Bloomfield, New Mexico.

"What will four years in another culture do to these young people?" This question was on the minds of many—the parents of the children, the missionaries, the school board, church members and others. Would "The Forgotten Navajo" be forgotten even by these Navajos? Most of us face new situations with some degree of appre-

hension. However, to this point we can only marvel at the grace of God. In the three years of experience with these young people, they have not only shown a great love and concern for the Navajo people, but they have communicated it to others. Today many are praying earnestly with them that they will be able to have a fruitful ministry among their own people. Some are planning definitely for further training after high school with a view to assuming spiritual leadership in Navajoland as the Lord might lead.

"What are the problems?" This is a standard question and to the glory of God we can say the problems have been absolutely minimal. These are very normal young people and apart from the "problems" enjoyed by all teenagers in those wonderful and exciting high school years, it has been a blessed and rewarding experience for all. The good experience we've had with these young people is a testimony to the transforming power of Christ in their homes, and to the work of both missions and the missionaries that serve there. Had there not been a happy adjustment from the hogan to the mission boarding school, it would have been highly improbable here.

"Where do they live?" They live in

Those smiles must mean good food.



There are a lot more to come!

the homes of our church family that have been opened to them. Three families have two each and another has one. These families have "adopted" them for the school year with all the privileges and responsibilities that pertain thereto.

Others have asked, "How can we help?" Above all else we say, "Pray!" But, of course, there are other needs. Roughly speaking it costs about \$1,000 per pupil for the school year. This includes tuition, room and board, and other incidentals. A part of this is absorbed by the families of the pupils and by the families that have "adopted" them, a part is absorbed by the church and the school. Members and friends in the church give substantially to a "Scholarship Fund." Many who have a vital interest in the Navajos give to their support through the Brethren and Berean Missions. As the Lord sends these students to us and as others share with us, we will carry on with the conviction that it will mean much to the reaching of Navajos for Christ in the future.


"What about their achievement?"



"I just can't do buttonholes!" But she'll learn in a future sewing class.

Scholastically, socially and spiritually, we would rate them all above average. They participate in all the church activities and have a large place in all of our hearts. A sign of their growth was noted this year as they have gone as a team into various churches where they have a number of times provided the entire service. They sing together, give personal testimonies and one brings a

brief message. They never fail to thank the Lord and their Christian friends for making it possible for them to be in a Christian school. A highlight of these services is a "question and answer" period, and they can field the questions like a pro.

Two little Indians . . . now there are seven . . . next year—eight, nine, ten little Indians? 

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"Old School" to New Church

By Rev. Gilbert Hawkins
Pastor, Jackson, Michigan

What a thrill when that final stage of a "moon shot" is successfully completed. It is just as thrilling for a pastor and congregation to see a home-mission work where they have labored reach that stage where the dedication of a new church has been successfully completed. (Continued on page 8)





Dr. Herman Hoyt, Pastor Gilbert Hawkins and Rev. Lester E. Pifer are pleased with the progress.

The launching date of the Grace Brethren Church, Jackson, Michigan, was set for October 1961. The date was chosen after the Michigan District Mission Board did some exploratory work in Jackson relative to the possibility of establishing a Grace Brethren Church in this city.

The dedication day (the final stage) was completed on Sunday, May 3, 1970. Dr. Herman A. Hoyt, president of Grace Schools, delivered the special dedicatory message. He was joined by Rev. Lester E. Pifer, executive secre-

tary of The Brethren Home Missions Council, under whose supervision the project was completed. The district was well represented at the event they had planned for, prayed for, and worked for during the years of its development.

Stage one was completed in May 1962 when with sixteen members, the Grace Brethren Church of Jackson was organized. For several months prior to this a small group of us had been meeting and growing some in numbers. The township house in which we were meeting was costing us \$1,300 per year and this was a real burden for our small group. However, the Lord helped us to keep our heads above water so we started looking for a more adequate place and for a place that would be permanent.

Stage two was completed when in the summer of 1964 we finalized the purchase of property for our church location. On the property was an old one-room school building that with some remodeling and fixing up served as a meeting place during the six years to follow. Even though we have a new church now, the "old school" will continue to be used for a while. We expect to eventually remove it when adequate new facilities are completed.

After securing the property the Brethren Architectural Service was

contacted regarding building plans. The plans were completed and approved by the local church and Brethren Home Missions. This was the start of phase three and it was marked with the significant date of September 1, 1968—Ground Breaking. Then came the building process and even though the church has been dedicated this process still continues. This phase could not have been completed had it not been for the financing secured through the Brethren Investment Foundation. We pause here to say a big thank you to the Brethren who invested in the B.I.F. that made the loan available to our church.

The cost of our building will run nearly \$30,000 which is an unheard of price for this size building. It has been kept to this figure by the help of the members of our church and other Brethren laymen and pastors of the Michigan District who helped us with many days of volunteer labor. I am sure many of the Michigan Brethren churches many times had tired pastors on Sunday as a result of a hard Saturday working on our building. The ladies of the church likewise made a real contribution with the meals served the workmen and with the work they were able to do. The Lord will certainly reward those who so faithfully helped establish this testimony in Jackson for His glory.



LEFT: Dr. Hoyt maintains an interest in new Brethren churches.



The location of the new church is in a rapidly developing area. It has been exciting to see how the Lord has led us into and through each stage of the church's development. The number of people who assisted to not be counted. Not only did the Michigan District give volunteer labor but its mission board helped financially. This involved a number of Brethren. Lately, The Brethren Home Missions Council has been giving assistance and this represents many Brethren gifts from outside our district. Brethren people loaned money to the B.I.F. and many people were helping in the greatest way with their prayers.

The Lord has used Vacation Bible Schools, youth camps, evangelistic crusades, personal visitation and soul winning to add to the congregation here. From the sixteen members on the organization date the membership has grown to over fifty now.

We are now ready to begin a new stage of the ministry here. During the early years we were almost completely self-supporting. Now we will be able to give more time to the work. We were handicapped with an unattractive building with poor facilities. Now we have overcome this obstacle. We need your continued prayers for Jackson if it is going to successfully make the present stage. So—Brethren pray for us.



ABOVE: The Jackson congregation on dedication day.

RIGHT: Pastor Gilbert Hawkins is enthusiastic about the prospects.



BELOW: The congregation awaits full-time occupancy of the new building.



SOME God Has



By John S. Neely

We saw him, a blind man, just sitting there on the edge of his bed, staring sightlessly across the room in that convalescent hospital. The other two beds in the room were empty. R. was all alone. During the time Sally and I visited with him, R. wept openly several times. As we were about to leave, he gripped my hand—I thought he would never let go. In spite of all the attendants around that hospital, R. anticipated the loneliness that he again would feel. It seemed to us, that he was just passing the hours or days until death would come.

Blindness, loneliness, weeping and waiting for death without hope are all characteristics of the spiritual condition of our Jewish friends without Christ. Our going as missionaries to R.—and there are thousands upon thousands of those in Israel like him, viewing the situation spiritually, who sit blind, lonely, weeping, waiting for the messenger of death to beckon them for that walk through the valley of the shadow—I repeat, our going as missionaries to R., several out of so many in the body of Christ, gives a graphic picture of the forsakenness of

WHERE a Man



the Jew by so many believers who owe so much. May I confess this to you—before I entered this field of ministry, I was guilty of this many times. However, concerning every Jew now there arises a question in my heart. “Does any man care for his soul?” and more personally, “Do I really care?”

Sally and I are leaving our field of Jewish Missions in Los Angeles at this time principally because of a problem of health which affects Sally when she is in the Southern California area. Because of the burden for Jewish souls

which has grown over these three years since we were accepted for the ministry of reaching these friends for Christ, we offered ourselves for an extension of our work in the East. For over a year we have waited for replacements, a man and his wife, to take our place, and for the gifts of Brethren people that would make an eastern work possible. But neither has materialized. And so we go out of Brethren Jewish Missions to what God believes best for us in His vineyard. Our longing now is one which Sally has expressed many times in the past several months. "Surely God has a man somewhere" meaning that God must have His man in some part of the Brethren Fellowship who will come and take my place in Los Angeles.

Sally's reflection of the circumstances enveloping our work, "Surely God has a man somewhere," has gripped me so much I just had to write this article. It reminded me of a story told by one of our great soul winners, R. Paul Miller, when I was a member of his crusade team some years ago. This illustration again gripped me as I listened. It went like this—a Christian had a dream in which he saw great throngs of blinded people heading for a precipice and death thousands of feet below on the rocks. On and on they came—wouldn't someone stop them? There were many who could have, but only one here and there jumped up to turn around so few. And the greater part of the throng went over the precipice into the chasm below—the dreamer could hear their cries as they hurled to their deaths. Oh, you know the application—so few turn the spiritually blinded from eternal destruction. Please permit me to make a further application—the warning seems to go out to a Gentile world, but little effort is made to turn about a Jewish friend who blindly gropes for the way of Shalom (peace) but never seems to find it because he is not turned into the way of Sar Shalom (Prince of Peace) and is hurled into a Christless eternity. Surely God has a man somewhere to turn about our Jewish friends through the message of the Cross which has spanned the chasm.


Jewish people sadden me. Long before I knew the "whys" for their present condition, I sympathized with their plight. It was the boy named "Neely" who went to the aid of the

son of the Jewish grocer when he was bothered by the other "Irish" boys down the block. As a young man, I was disturbed by the hopelessness clearly revealed in the wrinkled faces of bewhiskered Jewish elders and the headscarf-wearing old women who clasped gnarled hands as they sat forlornly on steps in the Jewish ghetto of Philadelphia. I was saddened when I attended the high school which had a predominantly Jewish student body as I observed that all the Jewish young men seemed to care about in their intellectual pursuit were those things which applied to this life. Would they be reduced to the condition of these elderly people who aroused my compassion? I believe without Christ there will be the same hopelessness when death raises its specter—I believe this because I recently heard a Jewish woman of my age group who was brought into the presence of death. I will never forget her cry. It was not a soft weeping, but a cry not unlike the wail of a wounded animal at bay, weak and helpless.

I can understand why they call the wall in Jerusalem a wailing wall—all the sorrow, the woe, the desires of the centuries are included in the cry from those in Israel. But we have the One who can change the wail into a song of

joy! Surely God has a man somewhere who will present that One who is our rejoicing to those of our Jewish friends to whom we owe so much and to whom we give so little. Do you realize that the recorded giving for the last financial year to the Brethren Messianic Testimony, and this includes the splendid offering of our faithful WMC ladies gave, amounted to about seventy-five cents a member—less than seven cents a month? Do we really care for Jewish souls?

As we leave, Sally and I wish to express our heartfelt thanks to those who have prayed for us, who have given to the support of our Jewish Missions. We know you will pray for Isobel Fraser if it is necessary for her to continue alone in this needy field. However, wouldn't it be a reason for rejoicing if somehow, somewhere God will speak to His man for this field, and lay it upon hearts to pray and give so that there will be other missionaries coming, and the work extended throughout our Fellowship? And by the way, it is my prayer that God will use you to reach that Jewish friend in your field of service.

Don't you agree with us that surely God has a man somewhere? Will you pray about it—and if you are that man will you say, "Yes, Lord, I will go." 

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Church News

NOTICE!

Pages 12 and 13 of the June 13 *Brethren Missionary Herald* contain information regarding national conference and housing arrangements. Be sure to check these pages! Also, there are limited facilities for campers in the Long Beach area . . . those desiring information should write to Mr. Glenn Harmonson, First Brethren Church, 3601 Linden Ave., Long Beach, Calif. 90807.

DENVER, COLO. Each Sunday for six weeks in a row, the Lord's blessing has been evidenced with public decisions of various types. Additional encouragement has resulted from nine people obeying the Lord in baptism, and four joining the church by letter. The Mother's Day attendance reached 250 in Sunday school and 200 for morning worship. The district mission outreach at Colorado Springs held a service with Rev. Nathan Meyer as speaker. There were 39 in attendance. Thomas Inman, pastor.

LA MIRADA, CALIF. Biola College has announced that Harold B. Penrose will become the director of development and public relations for the schools. He has been working with the development program since last August, and will assume the coordination of various college and graduate school public relation efforts including the offices of alumni, stewardship, publications, advertising, development and press bureau.

ELIZABETHTOWN, PA. A record attendance of 165 was present for the Sunday morning service Apr. 5. Dawn Tamkin, daughter of Rev. and Mrs. Warren Tamkin, returned home after 27 days in Osteopathic Hospital where she underwent surgery three times.

GLENDAL, CALIF. Rev. David L. Hocking, pastor of the First Brethren Church, Long Beach, and Wayne S. Flory, vice president of Long Beach Brethren Church Schools, received the Doctor of Philosophy degree from California Graduate School of Theology at its inaugural commencement May 31.

HAWAII HOLIDAYS! Reservations are coming in fast for the Brethren Hawaii Holiday, Aug. 17-24. Eight days, two islands, deluxe hotels and jet economy air fare on a giant Continental 747. Also enjoy sight-seeing and a visit to our Brethren churches. Only \$289 plus \$10 tax and services. Send your \$50 deposit to reserve a place to Rev. Ralph J. Colburn, 5885 Downey Ave., Long Beach, Ca. 90805. Tour sponsored by the Brethren Missionary Herald and arranged by Tony Lease Tours and Continental Airlines.



Rev. Ulysses L. Gingrich holds the plaque he received for 50 years of ministry.

LONG BEACH ISLAND, N.J. Harvey Cedars Conference Grounds was the site of the fourteenth annual conference of the Northern Atlantic District May 1-3. Dr. John Davis of Grace Schools was the Bible Hour speaker using the conference theme, "Till I Come." Rev. Ulysses L. Gingrich, moderator, received recognition for 50 years in the ministry in the form of an inscribed plaque presented by the district ministerium. Rev. William A. Steffler, pastor of the Suburban Brethren Church, Hatboro, Pa., was elected to serve as moderator of the 1971 conference. Other newly elected officers are Rev. Luke Kauffman, vice moderator; Mr. John Line, secretary; Rev. Vernon Harris, assistant secretary; Mr. Kenneth Kohler, statistician; Mr. Walter Fretz, treasurer; Rev. Daniel Eshleman, business manager.



Redd Harper with his famous "Mr. Texas" guitar.

GOSHEN, IND. Evangelistic services with Redd Harper, converted cowboy-movie star, resulted in nine public decisions to receive Christ and a renewed spirit of evangelism in the church. Each evening featured a powerful gospel message and songs as Mr. Harper played his "Mr. Texas" guitar. A piano concert by Mr. Richard Dick, church music director, dedicated the new Yamaha Piano which was given to the church by a faithful family May 17. Robert Crees, pastor.

JOHNSTOWN, PA. Rev. and Mrs. Ralph Burns celebrated their 25th wedding anniversary Mar. 31. A party was held in their honor Mar. 28 at the Geistown Grace Brethren Church.



Rev. William A. Steffler is the newly elected moderator of the Northern Atlantic District.

WINONA LAKE, IND. Dr. John C. Whitcomb and Coach Chet Kammerer received the unprecedented "Alumnus of the Year" awards from Grace Theological Seminary and Grace College Alumni Associations, respectively. Dr. Whitcomb, professor of Theology and Old Testament and director of post-graduate studies in the seminary, was cited for his efforts in the area of alumni relations, and his authorship of widely read books and articles. Mr. Kammerer received recognition for his success as coach of the Lancers in basketball and the spiritual leadership and growth in evidence on his athletic teams. The awards were presented at the Commencement exercises of Grace Schools held May 27.

LAMORLAYE, FRANCE. Rev. P. Fred Fogle, director of missions at Grace Schools, was the commencement speaker at the European Bible Institute near Paris June 13. This occasion was the first stop for the TIME team to France sponsored by the Christian Education Department of The Brethren Church. Mr. and Mrs. Fogle are the leaders of the team. (See page 16 of this issue for testimonies of the team members.)

WEST COVINA, CALIF. Rev. Roy R. Roberts has accepted the call to become pastor of the West Covina Brethren Church. He is a graduate of Biola College, and attended Talbot Theological Seminary. For the past six years he served as youth pastor of the First Brethren Church of Long Beach, and is now an ordained minister. After an outstanding academic and athletic record in high school, he accepted a full scholarship to John Brown University. While there he was staff evangelist for the area Youth for Christ, and pastored a local church for one year. In 1965 he accepted the position at Long Beach and completed his schooling at Biola.

LANSING, MICH. "Christian Education vs. Secular Education" was the topic of a dialogue with Pastor Randall Poyner and Rev. James Bowden, superintendent of Lansing Christian Schools, for the evening service May 3. A solid look was taken at education, facing questions such as: "Why don't Christian parents send their children to private schools?" "Is the education in these schools inferior?" "What's the future of the private Christian school?"



Rev. Roy Roberts

CHANGES. The following wish to announce address changes: Rev. and Mrs. Evan M. Adams, 812 Camino Viejo, Santa Barbara, Calif. 93103. Grace Brethren Church of Hanover, 10 Eichelberger St., Hanover, Pa. 17331. The address of the pastor of the Hanover church is Rev. Donald R. Hinks, 258 Meade Ave., Hanover, Pa. 17331. The new phone number for the Ankenytown (Ohio) Grace Brethren Church is 614-694-6936. Pastor Cliff Wicks has moved to R.F.D. 2, Somerset, Pa. 15501. Please change your *Annual*.



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BRETHREN MISSIONARY HERALD STAFF AT WINONA LAKE, INDIANA: First row, left to right: Mrs. Robert Hinkel, Mrs. A. Rollin Sandy, Mrs. Della Nagel, Miss Carlene Weirick, Mrs. Al Disbro, Miss Marilyn Leedy, and Mrs. Sherwood Durkee. Second row, left to right: Mrs. Lloyd Woolman, Bruce Brickel, Art McCrum, Aldo Hoyt, Ray Maurer, Richard Rosbrugh, and Mrs. Fern Sandy. Last row, left to right: Kenneth E. Herman, Tim Rager, Wayne Guthrie, Mrs. Charles Ashman, Charles Koontz, Greg Ryerson and Clyde K. Landrum.

EAST
and
WEST...



HERALD BOOKSTORE STAFF AT FULLERTON, CALIFORNIA: Left to right: Dale Brock, Mrs. Sharon Day, Mrs. Mary Hill and Mrs. Marian Werdal.

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Bible Prophecy and Stamps

By Dr. Benjamin Hamilton
Assistant Librarian
Grace Schools

Phoenicians (or Phenicians) lived in ancient times in western Lebanon, north of modern Israel. Sidon and the seaport Tyre were two main Phoenician cities.

The Bible mentions Sidon once; the Sidonians, five times. Tyre rates 58 Bible references. The Phoenicians were important in Bible times. Modern Lebanon thought so too when that country issued four airmail stamps on September 25, 1966 to honor ancient Phoenician culture.

Phoenicians made a host of contributions to the lands they colonized. The 1966 Lebanese stamps illustrate four spheres of Phoenician civilization.

King Ahiram's (a Phoenician ruler) sarcophagus appears on the 10-piaster Lebanese stamp of September 25, 1966. The persons stiffly filing by to bring gifts and offerings in the picture on Ahiram's coffin illustrates Egyptian influence on Phoenician art in the homeland. Phoenician art elsewhere reflected art styles of the lands where Phoenician colonies were situated.

The sarcophagus on the 10-piaster 1966 Lebanese airmail stamp was made for King Ahiram who lived in 1298-1232 B.C. Another King Hiram supplied King Solomon with workers and materials for Solomon's temple at

Jerusalem (I Kings chapters 5 and 9).

Ahiram's sarcophagus, unearthed at Byblos (perhaps the Gebal of Ezekiel 27:9), is in the National Museum at Beirut, capital of Lebanon.

One end of a Phoenician sarcophagus, of later date than Ahiram's coffin, is on the 15-piaster Lebanese 1966 stamp. The Phoenician ship shown on the coffin end panel is a virtual trademark of Phoenician seaman-ship and commerce.

By the fifth century B.C. Phoenician ships had reached West Africa, possibly off Cameroun or Gabon. The map on the 20-piaster Lebanese stamp of September 25, 1966 shows the extent of Phoenician colonies, trade and travel in the Mediterranean zone.

Phoenician ruins on both sides of the Red Sea indicate that Phoenician ships were hauled over dry land along a route similar to that of today's Suez Canal. Some scholars propose a theory that Phoenician sailors veered away from West Africa and ended up off South America!

Phoenician industries were few. Merchants of Phoenicia relied on foreign products. One Phoenician item enjoyed extensive sales: A purple dye for tinting cloth. The Greeks called the

Postage stamps
only tell part
of the story.

coloring agent *phonike*, Greek for Phoenicia.

The map on the Lebanese 20-piaster 1966 airmail stamp has arrows pointing to Mediterranean localities. Each place so marked was a Phoenician trade settlement.

Reading right to left, arrows direct the eyes along northern Mediterranean shores to Cypress, Greece, Sicily, Sardinia, Italy, France and Spain. Other arrows point along southern Mediterranean coasts to Egypt, Carthage, Algeria, and Morocco.

Phoenician merchants needed such widespread depots to handle their business. Each Phoenician colony left an indelible cultural imprint upon the native people where the Phoenicians implanted settlements.

Lebanon's 30-piaster September 25, 1966 stamp shows a Phoenician man with Phoenician script on a tablet. The letters are part of the alphabet from which Hebrew and Greek writing came.

Phoenician script was not the first alphabet. The initial alphabet, invented by Hittites during the fifteenth and fourteenth century B.C., was based on wedge-shaped writing used in Babylonia.

In the twelfth century B.C. Phoenician scribes devised their 22-letter alphabet that simplified writing. Phoenician script influenced the writing of several languages. Yet no great amount of Phoenician literature is known. The literary quality is negligible.

The four 1966 Lebanese airmail stamps advertising Phoenician glories tell only one side of the story. Ezekiel chapters 26-28 describe God's judgment against the Phoenician cities of Tyre and Sidon. Ezekiel's prophecy was fulfilled in 573 B.C. Nebuchadnezzar, King of Babylonia, subdued Tyre after a siege started in 586 B.C.

In the following centuries the Phoenicians experienced the yokes of Persia, Greece and Rome. The proud Phoenicians, honored more than 2,000 years later by postage stamps, fell into the shame of slavery.

"I remember the faces
of those seeking for peace
and forgiveness of sins
in some dark, cold
cathedral or church."

**IT'S
TIME
FOR
FRANCE**





The TIME team will have a challenging program. (L to R) Wayne Hannah, Terry Davenport, Dale McDaniels, Mrs. Fred Fogle and Rev. Fred Fogle. Inset: Beckie Fogle. A picture of Ardyth Miller was not available.

Six of the seven-member TIME team serving Christ in Europe this summer under the Christian Education Department of The Brethren Church are from Grace Schools.

Directing the team is Rev. P. Fred Fogle, assistant professor in Anthropology and Missions at Grace, and former missionary to France for fourteen years. He is accompanied by his wife, Maurita, a member of the Grace secretarial staff and his daughter, Beckie, a Grace alumnus who teaches at the Pensacola Christian High School, Pensacola, Florida.

There are two college students, Wayne Hannah, senior, from the Patterson Park Brethren Church of Dayton, Ohio; Terry Davenport, from the Grace Brethren Church, Canton, Ohio, and a recent graduate with the class of '70; and seminary junior Dale McDaniels from the First Brethren Church, Sunnyside, Washington.

The seventh member of the team is Ardyth Miller, sophomore at Biola College, La Mirada, California, from the First Brethren Church, Washington, D.C.

The following testimonies reflect the spirit of the team anticipating this special missionary tour June 10 through August 24:

A trip to Europe for a summer is a dream for many people and would be a great pleasure for most. As we caught our last view of France when our ship was steaming out of Le Harve in July 1965 at the end of our third term of missionary service, we began dreaming of a return. This summer on June 10, that dream is to come true. It will be exciting and pleasurable because it will be like returning home after a long absence.

Of greatest significance is the fact that this tour will be a spiritual blessing and challenge. The Brethren TIME team of young people that we are accompanying to Europe will be serving Christ by holding meetings and contacting young people at the Brethren Chateau Youth Center, in churches

**"A trip to Europe
for a summer
is a dream
for many people."**

**"For five years
I prayed that the
Lord would allow
me to return."**

and youth camps, and also with the Roger Peughs, Brethren missionaries in Germany.

Out first assignment is the graduation service at the European Bible Institute, a few miles north of Paris. Other stops include Paris itself, Lyon, Geneva, Neuchatel.

Every opportunity will be taken to fulfill our God-given responsibility. We ask for your prayers for a fruitful summer.

*—By Rev. and Mrs.
Fred (Maurita) Fogle*

A small, insignificant family crossed the Atlantic Ocean in the fall of 1951 on the Queen Mary and docked at Le Harve, France. In that family were a dedicated mother and father and three children, among whom was a little girl of three and one-half.

France was to be my home till 1965 when we came back to the United States. But how could I forget those fourteen years of growing up in a different culture? How could I forget those friends whom I had neglected in not really trying to win them to the Lord Jesus Christ? For five years I prayed that the Lord would allow me to return, even as a full-time missionary if that were His will.

When I think of France I remember the faces of those seeking for peace and forgiveness of sins in some dark, cold cathedral or church; I remember those young schoolmates of mine, running to confession every Friday night after school; but I also remember those few evangelistic churches and a handful of missionaries rejoicing in the service of our Lord. It is this great need which calls me to France this summer, for there is no joy more complete, no peace more perfect, than that of serving the most high God.

*—By Beckie Fogle,
Grace College, 1965-66*

"I almost missed the boat to Europe this summer."

Never in my life did I expect to go to a mission field. When I dedicated my life completely to Christ two years ago, I think that I shoved the idea of going to a mission field back into a corner and ignored it. However, God had already decided that this consideration would not remain in this corner very long. So this year, when the opportunity came to go to France as a part of a missionary team, I remembered that promise of dedication to the Lord and became more willing to follow God's leading into this missionary endeavor.

I am very thrilled with the prospect of being able to travel abroad this summer, but I am even more excited about the opportunity I'll have to be part of an evangelistic outreach which will take the true gospel of Jesus Christ to those who have never heard.

—By Wayne Hannah,
Grace College Senior

"How'd you like to go to Europe this summer?" This is the question that Dale and Wayne cornered me with in the cafeteria one day. For me, that was the beginning of this whole exciting adventure.

I invited Jesus into my life at a very young age. Since then I have had times of doubt, times of depression, times of ecstatic joy and real deep-down peace—the kind that comes only when you feel close to God. This makes up the Christian life. How are we ever to reach the top of the next mountain if we don't go through the valley first?

I've learned a lot about God during the past four years at Grace, but the one thing that stands out in my mind is that—if God asks you to do something and you would rather not, you'd better expect to miss an exciting experience He has planned for you. God has things planned for obedient Christians that we have never even dreamed

of. I almost missed the boat to Europe this summer, but God had plans already made for me and all I had to say was, "O.K., God." And I did.

As the time approaches the excitement mounts! It's like graduating from high school or college—you can't wait till it comes but you are scared to death when it does. I feel inadequate—and I guess I should, but I'm sure God's power is able to supply every need—here or there. I am thankful that God has permitted me to be his ambassador this summer (II Cor. 5:20).

No matter how excited and enthused we are about the trip we realize that the devil is waiting to pounce on our enthusiasm or to step in the way of success. Even this can't stop us though if we are seeking God's help. We need much prayer for this exciting missionary endeavor. Please pray.

—Terry Davenport, College
graduate with the class of '70

A tour to France? Me? Yes—no—perhaps. As usual, faith was no small factor involved in applying for the tour. The summer TIME program was still in the beginning stages. Each applicant had to sign up not knowing for sure with whom he would be traveling, how much it was going to cost, and what type of work he would be doing once he got to the field.

At this point the program has developed very well, but it wasn't until someone decided to step out in faith and do something he wasn't sure about. Each one of us had to do just

"Never in my life did I expect to go to a mission field."

that. Now that we have made ourselves available, it remains for God to direct us.

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. 8:12).

—By Dale McDaniels,
Grace Seminary Middler

For a long time the thought of someday going to France intrigued me. In fact, it started in the ninth grade with my first study of the French language. To actually go to France and not merely see it as a tourist, has been my dream and prayer. I most desired to go under the Brethren TIME program. This would enable me to get a real solid grasp of a language by mingling freely with those who speak it fluently. To be able to share my faith with my peers in return for their help, well, it is just FANTASTIC! This dual opportunity can only be offered by our TIME program.

When asked the number of years I have been studying French, and I respond with *five*, people expect me to

"To be able to share my faith . . . it is just FANTASTIC!"

speak it nearly as fluently as a national. Sometimes I even expect it of myself, but I must remember that I am not quite at the same level as a French-born five-year-old child. However, it's not as frustrating as it may sound to work so hard and long, and seemingly learn so little. In another three or four years of constant contact with the language, and the help of the Lord, I will be able to communicate freely with Frenchmen. That is the day I am striving to reach.

God has given me a genuine love for the French language and the French people. When the Lord thinks I am ready for His service, I will gladly follow where He directs. This trip to France is just the beginning!

To all of you who are helping in making this trip possible for our team, I thank you!

—By Ardyth Miller, sophomore,
Biola College

(Editor's note: You may share in this European summer missionary ministry through prayer and by sending your designated support gifts to the Christian Education Department, P.O. Box 365, Winona Lake, Indiana 46590.)

There's a Storm Gathering

An earthshaking meeting was convened in Atlanta by the Christian Life Commission of the Southern Baptist Convention as reported in *The Atlanta Constitution* for March 17, 1970. The three-day meeting, March 16-18, was advertised as a seminar on "Authentic Morality for Modern Man."

As a counter to the rising protests of the proposed meeting, three prominent Atlanta Baptist pastors signed a letter which was later made public, insisting that the purpose was to provide "Southern Baptists with creative leadership in dealing with paramount moral issues of the day as we seek to assume our intended role as participants with God in His saving purpose for His world."

The focus of the "Christian Life Commission Seminar" was on the necessary steps that must be taken by the local church to cope with some of the baffling situations facing it. Such matters as situation ethics, the play-boy philosophy, sex education, black power, air and water pollution, and authentic morality were discussed with a view to helping the largest Protestant body with a 11.5 million membership prepare for the months ahead.

Featured speakers from outside the Southern Baptist Convention included Dr. Joseph Fletcher, professor of social ethics, Episcopal Theological School in Cambridge, Massachusetts, and reportedly the father of situation ethics; Mr. Anson Mount, manager of public affairs for *Playboy Magazine*; and Representative Julian Bond, a negro and Georgia legislator. In advance of this meeting an avalanche of

criticism arose within the Southern Baptist Convention, including editorials in two state Baptist papers and hundreds of letters, most of the criticism being aimed at the scheduling of two of the speakers, Fletcher and Bond.

Dr. Joseph Fletcher declared in presenting the case for situation ethics, "I am prepared to argue that the Christian obligation calls for lies and adultery and fornication and theft and promise-breaking and killing sometimes, depending on the situation." He based Christian decision-making on the norm of "loving concern" rather than "law." He referred to the Ten Commandments as no more than "footnotes to history" and insisted that the Bible is the most radical social ethic we have.

Mr. Anson Mount made his thesis quite clear, maintaining that the organized church has not said enough about unmarried sex, and young people are no longer satisfied to settle for the church's traditional answer of "don't." He continued, "We see it as our mission to remind people that sex can, and ought to be, fun; that it is a legitimate part of human experience, that it can be happy, joyous, light-hearted and pleasurable. Not only that, but it ought to be."

The public affairs manager for *Playboy* was further reported to have said, "We feel there has been quite enough emphasis in our culture over the past 2,000 years on the dark, terrifying possibilities of sex. We've heard quite enough about its terrors and its tyranny, about the disease and wrecked lives and tortured souls. . . . If you people in the church feel it is your mission to remind people of the awful terrors of sex and the horrible implications that can result from going to bed with somebody without a marriage license, then go ahead."

It is not surprising that this libertine discussion admitted to the floor of the Southern Baptist Seminar should be greeted with a storm of criticism. Even Lester Maddox, the Governor of Georgia and a Baptist, threatened to picket this meeting, but later

decided against it. This, with many other like situations now surfacing within the Southern Baptist Convention has led one prominent Southern Baptist theologian to remark that these things point to the "gathering storm."

A denomination long noted for its rugged independence of individual congregations and members is now experiencing pangs of change and diversity. Mass communications and population mobility have brought the differing elements into frequent collision. Some of the membership foresee intensifying conflict ahead between young members and their elders, between denominational leadership and the people in the pews, between the old-line conservatives and the growing mass of liberals.

Already the conflict is centering about such key issues as just what constitutes a Baptist, the infallibility of the Scriptures, and fellowship with other Protestants. Purges have been instituted for "alien baptism," and the denomination's convention last year narrowly defeated a proposal to require educational writers and seminary professors to sign doctrinal statements, pledging belief in "the infallibility of the entire Bible."

The great Southern Baptist Convention is gradually being infiltrated, as is every other religious body. Once the stream of teaching is polluted at its source, there is scarcely any way to avert the permeation of the entire body without renouncing the source and turning to the formation of a new body of believers. Both the colleges and seminaries of this Protestant body have well-nigh been leavened with false doctrine and unchristian philosophy, and there can be no escape from the doctrinal disintegration of the denomination and the local church.

Eventually the conservatives will be forced to step out and organize new churches and schools in order to perpetuate the faith. The great mass of this denomination and others will continue to reduce the level of its faith, until at last it will disappear within the

(Continued on page 23)



By
Dr.
Herman
A.
Hoyt

President,
Grace
Schools

Grace Purchases Property

Grace Schools recently purchased the Winona Lake Auditorium, McKee Courts, and the Lamp (formerly the Eskimo Inn) from the Winona Lake Christian Assembly. The Board of Trustees authorized the purchase.

Ownership of the auditorium, which is already used extensively by the schools, will permit further development of this facility to meet the needs of Grace Schools musical and cultural programs.

Projected student enrollments indicate that soon the entire McKee Court will be needed to house college men in addition to the part already in use. Remodeling, including carpeting of the rooms and tiling of the showers, almost completed in the north section, is to be continued through the entire motel facility.

The Lamp, in which the students and schools have already made a sizable investment in labor and money, will be available to the schools on a year-round basis, and continue to serve as a student union.



Dr. Herman A. Hoyt, president of Grace College, accepts the first payment of \$4,000 on a \$10,000 grant by R. R. Donnelley and Sons, from Don Hackbert, vice president and director of the Warsaw plant. Other Donnelley representatives are Joseph Lake, personnel manager at left, and at far right, Harold Nichols, superintendent of the east plant.

A \$10,000 grant to be paid over three years to Grace College was presented by Don Hackbert, vice president and director of the Warsaw Manufacturing Division of R. R. Donnelley and Sons on May 19 during chapel. This will be used to reduce the \$270,699 indebtedness remaining on the new \$740,000 library-learning center.

In making his presentation to Dr. Herman A. Hoyt, president of the col-

lege, Mr. Hackbert said, "I feel the Warsaw-Winona Lake area—and for that matter, the whole of Kosciusko County—is fortunate indeed to have a student body of this quality in their community. My company and I are extremely pleased to make this gift possible. We see campuses in turmoil across this great nation, but these young men and women are interested in learning and serving their community. While the administrations of some other schools have closed their institutions for the balance of the school year Grace College will be open and these students will be taking their exams next week."

Dr. Hoyt, upon accepting the check of \$4,000 as the initial payment of the pledge, expressed his appreciation and said, "We of the Grace College family feel a deep sense of gratitude to Mr. Hackbert and to R. R. Donnelley and Sons, as well as the entire community for the confidence they have placed in us. We conceive of education as a process of developing young people to make a positive contribution to the life of the community, academically, morally and economically. We shall endeavor to maintain this trust in the years to come."

Queen for a May Day

Vickie Zickefoose, the 1970 Grace College May Queen, shares some of the



Vickie shares her smiles with her parents.

joys of the occasion with her parents, Mr. and Mrs. Paul D. Zickefoose, members of the Patterson Park Brethren Church of Dayton, Ohio.

In colorful ceremonies reminiscent of May Day in Medieval England, Jackie Frushour, retiring 1969 queen, crowned Vickie, a Grace College junior to reign over the festivities.

Vickie is the editor-in-chief of the 1970 college yearbook, *The Heritage*. She served as sophomore class secretary in 1968-69, sang in the chorale, served on a gospel team and was dorm social chairman in 1967-68.

Grace Wins First "College Bowl"



Grace College "Bowl Team" Wins First Try. L. to r. Glenn Firebaugh, Dennis Martin, Wayne Mensinger and Dean Knepp.

In their first "College Bowl" competition held on the campus of Taylor University, Grace College defeated four other colleges. Taylor had invited Anderson College, Butler University, Marion College, and Grace College to participate in the event in preparation for their appearance on the G E College Bowl TV show.

Taylor beat Butler in the first round, Anderson won over Marion and Grace drew a bye. In the second round Grace scored 215 to 195 over Butler and Anderson defeated Taylor 230-170. Grace beat Anderson by a score of 150-90 in the final round with questions asked from all fields of knowledge.

Members of the Grace Bowl Team were Dennis Martin, freshman; Glenn Firebaugh and Wayne Mensinger, seniors; and Dean Knepp, sophomore; with Dr. Jesse D. Humbert, coach.

Ensemble Concludes Tour

The Grace College Concert Ensemble under the direction of Kenneth R. Kohler, Jr., Special Instructor in Music, closed the spring tour season, May 13 through 17, with church concerts in Ohio, Pennsylvania, and Maryland.



Pictured left to right (back row) Kenneth Ashman, John Fretz, John Bratcher, Dotty Lou Fisher, Shelly Franchino, Ruthanne Ward, Anne Shipley, Bruce Sellers, Scott Jensen, Kenneth Kohler (director)—(middle row) Nancy Baughman, Susie Thompson (accompanist), Susan Eavey, Cheryl Secour, Jayne Conrad, Sally Bechtel—(front row) Ronald Burns, Jim Gault.

1970 SUMMER TOUR ITINERARY FOR THE CRUSADERS (TEN SINGING MEN OF GRACE)

from Grace College and Seminary

Winona Lake, Indiana

Prof. Donald Ogden, Director

June 28 (a.m.)—Mansfield, Ohio (Woodville)	19 (p.m.)—Portland, Oregon
(p.m.)—Mansfield, Ohio	20—Albany, Oregon
29—Lexington, Ohio	21—Chico, California
30—Ankenytown, Ohio	22—Sacramento, California
July 1—Dayton, Ohio (First)	23—Modesto, California (Greenwood)
2—Dayton, Ohio (Basore Road)	24—San Jose, California
5 (a.m.)—Lombard, Illinois (Lombard Bible)	26 (a.m.)—Santa Maria, California
6—Davenport, Iowa	26 (p.m.)—Glendale, California
7—Des Moines, Iowa	27—Anaheim, California
8—Portis, Kansas	29—Long Beach, California (Community)
9—Denver, Colorado	30—La Verne, California
12 (a.m.)—Spokane, Washington	31—Whittier, California (Community)
12 (p.m.)—Richland, Washington	Aug. 2 (a.m.)—Los Angeles, California
13—Grandview, Washington	2 (p.m.)—Bellflower, California
15—Toppensish, Washington	3—Seal Beach, California
16—Harrah, Washington	4—Rialto, California
17—Yakima, Washington	5—San Bernardino, California
19 (a.m.)—Kent, Washington	6—Beaumont, California

August 7-14—National Brethren Youth Conference and the 81st Annual Conference of the National Fellowship of Brethren Churches.

Happy Donors Are Here Again

By Rev. Richard G. Messner

Development Department

Grace Schools

The Tax Reform Act of 1969 was enacted December 30, 1969, after having been rewritten by the House-Senate Conference Committee. In its final form, the new statute represents a thorough overhauling of taxation, including the deductibility of certain types of charitable gifts. Despite earlier fears and uncertainties, it is now known that institutions such as colleges and churches can live quite easily with the new tax law. In fact, as one tax analyst wrote, "Happy donors are here again!"

Since gifts are so vital to the advancement program of Grace College and Seminary, I felt a quick review of this new Tax Reform Act would be most helpful.

Outright Cash Gifts

All of us make contributions in some form, and most of us make cash gifts. In this respect, the new law has been most generous, particularly to the larger contributors. Formerly, no matter how large the charitable gift, a donor could not take in one year a charitable deduction of more than 30 percent of his or her adjusted gross income. *This is now raised to 50 percent of adjusted gross income for cash gifts;* and, if you cannot use all your gift deductions in one year, because of this limitation, you can carry over the remainder for five more years. Certainly this is a generous provision which our government has provided for those who wish to exercise their stewardship.

Gifts of Property Which Have Increased in Value

A home, land, or securities are types of gifts which may have increased in value over the years. If you would sell property of this nature, with an appreciated value, you will probably be subject to a capital gains tax. If, however, you decide to give it to a non-profit organization such as Grace Schools, in most instances you can take as a charitable deduction the *present value* of the property and escape a capital gains tax entirely.

Example: If a donor makes a charitable contribution of securities, land, etc., which cost him \$5,000 *more than six months ago*, and have now increased in value to say \$8,000, he receives a tax deduction of \$8,000 and pays no capital gains tax on the \$3,000 increase in value.

A Gift of Property With Retained Life Estate

A couple may wish their home or farm to go to a charitable organization but want to continue living on the

property for the rest of their lives. This can be arranged so the non-profit organization can be assured of eventual possession and the donor can have an immediate charitable deduction.

The Gift Annuity

The gift annuity is a favorite type of gift with both Grace Schools and participants. Fortunately, the gift annuity has been affected very little by the new tax law.

The donor transfers cash, a farm, a home, or securities to Grace Schools, and receives a *guaranteed annual income*. There is an immediate tax deduction for the gift part of the agreement and most of the income is tax free.

This type of arrangement is especially attractive for senior citizens who wish to help Grace College and Seminary and yet receive a generous return.

Example: A man 83 years of age would receive 9 percent annually of the total amount transferred to Grace Schools, and 86 percent of his income from this source each year would be tax free. He may also escape most, if not all, capital gains tax which he would have to pay if he sold the property.

Other Kinds of Charitable Gifts

There are no changes in the law governing a charitable gift through a will. Bequests play a major role in helping Grace Schools advance, and they take many forms. Also, new methods of giving have been introduced in the Tax Reform Act.

This is, of course, just a brief look at some of the charitable gift aspects of this new act of Congress. If you would like additional information, feel free to contact the Development Department of Grace College and Seminary located at Winona Lake, Indiana 46590.



Grace Is Unusual

By Max Anders, B.A. '70
President, Dorm Senate

Grace College is an unusual institution. It not only recognizes the academic and social dimensions of education, but also the spiritual. No one dimension is complete without the other, and we must view all sides to insure a correct assessment of our school.

To aid in getting a more complete picture, possibly it would help if I explained more fully the specific role of Dormitory Senate. As stated in the *Handbook*, our purpose is "to work with the deans and counselors in regulating dormitory life in the greatest interest and harmony."

This is very general, but necessarily so. It is impossible to get too specific without having a stifling effect. Also, it allows each dormitory administration to develop its own philosophy within these bounds. Our obligations are both social and judicial. Our philosophy has been to integrate all of our activities with our Christ-centered philosophy of life.

This sounds very basic and simple, but we dare not let its familiarity override its importance; for as students, we are able to get a perspective of the student body not available to the administration. As this relates to Dorm Senate, we as students see that Grace is one of the fastest growing private schools in Indiana, and we are experiencing pains commensurate with that growth. Among them are the pains resulting from sheer size, but these are easily handled with brick, mortar, and money.

Not so easily handled are the pains resulting from a different type of student we are seeing in attendance at Grace. These students have been more bombarded with the philosophy of Satan than any other generation in Grace's history, and with this bombardment comes a greater need for spiritual leadership.

There is also a new face emerging from the collective face of the Grace student body... the face of intel-

(Editor's note: This article was originally given by Max Anders as an address to the parent-faculty reception during Operation Insight at Grace College.)

lectual ferment. The most vivid indications of this can be seen by examining the curriculum, the infant interest in debate and quiz teams, the editorial page of the school newspaper, and private discussions.

There is also a stepped-up attack on our fortifications here within our institution. Satan realizes that probably the greatest hope for Christendom is in the Christ-centered school.

Leadership within the school must be applied consistently, because those in need of leadership will be tomorrow's leaders. There are some students who realize their awesome responsibility, but we cannot fight the battle alone. We need an understanding administration who is ready to listen to us and heed our words. We are the fruit of Grace College, and if we cannot be respected for what we

have to say, it would reflect directly on inadequacies of the school.

We need parents to establish and maintain good spiritual foundations in the home. Psychologists agree that inadequacies in the home readily transfer to become inadequacies in the personalities of their children.

We need support—financial, verbal and prayer support. Again, we dare not let the familiarity of the latter override its critical importance. Grace has unlimited potential, and I am convinced that if we become victims of harmful experiences, it will not be due to pressure from the outside. Our weaknesses will be harmful only if we are attacked from the inside.

We do not have the money and facilities of state universities, but one look at the university system of America tells us that money and facilities are not the answer. Our needs are spiritual, and will be met only by prayer.

It will take a unified effort on the part of students, administration and staff, and concerned people on the outside, to meet the crucial needs of our institution, but we have a tremendous promise from the Bible. If we un hypocritically seek first, the Kingdom of God, all our needs will be added unto us. ☞

There's a Storm . . .

(Continued from page 19)

great ecumenical movement now developing and become the harlot church of the end time which is thoroughly pagan.

As long as there is hope, God's people need to respond sincerely to the command of the Scriptures to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). But when it becomes clear that further effort to stem the tide within a group is futile, then it is high time to withdraw and organize a new effort for the Lord. ☞

Four Additions

Grace Faculty Appointments Announced

New 1970-71 faculty appointments have been named by Dr. E. William Male, academic dean for Grace College.

Donald E. Harrison will come as an Instructor in Speech from a similar



Donald E.
Harrison

position at Southwest City College of Chicago. He has also taught at Northern Illinois University and the University of South Dakota. He studied at North American Baptist and Central Baptist Theological Seminaries, received his M.A. in Speech from the University of South Dakota, has done work on his Ph.D. at Michigan State, Universidad International (Mexico) and Southern Illinois U.

Lowell Allen Miller has been appointed as Instructor in Chemistry. Since 1967 he has served as Clinical



Lowell
Allen
Miller

Chemist at the Presbyterian Medical Center in Denver, where he is currently conducting a class for Pathology Residents in Chemistry Instrumentation. He studied at Citrus Junior and California Polytechnic Colleges, received his B.A. in Biology from Up-land College in 1963, his M.S. in

Physiology from Colorado State in 1967 and has done additional graduate study in Biochemistry at the University of Colorado.

Vance A. Yoder will serve as an Assistant Professor of Music, a position he has held at Bluffton College. He has also taught at Ohio State and Indiana Universities and high school choral music in the Preble County (Ohio) Schools. He will receive his Ph.D. in Music Education from Ohio State U. in June, 1970, holds his M.M. in Organ from Indiana U. and his B.S. in Music from Manchester College. He also studied at McPherson College.



Vance A.
Yoder

Rev. Charles Lee Jenkins, who received his Th.B. from Grace Seminary in 1950, will assume his duties as Director of Christian Service for Grace College, and as Chaplain for the college and seminary on September 1, 1970.

In the seminary he will teach a class on the Chaplaincy and in the college his work will be under the office of Arnold R. Kriegbaum, Dean of Students.

About July 1 Mr. Jenkins will be granted full retirement from the United States Navy as a Commander, having served the greater part of his enlistment as a Navy Chaplain. He, with his family, plan to move to Winona Lake in July.

His daughter, Robin, graduated from Grace College in 1969.

Promotions Announced

Mary A. Fink, who has been at the University of California working on her M.A. program this past year, will

move up to Assistant Professor of Speech and Education when she returns this fall.

Promoted from instructor will be P. Fred Fogle to Assistant Professor of Anthropology and Missions and Gerald R. Franks to Assistant Professor of Music.

Ron Henry will be promoted to Associate Professor of History and Yvonne J. Messner to Associate Professor of Physical Education.

Professor Donald A. Garlock has been granted a sabbatical leave to return to the University of Southern California to continue work on his doctorate.

Faculty Returning from Leave

Richard A. Dilling, who has been working on his Ph.D. at Wesleyan University in Middleton, Connecticut this past year, will return to campus in September as Assistant Professor of Mathematics and Physics. He will continue his doctoral program at Purdue University.

Edgar J. Lovelady, who this past year has been pursuing his Ph.D. at Purdue University, will return in September as Assistant Professor of English Literature. Meanwhile, he will continue working on his doctorate at Purdue.

Returning to the seminary from the University of California, where he has been working on a second M.A. degree, will be Dr. Paul R. Fink, Associate Professor of Homiletics, Practical Theology and Christian Education.

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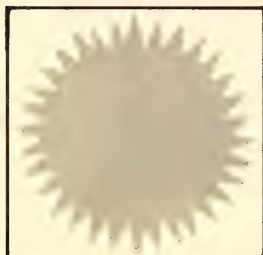
The American Way



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Foreign Missions and WMC Issue

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The Editor's Viewpoint

by Clyde K. Landrum

"The Buck Stops Here"

"The Buck Stops Here"—so the plaque read. It was on the desk of former President Harry S. Truman, and was his way of saying there is a final authority in the Executive Branch of the United States Government. He had aides and department heads with varying degrees of authority, but for the final decision the word must come from the President.

Is there a final authority in Christianity? Is there a statement of authority? Some say no. Yet, God has spoken authoritatively and this mes-

sage is recorded in a book. We call it the Bible. Failure to believe in this authentic message can bring the church into grave difficulties as demonstrated by her problems, past and present. The liberals, long ago, threw overboard many of the basic doctrines outlined in the Bible, turning to and preaching a "social gospel," rather than salvation by grace through Jesus Christ. They have proclaimed their own ideas to the neglect of God's message.

In the June 3, 1970 *Presbyterian*

Journal there is a presentation in the form of charts of the sad state of a great denomination. The key sentence in the briefly written summary is this, "We believe this sorry record can be largely attributed to the fact that many ministers in our church no longer believe in the integrity and authority of the Bible."

What is this "sorry record"? According to the report, during the past five years more churches have been dissolved than have been organized. While there are probably extenuating circumstances in some instances, the clear fact remains that the starting of new churches is on the decline. Furthermore, the number of churches showing no professions of faith in 1969 exceeds 1,350.

The report further points out that the number of ministerial candidates in a ten-year period declined by more than 30 per cent. The Sunday-school enrollment steadily decreased by at least 22 per cent. In 1969 the denomination showed a loss in membership, rather than a gain.

My remarks here are not critical; they are analytical. Hopefully, they are helpfully analytical. I have no desire to hurt but to help the church. I am pleading for the acceptance of the Bible as the Book of "integrity and authority," to be preached in the power of the Holy Spirit.

If the church is to prosper and accomplish her mission in the world, this is the only way she can do it. There must be an acceptance of the fact that the Bible is inspired, it is God's Book, and it is the final authority. The beliefs and philosophies of men can never win souls to Christ, establish the saints in the faith nor give people a genuine hope for the future. Only the God-breathed message known as the Bible can accomplish these things. ☛



WHITHER THE AMERICAN



"If America succumbs to the philosophy of violence . . . one of the first 'institutions' to crumble will be the Christian foreign missions program."

There was a day when United States Christians were proud to be Americans. They were not even ashamed to admit that their patriotism was a little bit mixed with their Christianity—after all, American roots lie deep in Biblical soil. It was a source of pride to realize that many of the nobler facets of American life, such as the relationship of church and state, an equitable judicial system, enlightened medical procedures, and our system of education are all traced to the precedence, injunctions, and practices of the Scriptures.

Now there are those who would have us lament our citizenship and renounce our heritage. They would rewrite our history, defile our flag, degrade our heroes, and lead us into revolution. Such an attitude among those who detest the Judeo-Christian culture is understandable. But when those within the Christian community join in the critical chorus and advocate violent revolution, this we find beyond comprehension.¹

We do not claim that America is perfect nor do we seek to identify it as a Christian nation, for such it is not. More correctly someone has called it "a pagan nation inhabited by a minority of committed Christians." Having said that, we also need to recognize that it is the most Christian nation on earth and does contain a deep reservoir of Biblical ethics, morals, and faith. For example: the Constitution of the New England Confederation (1643) contains these noble words: "Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the gospel in purity with peace. . . ." Around the top of the Liberty Bell is inscribed Leviticus 25:10: "Proclaim liberty throughout all the land unto all the inhabitants thereof." In fact, as a recent writer has commented: "No one can fully understand the American Revolution and the American Constitutional system

without a realization of the long history and religious associations which lie back of them. . . ." (A. M. Baldwin).

We recognize the danger of pride in an earthly kingdom. But it is not worship of state we advocate, it is true patriotism—that love of country that made America the dream and hope of the oppressed and the melting pot for the thousands who came and still come to her shores to breathe the air of freedom and to enjoy the luxury of human dignity. Unfortunately, we still have ghettos. But so do other countries, and nothing in the U.S. can compare with the tragedies of illiteracy, slums, famine, and poverty—in Latin America and India, as examples. Yet, America is doing far more to solve her slum problems than is any other nation. Thousands of American families have gone through the ghetto stage in the past and have advanced to what is enviously referred to by foreigners as "the American way of life." Millions are spent on urban renewal to provide modern homes for slum dwellers. But overzealous social gospelizers need to remember that social reform alone will not produce paradise. The sins of immorality, divorce, gambling, drunkenness, and drug use still plague many among both blacks and whites and keep them from attaining a decent standard of living even in better living quarters.

Racial prejudice is a cancer that needs to be removed. Yet, compared to the prejudice and hatred that exists among peoples of different ethnic and religious groups in other parts of the world, our race problem is well on its way to a solution. We are told that the median Negro family income has risen to \$5,360 a year, and that the number earning \$7,000 has doubled in ten years. Compare that with the plight of the poor in the rest of the world, and you will find that the lot of the American Negro is not to be equated with the depths of poverty experienced by multitudes overseas. To point out this fact does not by any means imply that

we advocate segregation or would keep the Negro a second-class citizen. As Christians who believe that man was created in God's image, any expression of prejudice or intolerance toward a fellow human being is repulsive. Brethren readers will be interested to learn that Christopher Sauer and his son used their press to fight for social reform and the abolition of the slave trade. They found a ready market for their books among the German settlers, Mennonites, Moravians, and Lutherans whose pastors were graduates of the best Swiss and German universities. The moral fiber of men like these still exists, I am sure, in the bloodstream of American life.

But the beat of another drum beckons men to fall in line, and it is appalling to see the number of Americans who march to its cadence. It is the beat of despair, of disdain, of destruction. It is the beat of people (I will not say men) like Jerry Rubin who not only despise Christ and mock Christianity, but are willfully ignorant of history. It was the Puritans who invented the "universal, compulsory, tax-supported educational system"—the prototype in all important respects of what was to become the public school. This along with belief in the sanctity of the family were the bases of both church and state and helped make America unique and great. Now these "establishments" are threatened. Recently, in Tuscaloosa, Alabama, Rubin told the University of Alabama students: "Tear down the school system. We are going to destroy private property. Nobody will own a factory and have other people work for him." The tragedy is not that such a person speaks in this manner, but that colleges and universities give him the platform to encourage anarchy, and that the best informed and the most knowledgeable (so we are told) generation of students think so little of their American heritage that they take him seriously and help to carry out the destruction. Here lies the danger, for if

America succumbs to the philosophy of violence and resorts to revolution, one of the first "institutions" to crumble will be the Christian foreign missions program. It will also be the end of a virile Christian faith that has spawned vigorous Christian testimonies all over America, and has thrust forth much more than its share of foreign missionaries.

Back in the forties *Life* magazine carried an editorial entitled "Faith in

Men must deserve freedom by knowing how to govern themselves. The power to govern oneself, to distinguish between right and wrong, resides in conscience which is man's link with God. If God is really overthrown as the final ruler of Americans, the state will be left in sole charge. Such a state, fortified by a new religious nationalism, could conceivably be both strong and safe. The sovereign geographical expression called America, and the

"overzealous social gospelizers need to remember that social reform alone will not produce paradise."

America Asks a Greater Faith in God." In the course of that editorial were the following words:

"... Most of the men who wrote the Constitution, who developed our institutions, and who gave us our cultural and ethical heritage ascribed this moral law to God.

"It is therefore true, although it may sound paradoxical, that to believe in America and in nothing else is profoundly un-American. Even a belief in human liberty is not enough to underpin the American dream. The men who fought hardest for religious liberty in America nevertheless believed that without religion self-government would fail. *For the whole theory of liberty rests in its turn on the responsibility of the individual* [italics mine].

forked animals called Americans need not suffer when the individual conscience ceases to be the supreme authority in our lives, but in the only sense in which good Americans have loved it, it would mean the end of the American dream."

Have we reached the end of the American dream? Will American Christianity follow in the wake of that disaster and lose its influence and testimony in the world? The answer to both of these questions can only be yes, unless Americans recognize their spiritual heritage and are willing to be grafted back into the roots of Biblical truth. Revival has happened in the past during the darkest and most hopeless period of a nation's history. May God grant such to occur in this tragic hour of American history.

"Blessed is the nation whose God is the Lord" (Psalm 33:12).—JWZ



¹See criticism of World Council Conference on Church and Society by Alice Widener in *Christianity Today*, Feb. 17, 1967.

Nightmares do not always come to one who is asleep. In fact, one of my most terrifying experiences has come to me recently in moments of lucid wakefulness. Perhaps you will understand my feelings through an illustration.

It seems that there is a great group of us traveling together on a journey. A wonderful spirit of camaraderie and enjoyment of one another prevails as we walk along. Not being particularly pressed for time we have little concern for anything other than the immediate path upon which we walk and the conversation in which we are engaged. We are vaguely aware that the boys and girls and the youth of our company have walked on ahead and are engaging themselves in the more vigorous pastimes characteristic of their years. We are aware also that there may come a time when we will want to call them back so that we can guide them through dangers which lie in the road ahead. However, there is no immediate concern for they are still in sight and our voices are strong.

Suddenly our complacency is shattered by the sounds of conflict and disturbance. We recognize that there is difficulty ahead and we begin to cry out for our children to come back to us for protection and for guidance through the threatening area. Too late, we are terror-stricken to learn that our young have already crossed a chasm from which the bridge has been removed, and even worse, they are now associating with those who speak a strange tongue. Our words of counsel echo unheeded across the void.

Immediately some will suppose that the chasm of which I speak is the so-called "generation gap" which inevitably separates today's youth from all who are over thirty. This is to fail to see the real nature of the problem through a dangerous oversimplification. In the first place, a generation gap is not inevitable. Then, where it does occur it is neither the only gap nor is it necessarily the most significant. We are being bombarded with news of the racial gap with blacks pitted against whites, social gaps with

There are more gaps than the one between the generations. This fragmentation is destroying the souls of men, and Christians must act quickly to stop this destruction

THE SPECTER OF TODAY

By Rev. Raymond Thompson

"haves" opposing "have nots," political gaps with party against party, gaps of sex with women against men, and class gaps with labor against management, and so on. In each case the divided parties are unable to communicate effectively with one another because each suspects the motives of the other.

What we must see is that this endless fragmentation is part of a grand plan of destruction by the enemy of men's souls, and its seeds are being planted in the lives of our children at a much earlier age than we have been willing to acknowledge. Every child today learns through TV, comic books, and in school that he cannot expect to understand his parents and they will certainly not understand him.

Recently at a conference on Youth, the World and the Church in the Seventies, Dr. Harley Parker, who is an associate of Marshall McLuhan, modern philosopher of communications, vividly demonstrated the indoctrination of today's youth when in his lecture he emphasized the following ideals:

"I think of education not as an assimilation of data but as training in perception; training young people how

to sense their world."

"You can get a concept out of a percept but you cannot get a percept out of a concept."

"This is troubling our society, giving children concepts... (they) can't see anything with a fresh eye."

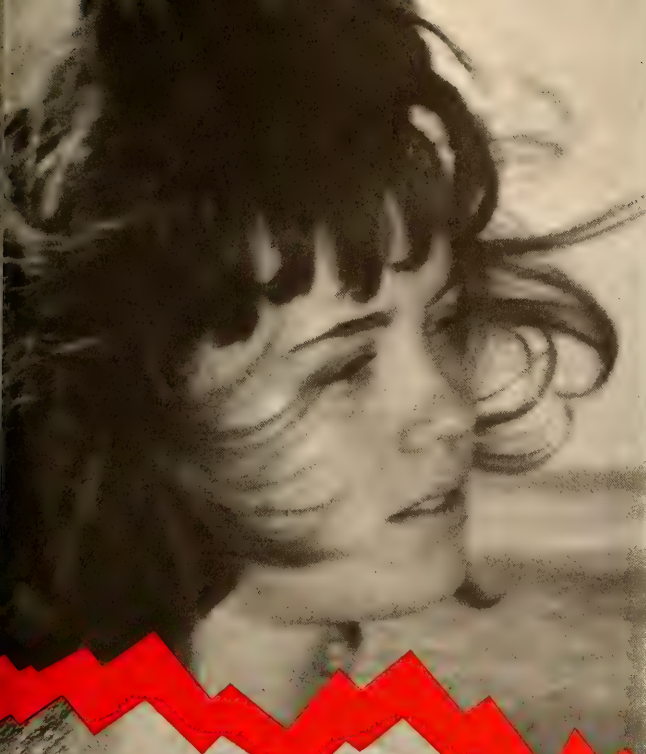
"The only thing that is going to stop pollution in our nation is the unpolluted mind. The only way you can do that is by training in perception."

"Good taste is the first refuge of the witless."

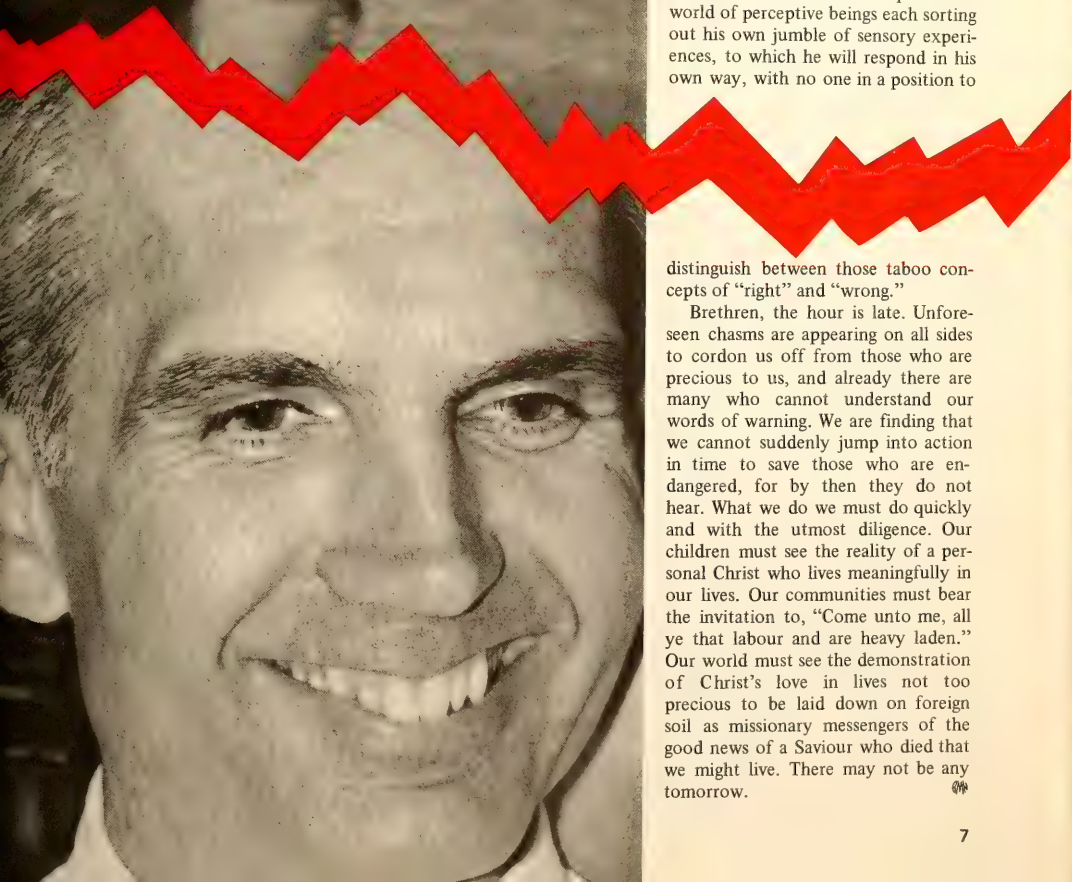
"I never make a value judgment."

On the surface these statements have a certain ring of validity. Then as we begin to examine them carefully they take on a frightening aspect, especially when we note the enthusiastic approval being given them by our young intellectuals.

These words, as foreign to our ear as the Auca tongue, are becoming the language of many today. They deny the authority of any voice or principle outside of those one has gained for himself by means of his own sense organs. This is very flattering to one's ego, for it places him in complete command without accountability to anyone. More significantly, this is an absolute denial of any valid written revela-



tion from God upon which the great issues of life may be based. Coupled with denial of God's written revelation is a denial of any plan, purpose, or organization whatsoever to our universe. Logical reasoning is out-the-window, and we take our place in a world of perceptive beings each sorting out his own jumble of sensory experiences, to which he will respond in his own way, with no one in a position to



distinguish between those taboo concepts of "right" and "wrong."

Brethren, the hour is late. Unforeseen chasms are appearing on all sides to cordon us off from those who are precious to us, and already there are many who cannot understand our words of warning. We are finding that we cannot suddenly jump into action in time to save those who are endangered, for by then they do not hear. What we do we must do quickly and with the utmost diligence. Our children must see the reality of a personal Christ who lives meaningfully in our lives. Our communities must bear the invitation to, "Come unto me, all ye that labour and are heavy laden." Our world must see the demonstration of Christ's love in lives not too precious to be laid down on foreign soil as missionary messengers of the good news of a Saviour who died that we might live. There may not be any tomorrow.

We're on Our Way!

(FMS editor's note: Mr. and Mrs. Ted Henning left the U.S. on June 16, accompanying Dr. and Mrs. Jake Kliever on their return trip to Africa following their furlough year. The Hennings have written personal testimonies of the Lord's leading toward this event.)

Wonder of wonders that the Lord could use a man of my age in some endeavor of missionary work! I thought that I could never be a missionary because of the language barrier, but God has His way of providing the opportunity if one has the desire to carry through. Well, I have that desire, so I know God will supply every need.

I have for a number of years wanted to be able to go to Africa and visit the various stations and walk where our missionary friends have labored. Now I can really be one of them for a year and work in the field myself. I am looking forward to the experience that I shall gain and I hope that I may be able to bring back to my church the same enthusiasm that I have in going. My desire is to be able to help at the Bible Center station and relieve some of the personnel to do the more important work of witnessing to the Africans.

The Lord has prepared me well in the educational field. My area of teaching has given me a varied experience, having served thirty-seven years in Vocational Education and Industrial Arts in high school. I have installed and maintained equipment in the high school as well as in various factories.

I have had the privilege of sitting under good Bible-teaching ministers who have had a great influence on my life. The Lord gave me experience in teaching and working with young people, serving as superintendent of Sunday school, moderator of the church, working with laymen and boys, and on it goes. Not boasting, God forbid, but just sharing with you

the way God prepared me for His work. So now I am really looking forward to serving Him in Africa.

The Lord has been so good in providing and preparing my wife and me for this new adventure. We desire your prayers on our behalf that we might be completely in the Lord's will and able to do the work He has laid out for us.—*Ted Henning*

P.S. Hebrews 4:14-16: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

After the many years we have prayed for missionaries and helped in their support, the Lord is sending my husband and me to Africa to serve Him for one year. How we do praise the Lord for this opportunity!

As a child I can remember my mother and father entertaining many missionaries in their home. It was a thrill for me to know these missionaries personally and to learn of their work. After Ted and I were married, we too were soon entertaining missionaries in our own home. Then our own pastor and his wife, Jake and Freda Kliever, went to the mission field in Africa.

I taught school five years before I was married, and then after fifteen years as a homemaker I was asked to return to teaching due to the teacher shortage. At the time I returned, I promised the Lord that I would not let my teaching interfere with my work



Mr. and Mrs. Theodore Henning

for Him. During the next twelve years I taught in grades three through six.

Then came a challenge! In the system in which I was teaching they wanted to start a Special Education class. I was asked to do this, and after much thought and prayer I accepted. Of course that meant going back to college and taking some special courses during the summer.

During my first year in Special Education, Ruth Kent, the teacher of the missionary children in Africa, came home on furlough. She spent several days in our home and visited my class. We exchanged ideas, and I thought then how wonderful it would be to supply for her for one year but felt I was not qualified.

Finally, in 1966 I received my college degree. The desire to teach in Africa was still there. It was in August of this last year that I learned that Ruth Kent would be coming home this June. Since Ted had retired, the thought came to me—could we go, and would I be able to supply for Ruth?

In addition to my education experience, the Lord has given me the opportunity of serving Him as Sunday-school teacher in the children's departments, choir director, VBS director, WMC president and SMM patroness (local, district, and national).

Praise the Lord! We are on our way to Africa. Our desire is being fulfilled!

—*Naomi Henning*

Our Church in Our World

Every church worthy of a place in the New Testament record was a missionary church. Those congregations were more than "missionary-minded"—they were "missionary-hearted." The Lord has commanded each generation to reach its own generation with the Gospel. The organism ordained of the Lord to spread the Gospel is the Church, His body, His Spirit-filled witnesses. A person who has a command does not need a call. In the well-known, but little practiced, command of Jesus reflected in Matthew 28:19 and 20, the Lord gave a *complete assignment*—Go ye into all the world. He gave a *complete assistance*—preach the gospel. He gave a complete assurance—"I am with you always."

The heathen around the world today are reechoing the cry of ancient Job: "Oh that I knew where I might find him!" The answer to that cry produces a *continual missionary spirit*, a *consistent missionary program*, and a *constant missionary support*.

Explanation—A church, to become missionary-hearted, must be informed of the Biblical basis for missions, and the personal responsibility that each believer has to discharge his obligation to the Lord and to the world. Every conceivable means available should be used to explain to the members of the congregation, young and old, all about the missionary outreach of the church and the denomination. Missions should be explained from the pulpit and from the classroom. A proper explanation of missions to a congregation includes information concerning fields, concerning support, concerning assign-

ments, concerning problems, and concerning prayer requests. There should be a constant flow of such information through all available channels to the congregation. An informed congregation becomes a missionary congregation.

Exhortation—The missionary committee of the church should be charged with the responsibility of continually exhorting each and every member to be "missionary" in heart and in action. The exhortations of the committee can be pursued through many channels. In our own church we have a bimonthly missionary challenge in each class and department of our Sunday school. There is a large mission display board in a prominent place which is kept up to date with colorful and meaningful material. Visiting missionaries are shuffled from class to class to give brief testimonies so that the total school receives a challenge on the day of their visit. A constant supply of exhortative literature is *put into the hands* of the membership (not laid on a table to gather dust). Missionary support is not limited to a once-per-year conference with pledges, but rather is kept as a weekly obligation before the people with appropriate envelopes available for their designated gifts. Documentary missionary films are presented at least once a month. Someone has well said that "The greater part of promotion is motion." A moving missionary motivation in a church is promoted by constant exhortation, followed by responsive action.

Expectation—Such a missionary program of explanation and exhortation leads to certain expectations.

It can be expected that missionary recruits will volunteer themselves for dedicated service. There will be a constant flow of financial support to meet the needs as they are made known to the congregation. There will be a growing interest in personal acquaintances with missionaries and a greater knowledge of their fields of service. Such a missionary emphasis will motivate the congregation to assume the total support of every candidate from that particular congregation.

It can be expected that the total local church program will be affected. There will be a unity of spirit, a harmony of motivation, and a crescendo of accomplishment. From the youngest to the oldest, missions will become a dominant theme and a controlling factor in the church endeavors.

When missions becomes the moving force in a local congregation there are four benefits which can be expected: 1) the mission vision will give sincerity to the profession of faith; 2) the mission vision will give satisfaction to the service of each member; 3) the mission vision will give a total new submission to the Lord's will; and 4) the mission vision will give a soul-winning impetus to the congregation. ☪

Dr. Kenneth B. Ashman, pastor of the First Brethren Church of Wooster, Ohio, has served on the Board of Trustees of the Foreign Missionary Society of the Brethren Church since 1950, and has been secretary of the Board and Society for the major part of those years. This past year the contributions of the Wooster church to Brethren Foreign Missions totaled almost \$25,000, third highest in the National Fellowship.

A SUMMER OF SERVICE

By Mert Lambert



Wendee Baker



John Fretz



Norm Schrock



John Sturley

Your jet plane hurtles down the runway and soars off into the sky. You are leaving Los Angeles International Airport for a summer of the unknown. What adventures are in store in a land and culture entirely different from your own? How will you get along with the people of Brazil? Will you be able to communicate with them? You settle back for the day-long trip and ponder and think. Anticipation and excitement grow, the closer you get to Belem where the Brethren missionaries will meet you.

If your name were John Sturley, these are some of the thoughts and feelings you might have had as you set out for a summer of service under TIME (Training in Missionary Endeavor) program. John, whose home church is the Fremont Avenue Brethren Church of South Pasadena, has just completed his second year at Highland College in Pasadena, California. He is serving with Ralph Schwartz and the other Brazil missionaries in conducting Vacation Bible Schools, churches, camps, and various other youth programs.

A little farther north—in Puerto Rico—TIME has sent three young

people to serve with the Maxwell Brennemans. Wendee Baker has just graduated from high school in Findlay, Ohio. Her abilities and talents of singing, playing the piano, and cooking will be put to good use. Since she is the only female member of the team, she will find a real bond with the Brennemans girls. Wendee's home church is Findlay Grace Brethren.

One of the male members of the team is a sophomore at Grace College. When not in college John Fretz makes his home in Lansdale, Pennsylvania, and he is a member of the Penn Valley Grace Brethren Church. John has been active in his district youth program as well as in Grace College, where playing and touring with the Brass Choir has been one of his primary activities.

You may have wondered whether missionaries' children are interested in missions. Take Norman Schrock, the third member of the Puerto Rico team. A member of the Waterloo, Iowa, Grace Brethren Church who was born and reared in Argentina, Norm has just finished his first year at Grace Seminary. He is looking forward to some type of missionary work upon completion of seminary.

This team has gone to Puerto Rico to help in Vacation Bible Schools, camps, literature distribution, general church program, and youth work.

France is another foreign mission field where TIME has sent a team this summer. (See article on the France team by Fred Fogle, which appeared in June 27, 1970, issue of the *Brethren Missionary Herald*.)

Nine young people are at the present time serving under the TIME program in foreign fields and nine are ministering at mission points here in the United States. Pray for these young people.

Plans are now being made for the opening of another field to TIME in 1971. It is the country whose summer comes in December, January, and February; the land of the Pampas, great herds of beef cattle, and the gaucho—Argentina. These plans are being made with Solon Hoyt, missionary to Argentina, currently home on furlough.

Rev. Merton A. Lambert is assistant to the Director and Youth Coordinator of the National Fellowship of Brethren Churches' Christian Education Department.

THE CHILDREN'S PAGE



NEW MISSIONARY STORY BOOK

"Goats Are Funny" — "The Snake Chase" — "The Death of the Giants" — weren't those good stories, along with all the others in the new 1970 missionary story book? Each year a new missionary story book is printed by the Foreign Missionary Society for the children. The one for 1970 is called "Missionary Story Time, Series 15." But perhaps some boy or girl who is reading this page does not have a copy of this book. How can you get one?

First, ask your pastor to see if he has any of these. If he does not, you may write to *Missionary Helpers Club, Box 588, Winona Lake, Indiana 46590*. Ask for a copy of "Missionary Story Time, Series 15." It will be sent gladly. If a copy of last year's "Series 14" book is wanted also, you may ask for that and it, too, will be sent. Tell us your name, address, and zip code. Write clearly!



MORE MISSIONARY HELPERS

Several months ago, pictures of MH'ers at the Waipio Grace Brethren Church in Hawaii were printed on the Children's Page. Mrs. Tresise, the leader of the club, has sent pictures of two more girls who should have been included in that group. At the top is Kelly Joslin, and below, Julia Kepner.

At the right are two Missionary Helpers boys who wrote fine letters and sent pictures of themselves to Aunt Alys. At the top is Billy Rife of Martinsburg, West Virginia, and below, Randy Nagy of Mansfield, Ohio.

Aunt Alys appreciates all these fine MH'ers!



HARRY HELPER AND MARY MISSIONARY



Church News

LAST CHANCE! There is still time to make reservations for the Brethren Hawaii Holiday, Aug. 17-24, immediately following conference in Long Beach. Enjoy the sights and sounds of two of the islands, stay in deluxe hotels, visit Brethren churches you've read about—but haven't seen! Fly in a giant Continental 747 jet! **JULY 15 IS THE DEADLINE!** Rush your \$50 deposit NOW to Rev. Ralph J. Colburn, 5885 Downey Ave., Long Beach, Calif. 90805. Total cost is only \$289, plus \$10 tax and service charge. The tour is arranged by Tony Lease Tours and Continental Airlines and sponsored by the Brethren Missionary Herald Co. **DON'T MISS IT!**

SOUTH PASADENA, CALIF. Rev. C. Fred Berkemer, pastor of the Fremont Avenue Brethren Church has resigned to begin the operation of a Christian bookstore in Sacramento. Fifteen young people of the church held a car wash to raise money for the support of their Sunday-school teacher, John A. Sturley, who is serving under the TIME program in Brazil this summer. The amount raised put him over the top of the amount he needed.

COVINGTON, OHIO. Lori Ann became the adopted daughter of Rev. and Mrs. Ralph Miller on Apr. 20. She was born Apr. 14 in Columbus, Ohio. Lori is the first grandchild of Mr. and Mrs. Vernon W. Schrock of the Grace Brethren Church, Waterloo, Iowa. Five people were added to the church membership through baptism Apr. 26. Janice Berryhill, a foster daughter who became part of Pastor and Mrs. Miller's family in October 1968 and received Christ on Thanksgiving Day of that year, was among the five.

CONEMAUGH, PA. Rev. Simon Torioan accepted the call to the pastorate of the Singer Hill Grace Brethren Church, and began his ministry there the first week in July. His address is Rt. 1, Box 151, Conemaugh, Pa. 15909.

HARRAH, WASH. Larry B. Smithwick was licensed to the Brethren ministry in services conducted May 31. Mr. Smithwick is a graduate of Grace College, and is now a third-year student in Grace Seminary.

LONG BEACH, CALIF. Miss Alberta Hanson, former director of Christian Education at North Long Beach and Long Beach First Brethren churches, has accepted the position as Children's Director at the First Baptist Church of Van Nuys, Calif. The church will complete a five-story educational unit this fall to be used by over 1,500 boys and girls.

CONEMAUGH, PA. Approval has been given on a loan to the Conemaugh Brethren Church for the construction of a new church building. Plans for the facility have been completed by the Brethren Architectural Service and submitted for state approval. Over \$30,000 has been received in the building fund since the old building was demolished a year ago. Don Rager, pastor.

DALLAS CENTER, IOWA. A note of thanks has been received from Mary L. Emmert, former missionary to Africa—"I wish to thank the many who sent get well cards during my stay of nearly six months in the hospital and nursing homes. I am especially grateful to those who prayed for me. The Lord is undertaking mightily for me. I am back in my own home again feeling much better." Please send an address change for future correspondence with her: Dallas Center, Iowa 50063.

WINONA LAKE, IND. Now open for business is the Winona Lake Antique and Gift Shop located on Park Ave., next to the Post Office. Containing a wide selection of quality merchandise, the shop features many items and antiques which belonged to Billy Sunday, himself an antique collector. The shop is operated by Mr. John Sholly, a middler in Grace Seminary, and information may be obtained by writing to him at the Winona Lake Antique and Gift Shop, Park Ave., Winona Lake, Ind. 46590.

HOLLINS, VA. Rev. Ron Thompson, pastor of the Patterson Memorial Brethren Church, would like the names of prospects for a Bible class in the Staunton, Va. area. Anyone knowing Brethren persons or others who might be interested in this area are urged to send the names and addresses to Mr. Thompson at 3331 Ellsworth St., N.E., Roanoke, Va. 24012.

NEW WINONA SUMMER PROGRAMS

Youth Careers Conferences and Family Vacation Weeks are the featured events on this year's Winona Lake Christian Assembly summer program.

Dr. Charles Henry of Grace College will be the director for two weeks of careers conferences for Christian youth, July 6-12 and 20-26. Outstanding Christian businessmen will present career information on fifty different fields of work. Dr. Larry Poland, president, Miami Christian University is the featured speaker for one week. College musical teams are scheduled to provide youth-oriented programs. Cost is \$40 per person in groups of ten or more with counselors admitted free.

Family Vacation Weeks will be under the direction of Mr. Bill Smith, Winona Lake businessman, July 27-Aug. 7 and Aug. 24-30. The low-keyed program includes Bible study, meditation, and good music for your spiritual enjoyment. Plenty of opportunity for tours, picnics, recreation and relaxation is planned. Nursery care and age-group activities will be provided for all children in the mornings.

For more information write to: Winona Lake Christian Assembly, Box 367, Winona Lake, Ind. 46590. Ask for Youth Week or Family Week program.



PUERTO RICO. "It was one of the greatest experiences of our lives," was the feeling of the No. Atlantic national champion quiz team on their trip to Puerto Rico. The trip, awarded to the winner of quizzing competition at National Youth Conference, was taken Mar. 21-28. Members of the team and their churches are: Susan Shaw (Phila. Third), Marian Kanas (Phila. First), Susan Green (Hatboro), Jane Fretz (Penn Valley), David Rohrer (Manheim), Robert Rohrer, quiz team coach, and his wife Jean accompanied the group.

Two Puerto Rican young people received Christ as Saviour at a beach party and have since become members of the church.

In the traditional quiz with the Puerto Rican team, No. Atlantic won 200 to 110, but did not "skunk" them as Mrs. Max Brenneman put it. Pastor Brenneman gave high praise to the team and their ministry.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Deborah Saverin and Harley Rolins, May 2, Pike Brethren Church, Conemaugh, Pa.

Jean McKinney and Randall Hunley, May 15, Patterson Memorial Brethren Church, Hollins, Va.

Susan Marie Stillwell and Mark Edwards, May 16, First Brethren Church, Washington, D. C.

Ruth Ann Rogers and Roger Mayes, May 29, Grace Brethren Church, Ashland, Ohio.

Diane Dixon and Paul Williams, June 12, First Brethren Church, Washington, D. C.

Nancy Hall and Richard Bell, June 12, Winona Lake Brethren Church, Winona Lake, Ind.

Jeanette Long and Thomas Dilling, June 13, Leamersville Grace Brethren Church, Duncansville, Pa.

MIDWEST DISTRICT

CONFERENCE HOSPITALITY

Brethren from the east traveling by car to national conference in Long Beach, California, are invited to stay overnight in Midwest District homes. Carolyn Valentine, secretary of the district WMC, has submitted this list of persons who may be contacted for lodging assignments. You are urged to write or phone these ladies well in advance of your arrival, and allow them ample time to make arrangements for you.

ALBUQUERQUE, NEW MEXICO:

Miss Betty Allshouse, 1124 Parsifal, N.E., Albuquerque, N. Mex. 87112

TAOS, NEW MEXICO:

Mrs. Elvira Archuleta, Box 194, Taos, N. Mex. 87571

COUNSELOR, NEW MEXICO:

Mrs. Robert Lathrop, Brethren Navajo Mission, Counselor, N. Mex. 87018

ARVADA, COLORADO:

Mrs. Jess Shuler, 2011 S. Patton Ct., Denver, Colo. 80219

DENVER, COLORADO:

Mrs. Lyda Garner, 5050 Newton St., Denver, Colo. 80221
Mrs. Dorothy Ortega, 4031 Morrison Rd., Denver, Colo. 80219

BEAVER CITY, NEBRASKA:

Mrs. Mildred Cass, Beaver City, Neb. 68926

PORTIS, KANSAS:

Mrs. Alma Gentzler, Portis, Kans. 67474

CHEYENNE, WYOMING:

Mrs. Charles Harper, 901 E. 20th, Cheyenne, Wyo. 82001

Alice Thompson and Ron Kinley, June 14, Winona Lake Brethren Church, Winona Lake, Ind.

Ann Zielasko and Jim Tallman, June 20, Winona Lake Brethren Church, Winona Lake, Ind.

Marsha Crom and Kelly Newhouse, Pleasant Grove Grace Brethren Church, Millersburg, Iowa. Rev. Norman Adamson, officiating.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BEMILLER, Bessie, 80, a faithful member of the Grace Brethren Church, Mansfield, Ohio, went to be with the Lord May 11. Richard E. Grant, pastor.

COOK, Iona Lohr, 81, long-time member of the Aleppo (Pa.) Brethren Church, passed away May 3. David Thompson, pastor.

CUNNINGHAM, Pearl, 90, of the First Brethren Church, Johnstown, Pa., passed away May 27. Wesley Haller, pastor.

FITT, Mary, 80, a deaconess in the First Brethren Church, Johnstown, Pa., went to be with the Lord May 28. Wesley Haller, pastor.

MAY, Clyde, a member of the Fremont Avenue Brethren Church, South Pasadena, Calif., since 1946, died Feb. 11.

NOON, Byron R., 72, deacon and former moderator of the First Brethren Church, Johnstown, Pa., passed away May 17. Wesley Haller, pastor.

RHOADES, Edward, a member of the First Brethren Church, Dayton, Ohio, for one year, passed away May 5. G. Forrest Jackson, pastor.

YEAGER, Ethel, a member of the Conemaugh Brethren Church, Conemaugh, Pa., for 50 years, passed away recently at the home of her daughter in Ohio. A memorial service was held in Alum Bank, Pa.



Come to California for . . .

NFBC NATIONAL CONFERENCE

August 7-14, 1970

First Brethren Church, Long Beach

The dramatic skyline and oceanfront of Long Beach, California. One of the city's landscaped oil islands in the foreground.

**MAIL
THIS
FORM
AT ONCE!**

----- LODGING RESERVATION FORM -----

Name _____ Phone _____

Address _____
(Street) (City) (State) (Zip)

When will you need your first night's lodging in Long Beach? _____ (Date)

Will you have your own transportation? Yes No

When do you plan to leave California? _____ (Date)

How many in your family will need lodging? _____ If there are children, what are their names and ages? _____

Please check your preference as to lodging:

_____ Stay in private home if available (free)

_____ Motel or Hotel (See listing in June 13 *Herald*, make your own reservations)

(Note: Motels in the area will be furnished with bus transportation to and from the conference meetings)

Mail this form to: Mr. Glenn Harmonson, First Brethren Church, 3601 Linden Ave., Long Beach, Calif. 90807. Phone: (213) 424-0788. Limited facilities are also available in the Long Beach area for campers. Write to Mr. Harmonson for information.

**A LISTING
OF MOTELS
AND
HOTELS
APPEARED
IN THE
JUNE 13
MISSIONARY
HERALD.**

Laymen's News

President Jackson Writing Booklet

Lt. Ed Jackson, president of the National Fellowship of Brethren Laymen, has written a booklet presenting guidelines for a laymen's organization. The booklet will be readied for release at national conference in Long Beach and includes information on the purpose of a men's work, how to start a work, program helps, suggested projects, and agendas for meetings.

Jackson gives ideas for use on both the local and district level and points out how to relate both of these to the national effort.



Lt. Ed Jackson

NFBL Officer - Ted Henning - To Africa!

(Editor's note: Ted Henning, assistant secretary of the National Fellowship of Brethren Laymen, has been accepted as a missionary to Africa. Here is his article about the future—and some about the past—for Ted and his wife.)

On Tuesday, June 16 of this year my wife and I will be leaving O'Hare Airport in Chicago for the mission field in Africa to serve the Lord there for a year. We have had this desire for many years but it has only been this year that our realization will be completed.

Thirty-three years ago I gave my life to the Lord while on my sickbed. God delivered me from this sickness and blessed me in my church here at the Grace Brethren of Middlebranch, Ohio.

The Lord gave me the privilege of being president of the national laymen and also district president at two different times. At the local level there was an opportunity for service as our church was one of the first to have a men's work in the district.

It was a joy to serve the Lord in these areas, but now the call has come from another land: "Come over . . .



Mr. Ted Henning

and help us." My wife and I are looking forward to a precious year in Africa. We hope to be used in teaching, instructing and various other avenues of labor. We desire your prayers.

The Lord has promised in Isaiah 45:2—"I will go before thee, and make the crooked places straight."

Also in Joshua 1:5—"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."—*Ted Henning*

**Have You
Got Your
Bumper
Sticker?**

**I'm Going
Somewhere**

**81ST CONFERENCE
NATIONAL FELLOWSHIP
BRETHREN CHURCHES
LONG BEACH, CALIF.
AUG. 7-14**

Only 20¢ each—Order from Frank Poland,
Box 587, Winona Lake, Ind. 46590

National Laymen's Conference - Long Beach, Calif.

- Fellowship
- A Day of Organization
- Special Music

• Hear These Speakers:

Lt. Ed Jackson
Rev. Duke Wallace
Rev. Nathan Meyer

Meet Your National WMC Officers

I gave my heart to the Lord as a youngster in the services at a Methodist church. As a teenager I rededicated my life to Christ to be used wherever and however He chose. After high school I entered nurses training at the Indiana University Medical Center in Indianapolis, Indiana.

Here my life took a turn in the direction of The Brethren Church, not in attendance, but in the form of a handsome medical student. After we both completed our training we were married and came back to Berne, where my husband started the busy life of the general practice of medicine. Here in Berne we are active members of The Brethren Church.

The Lord has blessed us with three energetic sons who keep our home really lively. Jeff is a busy teen of fifteen, Mike is thirteen, and Tim keeps up with the nine-year-old set.

Since my husband and I share the



Mrs. Robert Boze

National SMM Patroness

love of the young people of today, we are kept busy in the Lord's work. The opportunity of service through SMM came to me some eight years ago. Although I kept protesting, "I'm not qualified, I don't even have a daughter," I was drafted. I have found it quite a challenge along with the tremendous opportunity of witnessing to our own "pepsi generation," of the reality of God. I was sadly lacking in the knowl-

edge of Brethren beliefs and practices, so you see SMM was my training ground as well.

Many people who know I am a registered nurse ask, "Do you work?" My answer—Yes, I work at one of the highest commissioned vocations God has given. I am a wife and a mother. Therefore, I must find time for our home—time for sharing love and responsibilities.

I find time to serve others, also. My earthly rewards are few, but oh the treasures I'll have in heaven! I am presently local senior SMM patroness, superintendent of the Junior Department in Sunday school, and work in DVBS and WMC and sing in the choir. I do give my nursing skills a workout, however—I have been Indiana District Brethren Youth Camp nurse for the band-aid set. Where else can you feel more needed and wanted!

When God calls, He qualifies! God has called me to the task of leading the SMM groups of the nation. My prayer is with David of old, "Shew me thy ways, O Lord; teach me thy paths." I have no daughters but yours, pray for His leading as we work together in and through SMM.



Mrs. Earle Cole

Assistant Financial Secretary-Treasurer

The Lord has been so good I hardly know where to begin and where to end. However, I shall take you back to where it all began.

I was born of Christian parents in Pennsylvania, where I spent the first twelve years of my life. Our family then moved to Akron, Ohio, and lived right next door to the Ellet Brethren Church—which was then under construction. This is where I accepted Jesus Christ as my Saviour.

It was in Ohio that I met and married my husband, and where we established our home. We were blessed with four sons, three daughters-in-law and two grandchildren. Our oldest son, Bill, passed away last year, leaving

his wife, Wilburta, and children, Renee and Keith. Don and his wife, Nancy, live in Chicago, Illinois. Bob will be completing his term of service in the Air Force in October. He has served in Vietnam and is now stationed in Bayshore, Michigan. Ed and his wife, Deena, are living in Cuyahoga Falls, Ohio, having just moved from Winona Lake, Indiana.

Earle and I were married for thirty happy years before the Lord called him home suddenly two and one-half years ago. We were active in the Lord's service in our local church in Cuyahoga Falls and also in the Northeastern Ohio District. Earle was national statistician for several years.

For many years WMC has been a vital and enjoyable part of my life. I am thankful for the opportunity I have had to serve on the national WMC executive committee for three years as Northern Ohio District President and for the past two years as assistant to the national financial secretary-treasurer.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." ☛

WMC OFFICIARY

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Second Vice President (Prog. Chm.)—Mrs. Phillip Simmons, 10600 S. E. 226th St., Kent, Wash. 98031
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Assistant Recording Secretary—Mrs. Dan Pacheco, R. R. 3, Warsaw, Ind. 46580
Financial Secretary-Treasurer—Mrs. Robert Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590
Assistant to the Financial Secretary-Treasurer—Mrs. Earle Cole, 2753 Elmwood Ave., Cuyahoga Falls, Ohio 44221
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Editor—Mrs. Kenneth Rucker, 100 4th St., Winona Lake, Ind. 46590
Prayer Chairman—Mrs. Thomas Hammers, 604 Chestnut Ave., Winona Lake, Ind. 46590
SMM Patroness—Mrs. Robert Boze, Route 1, Box 224-D, Berne, Ind. 46711
Assistant SMM Patroness—Mrs. Gerald Polman, 212 Katy Lane, Englewood, Ohio 45322



WMC in Africa

Aouali ti tene ndjoini assala gne?

This was the question—What do the Women of the Good News do? The setting was a group of African O. T. N. (WMC) women at national conference at Bossembele, Central African Republic. They were putting on a skit around a song which portrayed many different aspects of their work.

The song had twelve verses, but I remember several of them quite well. After my involvement with this group of women increased I found out that this was not only a conference skit, but it portrayed their very lives. One verse stated that they study the Word of God. In their set of goals they must

By Linda Mensinger
Missionary to Africa

not only read the Word, but do a great deal of memorization. Some of this includes the names of the Books of the Old and New Testament, verses of salvation, several Psalms, the Lord's Prayer, and the names of the twelve disciples. These are just some of the goals which, if they follow, take a lot of work and intensive study.

Another one of the verses in this song says that they are to let their light shine for the Lord Jesus. This

means that they not only attend church very faithfully, but are good testimonies in the community. This is often true as they are leaders among the women of the village and respected among many. Due to this fact, they have a good testimony and are often able to give an effective witness for Him. One group gave a report of doing door-to-door evangelism in their village and as a result fifty-three people had come to a saving knowledge of Christ. Dedicated women who love and study the Word of God can be greatly used of the Lord whether they are Africans or Americans.

It is my prayer that the Women of the Good News might truly be those who give forth the Good News by word and deed.



Mrs.
Linda
Mensing

1970-71 WMC Bible Studies To Feature Paperback Booklet

The new program packets for this coming year of 1970-71 (compiled by the Iowa District program committee) contain plans for a discussion-type Bible study which will use the paperback booklet *The Abundant Life* by Ray E. Baughman, published by Moody Press. (Next year's theme is "Living Abundantly.") This is the first attempt to

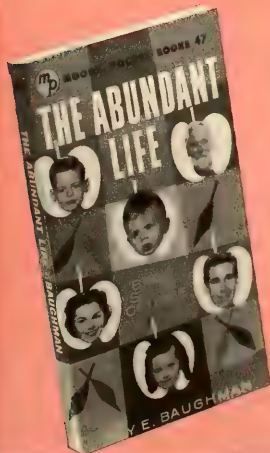
try this type of Bible study in WMC, and it can work only as the women of each council respond to the plan of individually using this booklet. For this reason councils are urged to:

1. Encourage each member to buy her own copy of the booklet.
2. Order extra copies in anticipation of new members and for visitors.
3. Encourage mature Christians to order an extra copy to use in a one-to-one study with a new Christian or in a home study with the family.

There will be a special order blank in each program packet, and each council is urged to place the order for booklets during June and no later than July 15, in order to insure that you have them prior to your September meeting.

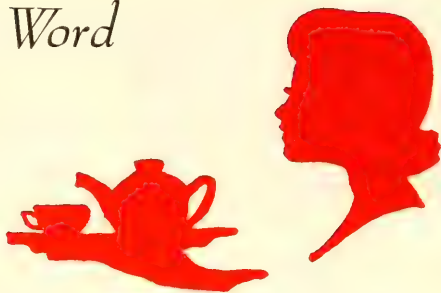
The Brethren Missionary Herald is giving a special price of 50c each for the booklet to WMC councils (regular price is 75c), however, the special order blank should be used, and a bulk order should be placed from each council (no individual orders, please).

You may order the booklets from the Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590 or the Herald Bookstore, Box 2385, Fullerton, Calif. 92633. Please place your order no later than July 15 to assure prompt service—no need to send a check with your order, just specify who is to receive the bill.



Coffee Cups and the Word

By Muriel
Johnson



"Distributing to the necessity of saints; given to hospitality" (Rom. 12:13).

"Use hospitality one to another without grudging" (1 Peter 4:9).

"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:5-6).

When we think of hospitality, we think of the woman's role in the home. God has given many of us attractive homes, supplied us with gadgets to make our work easier and we, as women, are in charge of the household schedule. So it seems that Christian hospitality is one of the most important ways in which women can share the gospel message with other women.

While husbands are at work and children at school, or while small ones play together, your women friends can be invited over for a coffee break, a brunch or even a luncheon. In this small group of women you can include new neighbors or any with whom you have not yet shared your hospitality. Invite mothers you have met at school functions, newcomers to the church services, or mothers of Sunday-school children.

This is a planned yet informal gathering. It is best to have the majority of the group Christians—for example, three Christian and two non-Christian. These do not need to be limited to any single denomination. The idea is to get the non-Christian into the atmosphere of Christian

women where the conversation can be led along the line of the Christian approach to home, social and world problems.

So often the Christian woman finds herself in situations where she is in the minority. This coffee group reverses that pattern and shows to the non-Christian that Christian women are extremely joyful and that their lives are guided and given purpose by a great God.

Ideally, the Christian hostess might invite four guests. Four makes for better conversation while the hostess is busy serving. Be sure to tell the women to come as they are. The hostess should dress so that all feel at home.

The first meeting may be a time of getting acquainted only. There may be no direct reference to spiritual things, but the Christian viewpoint will predominate as the conversation progresses. Giving thanks before eating is a good witness to others of the reality of Christ. Probably the hostess cannot dictate the direction of the entire conversation, but the feeling of Christian love will be caught. We must have faith that God will direct and answer the many prayers that have been offered in preparation for this special occasion.

Perhaps the second time, another non-Christian woman may be invited and the group can share the hospitality of another Christian's home. This adds variety and interest and broadens the base of Christian friendship. Many preconceived ideas and prejudices will be broken down. While there is no place

for compromise in the Christian life, we must make ourselves available to non-Christians in order to lead them to Christ. Since all of the women are better acquainted by the second gathering, the hostess can direct the conversation more surely into a discussion of spiritual things. Many times the natural outcome of these informal meetings is a Bible study or a religious discussion group. The main thing we have noticed is a greater impact for Christianity upon the neighborhood and a greater lever for getting them to church services and eventually won to Christ, either in the home or at church.

This "friendship evangelism" is one of the best means which a woman can use. Hospitality is part of the woman's role in life. She has the happy duty and privilege of using this talent to witness for Christ. In her own home, without being out of place or seeming impolite, the Christian hostess can express her thoughts on God's will and God's love.

In certain localities women may hesitate to go into strange homes to call, but the coffee hour is perfectly acceptable in all localities. You invite them to your home and many times they will return the invitation, opening the door to further witness for Christ.

This method also gives excellent opportunity to reach the church newcomer or Sunday-school mother whose husband is not a Christian. He may refuse invitations to a Christian home and his wife may be lonely and frustrated. Over the coffee cup she can have friendship with Christian women. If she is uneasy because of her sin, she needs the friendship of Christian women who love her and who make her feel at ease within the group of Christians until that time when she too will be led to Christ.

Do you have neighbors and friends who know nothing of the reality of the love of God and with whom you have not yet shared your Christian home and Christian hospitality? Ask God to help you start a thrilling new life of witness through "Coffee Cup Evangelism."

—Reprinted from the *Missionary Tidings* by permission.

FROM THE
WMC MAILBOX



Southeast District. It was a pleasure to once again welcome Lois Kennedy back to the area. At the fall rally she challenged our hearts with "Highlights from Africa." Of particular interest to the ladies present was Lois' attire—the native dress of an African lady similar to what she might wear at a WMC meeting.

Continuing in the thought of foreign missions, the year was begun with a "Special Christmas Offering" for the work in France. Yes, we felt Christmas was an appropriate time for remembering our missionaries, so each council received an offering for this foreign missions project and a total of \$160 was realized toward the purchase of kitchen supplies or perhaps to assist in redecorating a room at the Chateau.

Freewill offerings are received at each rally and district conference during the year. This money has been designated for home missions within the district. Thus, we have been able—in some small way—to remember the churches in Richmond and Starkey, Virginia and Atlanta, Georgia.

At the spring rally, in order to encourage giving toward a district project, a walk-in cooler for Camp Tuck-a-way, Project Chairman Mildred Hartless and President Zelda Boyd presented a skit dramatizing a walk-in cooler.

On the local level the councils designed and modeled hats and costumes depicting the projects completed by their respective groups this past year. These hats and other displays from the councils were also exhibited in May at the district conference.

Kent, Washington. The WMC has been quite busy the last several months with the district youth rally to prepare for, and our church birthday celebration, plus the usual monthly projects and activities. One of our projects this year was that each of our four circles bought three pieces of material with matching buttons and/or zippers and thread. These twelve pieces of dress yardage were sent to Navajoland for the missionary ladies. We hope they will be able to make and enjoy some pretty new dresses.

Fort Wayne (Grace), Indiana. At our February meeting each lady brought a homemade valentine. The valentines were unusual—a pie, cake, pincushion, shoe-hose travel bag, picture, plaque, pan scratcher, doily-heart and heart of bows. These were auctioned off and a nice offering received for our local project.

Waterloo, Iowa. "Calling All Belles" was the theme of our annual mother and daughter banquet sponsored by the Women's Missionary Council. There were 120 women and girls present to enjoy this most interesting and profitable evening.

Featured speaker for the banquet was Mrs. R. G. LeTourneau of Longview, Texas, named as the "Nation's Mother of the Year" in May of last year in Los Angeles.

Mrs. LeTourneau was met at the Waterloo Municipal Airport by the Chamber of Commerce "Ambassadors," and presented with a "Key to the City" by the welcoming committee. There were also several others on hand to meet her and her sister, Mrs. Edna Farnham, her traveling companion.

We were privileged to have Mrs. LeTourneau speak in our Sunday school and morning worship service the following day—Mother's Day.

The 23rd Psalm

Japanese
Version

*The Lord is my Pace-setter,
I shall not rush.
He makes me stop for quiet intervals;
He provides me with images of stillness,
which restore my serenity.
He leads me in ways of efficiency through
calmness of mind, and His guidance is peace.
Even though I have a great many things
to accomplish each day, I will not fret,
for His presence is here.
His timelessness, His all-importance,
will keep me in balance.
He prepared refreshment and renewal in
the midst of my activity by anointing
my mind with His oil of tranquility;
my cup of joyous energy overflows.
Surely harmony and effectiveness shall be
the fruit of my hours, and I shall walk
in the pace of the Lord, and dwell in
His house forever.—Toki Miyashina*



The Master Calleth

By Ruth Ann Maurer

Each month this year I have been thrilled as I listened to our lessons and learned of those women whom God called to various avenues of service. I have wondered if they were typical of many in their day who loved and served Him, or if they were only a few who were outstanding enough to be recorded in His Word for all time. I have also wondered how many there are today whose names would be recorded if the Bible were being written now.

As I reviewed the titles and thought about the various ways in which the Master calls us, I realized through a recent experience that He sometimes calls us to suffer and to sorrow. We might think this is a negative idea and we should not dwell upon it, but rather this is a time to be victorious as He works in and through His children.

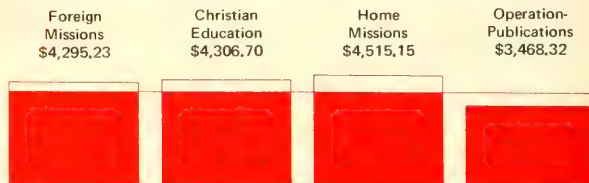
One of my dear WMC friends has shown me again how the Lord can be

the all-sufficient One in time of trial. As I prepared to visit her in the hospital, I prayed and asked the Lord to use me to help her in any way He pleased. However, I discovered that He really didn't need me. Because of her closeness to Him, He worked directly

with her as she radiated the peace and joy of the Lord. It was proved to me once again that He is completely able to keep us through any trial that we are called upon to bear.

I praise and thank the Lord for the way this experience has glorified Him. I pray that we in WMC may be called to avenues of service, or even if it be times of trial, and that we may receive it all with joy and thanksgiving. May we truly believe and rest upon the truth of Romans 8:28.

NATIONAL WMC OFFERINGS—1968-69 GOAL—\$4,000



This year as never before we face urgent needs in the Operation and Publication Expenses Offering. Last year we did not meet the goal as you will note by the chart.

Our goal for 1969-70 was set at \$4,500 after much prayer and consideration. We have faith that you will ask God to work through you to get the job done. We cannot do it alone—only through His infinite resources.

Please emphasize the *immediate need* in your meetings to give sacrificially. Pray that God will make each of us aware of our responsibility.

Remember, together we stand organized to proclaim the Gospel. Therefore, let us go over the top in *ALL* areas of our endeavor.

MISSIONARY BIRTHDAYS FOR SEPTEMBER

AFRICA

- Miss Rosella Cochran September 1
B. P. 13, Bozoum via Bangui, Central African Republic.
- Rev. Arthur Carey September 7
B. P. 13, Bozoum via Bangui, Central African Republic.
- Miss Ruth Snyder September 8
B. P. 13, Bozoum via Bangui, Central African Republic.
- Mrs. Donald G. Hocking September 11
Mission Evangelique, Yaloke via Bangui, Central African Republic.
- Mrs. George E. Cone September 23
B. P. 36, Bossangoa via Bangui, Central African Republic.
- Agnes Aellig September 24, 1968
B. P. 240, Bangui, Central African Republic.
- Linda Kay Walker September 24, 1956
Medical Center, Boguila via Bangui, Central African Republic.
- Mrs. Gilbert Aellig September 25
B. P. 240, Bangui, Central African Republic.
- Mr. Jorg Geiser September 25
Mission Evangelique, Yaloke via Bangui, Central African Republic.
- Nancy Lynn McDairmant September 30, 1959
Mission Evangelique, Bossembele via Bangui, Central African Republic.

ARGENTINA

- Miss Bertha Abel September 12
Rivadavis 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S.A.

FRANCE

- Becky Jean Julien September 28, 1956
Chateau de St. Albain, 71 — Lugny, France.

MEXICO

- Mrs. Walter E. Haag September 11
425 Sunset Lane, San Ysidro, California 92073.
- Sandra Rebecca Haag September 16, 1952
425 Sunset Lane, San Ysidro, California 92073.

IN THE UNITED STATES

- Marilyn Anne Austin September 5, 1960
915 Harding Street, Long Beach, California 90805.
- Mrs. Loree Sickel September 10
1214 E. 59th Street, Long Beach, California 90805.
- Deborah Ruth Johnson September 14, 1962
5849 Barbanell, Long Beach, California 90815.
- Mrs. Edward D. Miller September 18
100-4th Street, Winona Lake, Indiana 46590.



the Creative woman

By Althea S. Miller

Purposefully Plans

A comedian once quipped, "A woman's mind is clean because she changes it so often." The obvious barb may have an element of truth. Planning and changeableness are not the closest of friends.

Responsible people always plan ahead. This puts them on top of the heap in any given and present situation. Planning encompasses the whole spectrum of life's values—spiritual, intellectual, material, financial. The masses of humanity seem weak in this area. When the mother-homemaker is lax here it is often detrimentally reflected in the family's approach and response to life.

Purposeful planning is a paradox of *balance* between the imperative of Now and the probability of a Tomorrow. What you acquire, teach, learn today is not inconsequential to tomorrow. Careless performance is frequently the result of failure to plan with purpose.

A certain *trust* is inherent to constructive planning. There must be a release of faith that believes what is planned is possible of performance in both doing and being within the framework of God's will for the believer. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

What if the plan, or its implementation fails of your expectation? Just when you've assumed a responsibility with full faith in God's leading in the plan, an unexpected uncertainty or peril confronts you. It's at this termi-

nal you are tempted to exclaim, "What's the use of planning? I no sooner have my tiger by the tail than he starts swinging me around!" Then you're back, full cycle to that what's-the-use syndrome.

Cheer up, dear friend; join the club! And while you're cheering up begin planning again. Strong character doesn't become bitter or fall apart in the face of periodic disappointments. Circumstances don't make you; they reveal you! Start moving out again—constructively.

Are there reasons or advantages for planning? It seems so much easier to pursue happiness, despite its elusiveness, than to pursue purposeful planning. Why doesn't the easier road bring fulfillment?

Creative women purposefully plan as a *curb* to impulse living. It takes no backbone or resourcefulness to jump impulsively from one situation to another. This escape mechanism becomes self-defeating.

Purposeful planning develops *resilience*, a mandatory attitude for anyone interacting with people. It's an especially important stance for mothers and wives. If you go to pieces each time a child or friend husband disappoint, how can you help them see your side of an issue? A rigid, unbending attitude deafens and blinds to the needs of others and throws up an armor of resistance against you.

While maintaining strong spiritual convictions (as differentiated from opinions—see *Brethren Missionary Herald*, February 7, 1970, page 17—the "Creative Woman Grows Dynamically") the Creative Woman plans to *listen* with her heart to those who need her. This is a big order call-

ing for selflessness. But it's creative.

Want to avoid the panic that grips you while staring a gigantic job in the face? You know—one of those situations that should have been cared for a week ago. Tomorrow is the deadline and you know you can't beat that clock. The more up tight you get the slower you work and the meaner your disposition becomes. Try Purposeful Planning. Then on that rare occasion when an emergency arises a resilient spirit will come to your rescue.

Creative planning *considers* the inevitable growth of children and their leaving the nest for college, job, marriage; maybe all three. Prepare yourself to let them go. Don't hold on to them with the maudlin idea that they owe it to you to stay home. You left your parental home. Remember? Despite any disappointments, delusions or even joys you've known since leaving your home, don't think your experiences will deter your offspring. Build creatively to help them avoid the pitfalls that crippled you. That's true mother-love.

As you prepare for that eventuality remind yourself that you were a wife before you were a mother. You'd be surprised how many women forget this. When this happens and the kids are gone husband and wife find themselves virtual strangers. Don't let this happen to your marriage.

Well-adjusted people within a marriage, and mature young adults don't just happen. They are the outgrowth of a woman who unselfishly loves her husband, not for his paycheck, but for himself alone. They are the result of a spiritually responsible, responsive husband-father who knows his head is God. To Him will the man-of-the-house answer for how he fulfilled his role, under God, in the family. Together they are involved in family life and building. Then when the cycle is complete and they are again alone, husband and wife have memories to enjoy and fulfilled dreams to anticipate.

By now it must be apparent that purposeful planning is synonymous with work and determination, with a confidence in somebody. Blessed is that Creative Woman whose confidence is in the Lord; who is fully persuaded that "... in all these things we are [she is] more than conquerors through him who loved us" (Rom. 8:37).

AM

SMM Rally Reports

Letters have been received from six district secretaries. Each district had many fine features—special music, special speakers, and business meetings. Each district also had some distinctive features. Let's take a look at these districts. Perhaps you can use their ideas in your SMM rallies next year.

AMERI-MEX DISTRICT

A joint meeting with the Southern California-Arizona District was planned for the fall. A slide presentation of the year's theme was presented. Group workshops were held to show the girls how to complete their goals and to encourage them to do so. Special missionary speakers were Mrs. Bill Burk and the Martin Garbers.

The spring rally was a weekend slumber party and included a hike to Big Bear Mountain.

NORTHEASTERN OHIO

The project for this group was books for the Grace College library. Special speaker for the fall rally was Mrs. Kenneth Bowser, who presented a program of music on the autoharp and piano. She encouraged the girls to find meaning in all of their activities.

Something different—speakers for the spring get-together were three career women—a teacher, a nurse, and a beautician. Each told about her profession—the schooling needed, rewards received and some of the problems that could be anticipated in each area.

EAST DISTRICT

This group had the largest number of girls present at a rally—133. Special speakers were Mrs. Gregory, Mrs. Goosens, and Mrs. Fiscus, pastors' wives.

SOUTHERN OHIO

This group held a "Penny Parade" to meet the goal for the district project. A play was enacted by one of the SMM groups. At the spring rally the Girl of the Year was crowned, and a reception was held for her.

INDIANA DISTRICT

A rocking chair and a toy chest for the nursery of the Brethren church in Indianapolis—these were the projects for the Indiana SMM. The speaker at the rally was Mrs. Bill Smith, who talked about "The Fruit of the Spirit." The WMC ladies held a banquet for the SMM girls, at which Mr. Jerry Franks of Grace College was the speaker.

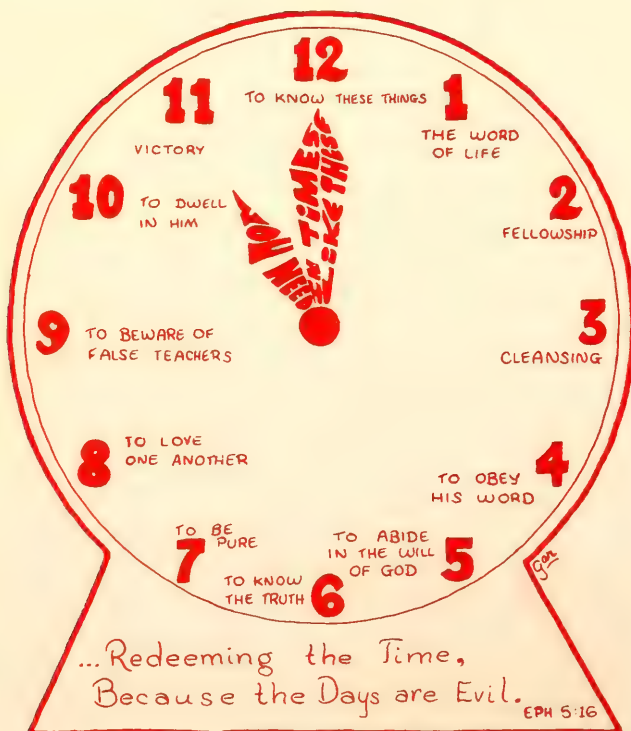
NORTHCENTRAL OHIO

Mrs. Joyce Renick was the speaker for the fall rally. She showed slides of the Chateau in France and encouraged the girls to realize the need for missionaries all over the world.

At the spring meeting Linda Davidson showed slides of her trip to the Holy Land.

SMM OFFICIARY

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Devotional Program Chm.—Miss Marilyn Vnasdale, Box 365, Winona Lake, Ind. 46590



Pick of the Vital Books

Dwight P. Baker,
Book Review Editor

Lyra, My Love

Jan Tempest (Chicago: Moody, 1969), 191 pages, \$3.50.

Lyra Haughton is a young lady who must decide which life she wants to live—the drab, unexciting one with James; the gay, whirlwind one with handsome Mike; or the quiet, hard-working one with Adam. On top of that she must pick between her role as adoptive daughter to the archdeacon of Kelchester and the arrogant richness of life with her real mother's family.

Miss Tempest uses the enjoyable British style (she has written more than 150 novels for British publishers), and she vividly portrays the local color of Devonshire, England. Her handling of a predicament such as Lyra's makes each of the characters seem realistic.—*Miriam Pacheco, Warsaw, Indiana*

New Moon Rising

Eugenia Price (Philadelphia: Lippincott, 1969), 281 pages, \$5.95.

This Civil War story, based on the lives of real people, brings a new insight into the life of Southerners who fought to save their homes, their families, and their way of life. Although the story covers a period of three-plus decades, the tempo of the narration stays alive.

The love of a man for a much younger girl is woven into a tender love story. Her faith in God is a continuing source of agitation to him. The resolution of his agitation into peace provides a spiritual impetus to a novel that attempts to tell of the feelings of people caught in an intense struggle that begins years before the Civil War and carries through to the bitter moments of return to the land that is

loved but has been destroyed.

Loyalty to country is tangled against the love for state and home and family and a way of life.

Eugenia Price does an excellent job of spanning the years it takes to tell the story. She puts life into many of her characters so that the reader breathes with them and feels the anguish of their emotions as they face the destruction of all that they have known and loved. Her knowledge of the time and place of which she writes adds to the realistic tone of the novel.

—*Ann Teel, Winona Lake, Indiana*

Honey for a Child's Heart

Gladys Hunt (Grand Rapids: Zondervan, 1969), 127 pages, \$3.50.

"Parents unconsciously teach their children what is valuable by the way they spend their own time. If television is more important to the parent than books, the children will likely choose the same.... The plea I am making is simply this—make time for books! Don't let your children live in spiritual poverty when abundance is available," writes Gladys Hunt.

An author who knows and loves literature, she covers the gamut of books available for children. Her attention is not limited solely to "Christian" literature per se; this, I think, is the beauty of the book. It is long overdue as a guide for Christian parents (and church librarians) who have fret-

ted, "I just don't know what's really good... or safe... for my child to read." One may follow her recommendations with confidence.

It is common knowledge that we need more good children's books in the Christian field. Her selection in this area is excellent and quite complete.

Mrs. Hunt includes a very helpful bibliography, suggesting books for each age group. Her title comes from Erich Fromm. In his *The Art of Loving* he speaks of a child's basic need for milk and honey from his parents. Gladys Hunt reminds us that "good books are rich in honey." If you agree, you'll run right down to the nearest bookstore to buy this marvelous volume.—*Helen Kooiman, Fullerton, California*

Tells, Tombs and Treasure

Robert T. Boyd (Grand Rapids: Baker, 1969), 222 pages, \$7.95.

Pictures of objects illustrating life in Bible times are useful for the simple reason that few of us are privileged to see the actual remains themselves. Mr. Boyd's pictorial guide to Biblical archaeology contains 320 black and white photographs and drawings.

It is, however, of dubious value. There are numerous questionable identifications (Solomon's pool in figure 185, the house of Mary and Martha in figure 269, and Golgotha in figure 279) and much faulty information. For example, the man said to be an Egyptian taskmaster in figure 124 is actually King Narmer of around 2900 B.C. slaying an enemy. Lamps (figure 24—No. 2) are misdated by over 1000 years. Qumran cave number four is cited as the first one discovered (figure 246 should show cave one). Figure 194 does not show a palace entrance at Samaria, but a city gate at Shechem antedating Ahab by almost 800 years.—*Robert Ibach, Jr., Winona Lake, Indiana*

Briefly Noted

Marty (Chicago: Moody, 1969, 173 pages, \$3.50), by Nancy Wiley is passable fiction of the happy ending variety with a Christian college setting.

Well-though-out are the suggestions Leslie Parrott offers in *The Usher's Manual* (Grand Rapids: Zondervan, 1970, 64 pages, paper, \$1.00).

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590 or the Herald Bookstore, Box 2385, Fullerton, California 92633. We pay postage.

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16



18

**PRESENTING THE
CLASS OF 1970—
Grace College and
Grace Theological
Seminary**

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The Editor's Viewpoint

by Clyde K. Landrum

Clever People

The Brethren are clever people. Clever according to the definition of the word in my section of the country when I was growing up. In that area it meant hospitable, generous, and always ready to welcome those who were passing through. You could have heard it expressed often in these words: "Come in and spend the night with us. We'll have supper ready soon. After a good night's rest you can get an early start on your way tomorrow." And as the strangers went on their way they likely were thinking, "Those people surely are clever; plumb clever."

Call it what you will, the Brethren do have this wonderful spirit of hospitality. It has been practiced across the Brotherhood for lo these many generations. Our people who have visited other areas of the country have enjoyed the hospitality and generosity of Brethren churches and homes. While this is partially due to the fact that ours is a small denomination, the real reason lies in the fact of Christ's love working out through hearts and lives.

This same hospitality and generosity is now being experienced in connection with national conference in Long Beach, California, August 7-14. True hospitality functions on a minute's notice. The Southern California-Arizona District Conference had more than a minute's notice, but they had to act in a much shorter time than was customary. The district's delegation to the 1969 conference in Winona Lake called a huddle. The result—an

instant invitation to Southern California for 1970. Planning had to be accelerated during the one short year of preparation, but it was always done with the thought in mind that the California Brethren longed to have us with them.

The Brethren in the Midwest District also are evidencing Christian hospitality. Families in Colorado, Wyoming, New Mexico, Nebraska and Kansas, have sent out the urgent invitation that Brethren enroute to California must stop overnight with them for food and rest (see *Herald*, July 11, page 13). And, echoes are heard from the Northwest and Northern California, "Stop by to see us, too!" All of this tells us that the day of true hospitality is not past; Christian hospitality lives on. It presages a great national conference. And, such a spirit will have its good influence worldwide in a day when most people around the world are less than hospitable to one another.

Now back to that first paragraph. It was not meant to be a full lesson in diction, semantics, or provincialisms. But if one of the three must be chosen, take number three. However, don't impugn my belief in true hospitality—for hospitality is not dead. For proof you should have been with me at the recent Midwest District Conference—"clever people."

How about California? You just wait and see! You'll likely come away saying, "Those people surely are hospitable; plumb clever." ☐



Mr. and Mrs. Ron Picard

*"...they
travelled
preaching
the Word..."*

Never did it this way before . . .

A new outreach venture of visitation evangelism was begun by Ron and LaDonna Picard. Just this past month the traveling Picards, using a new Airstream trailer for a home, assisted four Brethren home-mission congregations in the task of visiting and winning souls.

The Council has had a growing concern that a more effective soul-winning visitation program be established in our mission churches. We have been concerned that more souls will be reached annually in our missionary effort. We prayed as Jeremiah states: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). And God gave us an answer. The dedication of Ron and LaDonna is another precious movement of the Lord in placing needed workers in the harvest field of lost souls.

To date we have heard of souls being saved at St. Petersburg and Maitland, Florida; Atlanta, Georgia; and Hanover, Pennsylvania. We are thrilled at the manifestation of God's blessing. We would urge you to carefully read the following interview and pray for the effectiveness of this new ministry.

PIFER: LaDonna, what has been your contact with The Brethren Church?

LaDONNA: When I was eight years old my parents and I went to a series of meetings at the Grace Brethren Church in Fremont, Ohio, where you were the pastor. That was my first contact with the Grace Brethren Church, and it was there I received Christ as my Saviour. After marriage, my husband and I lived in California where we worked with the South Pasadena Brethren Church and the Westminster Brethren Church. Our membership is now with the Westminster church in California.

PIFER: Do you have a family and will there be adjustments because of this type of ministry?

LaDONNA: We have two small boys—ages one and one-half and two and one-half. I feel that because we have a trail-

er and because we will be together as a family unit the adjustments that will need to be made can be made smoothly, and we're trusting the Lord to be with us in these areas.

PIFER: Ron, how has the Lord led in calling you into this new ministry?

RON: For the past several years we have been keenly aware of the fact that many people are not able to go calling and witnessing, and the Lord has blessed us in this area. Our program was begun in California where we did personal evangelism. Several pastors there invited us to their churches to teach personal evangelism techniques. We are glad the Lord has seen fit to use us in this ministry, and that The Brethren Home Missions Council can see the benefit of this type of service.

PIFER: What will be the nature of this



AN INTERVIEW BY REV. LESTER E. PIFER

Rev. Lester E. Pifer gains some of the facts behind the new outreach.



ministry with the local church?

RON: The very desire of our hearts is to train pastors and laymen in the basic techniques of personal witnessing—how you get inside the home and talk with strangers, get to know them a little and then present the Gospel of Jesus Christ in that home and see these people come to know the Lord and come into the church. This is what we like to do, train others.

PIFER: Do you expect to call along with the pastor and people out in the field?

RON: Yes. My intention is to spend at least two weeks calling every day with either the pastor or with some of the men of the church. By working together it is possible for them to observe the techniques that we use and perhaps learn from them as we go.

PIFER: LaDona, do you plan to call along with the ladies in this program?

LaDONA: Yes. I'm thrilled that I can have a share in this ministry and reach the women in the community. I plan to call with the pastor's wife and also with any interested laywomen in the church. I'm excited, too, about the fact that we can have this outreach and of course to go along with this I will need someone to care for my children. I was thinking perhaps a good project for the SMM girls, if there is one in the church, would be to care for the children. Or perhaps teenagers in the church or capable women would volunteer for this service so that we would be free to go calling.

PIFER: Ron, do you anticipate that this ministry will take two or three weeks at each mission point?

RON: I believe it will take at least three weeks at each point.

PIFER: Ron, will you be able to maintain your present business on such a schedule as this?

RON: The business, which is owned by my father and myself, will be operated by a manager. Eventually, we hope to sell it. However, until that time, it will be necessary for me to leave the field for one week out of

each month to care for business matters.

PIFER: Do you find it hard to witness to men of business and executive caliber?

RON: Successful businessmen are always trying to learn something and I've found that they are anxious to learn about Jesus Christ. I don't think there has ever been an easy situation in witnessing, but I believe that businessmen are more ready to hear and understand the Word of God than we are willing to give them credit for.

PIFER: How do you plan to use the three-week schedule in the local church?

RON: The three weeks will be broken down in this way: The first week will emphasize teaching. There will be classroom instruction, and we also hope that the pastor can be free so he and I can go calling together. The second week will be used in training laymen, and if possible, we should continue our calling program with the pastor. The third week will be used in follow-up—teaching those who have come to Christ how to go along with the Lord.

PIFER: Ron, how important is the follow-up work of a personal evan-



This Airstream trailer will cover many miles over the next three years.

Looking from inside the trailer, we see the view the Picards will have each day as they go out to face new challenges.



gelism ministry like this?

RON: I've found that ninety percent of those people who are followed up will be back in the church. If they make their decision public they know it is their responsibility to be baptized by trine immersion and go on with the Lord. It is my belief that the Great Commission is not fulfilled until a person has come to know the Lord, has been baptized, and is back out winning others to Jesus and getting these converts baptized and then seeing the newest converts back out winning others to Jesus. And so we continue.

PIFER: Do you believe that such a program must be worked along with the local church and pastor?

RON: I believe that the center of the Lord's work today is the local church. I am convinced that the attack being made on the local church is of the devil, and that in the future the ministry that is carried on will have to be centered in the local church with the local pastor. It's absolutely imperative.

PIFER: How long do you anticipate

that we can work on this present basis with this program?

RON: My wife and myself hope we will never stop witnessing, however, our boys are small and in three years they will start school. For the next three years, if the Lord wills, we can be involved in this type of ministry, but I doubt we will be able to travel from mission point to mission point as a family after that time.

PIFER: Have you already seen the evidence of God's call in the provisions for this work?

RON: Yes. The Lord has provided an Airstream trailer for us. This

trailer belongs to The Brethren Home Missions Council and we'll be using it to live in. At the same time the Lord has seemed to lead us in other ways such as the Home Missions Workshop in Canton, Ohio, this year. The response of the pastors was such that if I had really wanted to I could have spoken every Sunday for the next year—they just wanted us to come and share this ministry with them.

PIFER: In what home-mission churches have you already ministered?

RON: Most recently we were in Atlanta, Georgia, with Rev. Bill Byers. We have spoken in two Florida

*"...and the hand of
the Lord was with them..."*

*"...and a
great
number
believed..."*

Rev. and Mrs. Gordon Bracker (l) look on with Rev. Ralph Hall (r) as the Picards inspect their new home.



churches: St. Petersburg, with Rev. Bill Tweeddale, and Maitland, with Rev. R. Paul Miller.

PIFER: Ron, what educational background and experience has helped to prepare you for this ministry?

RON: In 1962 I graduated from Moody Bible Institute in Chicago and immediately following that I went to an Open-Air Campaigner Training Seminar where I learned open-air evangelistic techniques—working in low-income housing areas and participating in street meetings. I attended Trinity Bible College in Florida and most recently the Southeastern Bible College in Birmingham, Alabama.

PIFER: Has anyone in connection with these schools had a particular im-

pact upon you in the field of personal witnessing?

RON: I believe one of the key men in my life is Rev. Sumner Wemp who is president of Southeastern Bible College. He has encouraged me and he has shown me that this ministry is absolutely vital.

PIFER: When does this ministry get underway?

RON: Our ministry will begin immediately—within the next week we hope to be on the field.

PIFER: What is your candid opinion of the opportunities of today for the Grace Brethren Church?

RON: With the sound Bible teaching of our Fellowship, combined with an outreach of door-to-door witnessing, I believe God could send a revival through The Brethren Church.

PIFER: LaDona and Ron, do you have any special requests that you want to make of the people of the National Fellowship of Brethren Churches as you launch into this new ministry?

LaDONA: Yes. I hope that the ladies of the church will realize that this can be their ministry, too, and that they will take their share of concern about winning others to Jesus Christ.

RON: I feel that the winning of anyone to the Lord is done through the power of the Holy Spirit, and I covet the prayers of Christians who will uphold us. Will you be co-workers with us in this new venture? Prayer works miracles.

*"...and
turned unto
the Lord."*

THE TOUGHEST CAME FIRST

BY REV. DONALD HINKS
Pastor, Hanover, Pennsylvania

RON AND LaDONA PICARD WERE INVITED TO BEGIN AT, "THE TOUGHEST FIELD IN THE U.S.A." THE RESULTS PROVED THIS NEW OUTREACH WORKS.

Hanover, Pennsylvania—the initial stepping-stone in a new program! How did this happen? At the Eastern Home Missions Workshop conducted this year we heard of the possibility of Ronald Picard undertaking a new outreach of visitation evangelism under the sponsorship of The Brethren Home Missions Council. We immediately made a request for this service, and later found that we were number one on the list. What a blessing was waiting for us.

The Picard family arrived at Hanover on June 1, 1970 in a travel trailer that will be their home for the next three years. The trailer was located, and no time was lost in getting right down to the main business. Meetings

for instruction were scheduled for Tuesday, Wednesday and Thursday evenings. On Tuesday afternoon Mr. Picard and I made our first visit together. We visited a young mother who had just moved into town, belonged to two churches, and yet did not know how to become a Christian. Ron explained what a Christian is and she gave her heart to Christ, passing from death into life. The evening session proved to be very informative and we were anxiously looking forward to the next two nights.

The next day our visitation took us to the home of another new family in town. They grew up in a church of another denomination and were baptized, but no one ever explained to

them what it meant to be a Christian nor how to become one. This couple placed their faith in Christ that day and promised the Lord to make the decision public the next Sunday morning in church. This couple kept their promise, and also dedicated their baby to the Lord.

At this point in our program the Mid-Atlantic District Conference was scheduled and Mr. Picard joined us in this time of fellowship.

On the following Tuesday our visitation was resumed and we called in a home of a Gettysburg Seminary student. Here we found a young man planning to become a pastor, but he could not tell us the Biblical definition of a Christian. Our next call was on a young Elizabethtown college girl who received Christ as her Saviour. The final call was on a teenage brother and sister who flatly refused the claims of Christ.

Rev. George Wilhelm, Wrightsville pastor, teamed up with me on Wednesday. While I dealt with a young mother, Mr. Wilhelm presented Christ to two of her children. These three ac-



This key group will now begin to carry out the visitation program.



cepted Christ and the next week when Mr. Wilhelm with Mr. Picard revisited the home the father accepted Christ as his Saviour.

The next day was one of the greatest for our church. Mr. Picard called on the son of one of our members. The son made a decision, and the following Sunday with his wife and daughter made public their confessions of faith. A number of additional decisions were made during the campaign totaling twenty-two first-time and two rededications.

The Hanover church is grateful for the ministry of Ron Picard. Our eyes were opened to what God can do if the pastor and people will go according to the New Testament plan

Two young families responded to the Gospel shared with them by the Picards (l) and the Hinks (r).

from house to house, telling the blessed gospel message.

We would ask an interest in your prayers for those who made decisions—that they might grow in the grace and knowledge of the Lord Jesus Christ; for those who were witnessed to, including a group of hippies from a local youth hangout; and that our hunger for souls will continue in Hanover until He comes.

From Mr. Picard: Hanover was a challenge to us! Pastor Hinks told us we had come to the toughest field in the U.S.A. and that he was praying we would not become discouraged with our first assignment. Mr. Hink's report tells what happened, and we can assure you we are not discouraged. It was hard to leave Hanover for the blessing had been ours. The parting words for the first couple we visited were: "Thank you so much for caring for us; we will be praying for you." This is what makes this ministry worthwhile.—Ronald Picard

Yes...Our Investments Come from Heaven...

BUT ...

By way of GOD'S People



THE BRETHERN INVESTMENT FOUNDATION, INC.

BOX 587

WINONA LAKE, IND



Come On In!

By
John S.
Neely

Each month we have been visiting with you through our articles in the *Brethren Missionary Herald*. Would you like to try a switch? Then, why not plan to visit with us at our OPEN HOUSE on August 12, 1970.

You may ask, "Why make the visit on August 12?" We have a good answer—this is the day the executive committee of national conference, in a very gracious mood, is granting time off from daytime business sessions for the purpose of sight-seeing before reconvening for the evening meetings. Not everyone will be going to the more publicized places of interest—money may be a factor, and again there may be those "aging" legs which would make long hours of walking very tiring. Then again, it may be that you have a special interest in our ministry in the Fairfax area, and that you just want to be with us.

Undoubtedly, you may have tried at times to envision just what the missionary residence looks like, or the characteristics of the people to whom

we minister. Perhaps in mind you have walked the streets of Fairfax with us, even mounting the steps of the home, pushing the bell and waiting until a Jewish person's face peers through a little "window" in the door, or another door will be thrust open wide and someone appears with a look which seems to growl, "Well, what do you want?"

Now if you are coming to national conference, and we hope you are, why not plan to spend some part of August 12 with us? Our doors will be open from 8 a.m. until 4 p.m. Oh, you say, we have some interesting places to visit. However, there is a place of interest we hope in the hearts of our Brethren people which we believe is a spiritual oasis in the dry wilderness of the world around it—the Brethren Messianic Testimony of Los Angeles. Wednesday, August 12, would satisfy some of the sight-seeing curiosity, but would also please the Lord if one would take a little time that day to give an encouragement to your mis-

sionaries in this life-saving station—spiritual life, that is, at 469 N. Kings Road, Los Angeles, California.

Let me briefly give some of the day's events. We would like to take our visitors on a tour of the Los Angeles area; that is, as many as we can accommodate in our two tireless (??) Greenbrier "busses" which have a combined age almost equaling the span of years our missionary effort in Fairfax has been in existence—or perhaps we could relieve the mission vehicles with a few church busses which may be in the picture, and which would accommodate a greater number. This tour would take us to Beverly Hills, Sunset Strip, Hollywood, and a part of the Fairfax area. When we return to the Mission, one will have the opportunity to sample lox and bagels, partake of delicious Danish rolls from a Jewish bakery, and sip the delightful (?) Mission coffee. Or, will it be tea?

We, too, have some points of interest, some of which have been mentioned in our tour—in addition to these we have the famous Farmer's Market and CBS Television Studios (we have a confirmation covering a tour for seventy-five at 10 a.m. and another for the same number at 11 a.m. from this studio—have you written us placing your name on our list to go?), and the Tar Pits, Griffith Park and the Zoo, the Museums, Chinatown, Olvera Street, and many other places. A very restful, interesting visit is to the Will Rogers Home. I found it that way, and I believe you might too.

Don't you think this would be an interesting, satisfying day? We would like to meet personally each one who supports us. There is one thing your missionaries long for—and that is, the fellowship of Christian friends, particularly the Brethren. Remember, we are like an island, the three of us, surrounded by an ocean of Jewish people with whom there can be no fellowship because they have not received their Messiah, our Saviour and Lord! And do you know, you have the opportunity to do something about this longing. Won't you all come and visit us on Wednesday, August 12, 1970? We just believe the Lord will bless you if you will give us this encouragement.

If you like the idea, why don't you write us? We would appreciate it so much. And until we hear from you or see you, "Shalom."

From Hogan to Hut

From a Navajo hogan to an African hut will be the new assignment of Miss Lois Wilson. Miss Wilson has served faithfully for seven years as a registered nurse and in other capacities too numerous to mention on the "foreign mission field" of America—or the Brethren Navajo Mission and Boarding School. The Lord has used these years of experience as preparation for even a greater responsibility, as He has now called her to serve in the Central African Republic under Brethren Foreign Missions.

Miss Wilson, with seven years of "basic training," will soon be "shipped out" to France for further language study. Upon completion of the study in France she will then receive her Central African Republic assignment.

The field is the world! And Brethren Home Missions is happy to have had a part in the preparation of this missionary for "another part" of the field. Many other missionaries on foreign fields have also received their "basic training" in Brethren Home Missions.

The staff of the Brethren Navajo Mission and the many Navajo friends she has made will miss the service she has rendered the American Indian. The Mission staff, the Board of Directors and the office staff of Brethren Home Missions will pray that the testimony and witness of Miss Wilson will be just as effective to the family in the African hut as the Navajo family in the hogan.—FJP

Messianic Testimony to East

Rev. and Mrs. John Neely, missionaries with the Brethren Messianic Testimony, are being transferred to the eastern states. Having served for several years in the Los Angeles area they have proved their effectiveness in reaching the Jew through witnessing, house-to-house visitation and a Bible class ministry.

John and Sally will begin their first segment of this new work in the greater Philadelphia area. They will conduct training classes in Brethren churches located near Jewish areas, teaching interested individuals how to approach, witness to, and lead the Jew to Christ. They will personally visit any known Jewish contacts that the churches may have in the area. All converts will be urged to attend and become a part of The Brethren Church.

The second target area will be the Harrisburg and Lancaster, Pennsylvania, section. Other Brethren churches may share in this effort by sending their requests to The Brethren Home Missions Council, Winona Lake, Indiana. It is the desire of our Brethren missionaries that more people will

become involved in helping to reach the Jew with the Gospel, that our ministry to the Jew may be extended to other metropolitan centers, and every Jewish convert conserved for The Brethren Church.

The transfer of the Neelys to the east is a definite step of faith. We trust that the eastern churches will cooperate, pray for and support this couple in their missionary venture. We believe firmly that Jewish evangelism is a part of the great commission and that God will bless the church and the individual who shares in this unique opportunity.



Rev. and Mrs. John S. Neely



Miss Lois Wilson stands in the barren setting she has known in Navajoland.

Notice of Corporation Meetings

The 1970 annual corporation meetings of The Brethren Home Missions Council and the Brethren Investment Foundation will be held Monday, August 10, at 9:30 a.m. The meeting will be in the First Brethren Church, 3601 Linden Avenue, Long Beach, California.



Conference Survival Kit

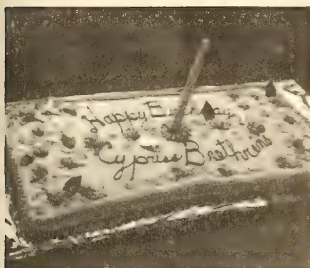
1. Bible—for a Christ-centered week.
 2. Golf clubs—for those special California links.
 3. Sun-tan lotion—to help you catch a few rays.
 4. Diary—there will be a lot happening that you want to remember.
 5. Camera—so you can see those “highlights” and “memories.”
 6. Conference bumper sticker—great for promotion—and *also a chance to witness*.
- (Order your bumper sticker for 20¢ each from: Frank Poland, NFBC Treasurer, Winona Lake, Ind. 46590).

LONG BEACH—AUG. 7-14, 1970
81st NFBC Conference

Church News

CONFERENCE CHILD CARE.

There will be planned activities for preschool, primary and junior children whose parents are attending the sessions at national conference. The child care will be 8 a.m.—12:30 p.m. and 6:30 p.m.—9:30 p.m. each day, *except* Friday, Aug. 7; Sunday, Aug. 9; and Wednesday, Aug. 12, when child care will only be from 6 p.m.—9:30 p.m.



A huge candle clearly indicates the age of the Cypress church.

CYPRESS, CALIF. A first birthday celebration, complete with cake, was enjoyed by a record high attendance of 90 on May 24. An all-church picnic was held at Cypress Park following the morning worship service for a time of good food and fellowship. The inspiring music of the Melody Chorus at the evening service brought the day's activities to a fitting close. Paul D. Morris, pastor.

BERNE, IND. Timothy Alan Boze, nine-year-old son of Dr. and Mrs. Robert Boze of the Bethel Brethren Church, was killed in a tragic bicycle-semi truck accident June 23. Before the accident, Mrs. Boze, national SMM patroness, wrote a short family sketch for the "Meet Your National WMC Officers" column in the July 11 *Brethren Missionary Herald*. Included was a family picture with Tim second from the left. Please remember the family in prayer during this time of sorrow and adjustment.

ROWLAND HEIGHTS, CALIF. A

cordial invitation to the Brethren of the East has been extended by the Hillside Brethren Church to visit the church during national conference. There is limited room to park travel trailers, and the church facilities would be made available. The church is a half-hour's drive from the First Brethren Church of Long Beach, and fifteen minutes from Disneyland, Knott's Berry Farm, and many other attractions. This offer is free and any interested should contact Pastor Harold Painter, 2210 Cantaria Ave., Rowland Heights, Calif. 91745.

DENVER, COLO. The 17-year ministry of Rev. Thomas Inman at Denver was concluded with his resignation June 14. He has accepted the challenge to pioneer the home-mission church in Colorado Springs, and will begin his ministry there Sept. 1. From the original home-mission church, Denver grew to be the largest self-supporting church in the Midwest District. There were 55 first-time decisions during the Summer-Time Bible-Time with "Grandpa and Grandma [Rev. and Mrs. Leo] Polman." The Polmans ministered at the Midwest District Conference in Denver June 5-7, then remained at Denver for a week of meetings.



Ed Jackson



Duke Wallace



Nathan Meyer

LAYMEN. The law, missions, prophecy. These three subjects will be represented by the three main speakers featured at the daily laymen's meetings at national conference. The speakers: Lt. Ed Jackson, Ohio State Police;

OKEECHOBEE, FLA. Thirty-two acres of land have been donated to the Florida Fellowship of Brethren Churches. The plot is located 19 miles northwest of Okeechobee. Delegates from the Florida churches met June 6 and elected a seven-member committee to work on plans for development of the land. R. Paul Miller, moderator.

JOHNSTOWN, PA. Rev. Wesley Haller completed his first year of ministry at the First Brethren Church June 15. During the year there were eight decisions for salvation, 38 rededications of life, 11 people baptized, and 15 added to the church membership. Essie U. Schmucker, secretary.

SUNNYSIDE, WASH. An ordination service was held for Rev. Duane S. Jorgens May 17, with Rev. Donald Farner, Rev. George Christie, and Rev. William Shelby participating. Duane was licensed by the Grace Brethren Church of Portland, Oreg., about five years ago while a student at Multnomah School of the Bible. He joined the pastoral staff of the First Brethren Church, Sunnyside, in May of 1969. John W. Mayes, pastor.

CHANGES. Please make the following address changes in your *Annual*. Rev. and Mrs. Evan M. Adams, 812 Camino Viejo, Santa Barbara, Calif. 93103. Rev. and Mrs. Orville A. Lorenz, 2500 South Pressa St., San Antonio, Texas 78210. Rev. and Mrs. Richard McCarthy, 105 Fifteenth Ave., Juniata, Altoona, Pa. 16601. Rev. and Mrs. Simon Toroian, R. R. 1, Box 151, Conemaugh, Pa. 15909.

George "Duke" Wallace, missionary to Brazil; Nathan Meyer, prophetic Bible conference speaker, will be featured at the 10:45 a.m. meetings Monday, Thursday, and Friday respectively.

SMM GIRLS! "She's so-o-o-talented!" That's what someone said about our special guest for the morning session and tea at national youth conference, Aug. 13.

Joyce Landorf, a multi-talented Christian singer and entertainer will be there for both of those sessions. Her exciting talent has taken her into hundreds of speaking and entertaining engagements both personally, and on radio and TV.

Her latest LP album, "It's Great To Be Alive," is strictly for the young set with the "now sound." *Billboard* magazine gave it a special merit rating.

In her personal story, soon to be published, is related how she and her husband were both rescued from their suicide attempts which later led them to their conversion.

She has plenty of experience, too, being the mother of two teens, Rick and Laurie; and co-teaching an elev-



The talented Joyce Landorf will combine wit and charm in her sessions with the SMM girls.

enth-grade Sunday-school class with her husband.

So come along to California and hear about real living!

BOWLING GREEN, OHIO. The unanimous call to the pastorate of the Grace Brethren Church of Defiance, Ohio, was accepted by Rev. John McKay, present pastor of the Good News Grace Brethren Church.

CATAWBA, VA. The 26th annual Southeast District Conference was held at Camp Tuk-A-Way May 22-24. The theme, "Certainties for the Seventies" was carried out effectively by the guest Bible speaker, Dr. Douglas MacCorkle, president of Philadelphia College of the Bible. At the closing service of the conference, an offering of \$1,678 was presented for the "Charlie C. Hall Memorial Cabin" (see Church News, May 16 *Herald*). The Grace Brethren Church of Sanford, N.C., was received into the district fellowship. For the first time, a youth conference was held simultaneously with approximately 100 young people registered. Featured speaker was Dan Graber, a former member of the Hell's Angels. The 1971 conference will also be held at the camp with Rev. Dayton Cundiff as moderator. Mrs. Odell Minnix, secretary.

BEAUMONT, CALIF. Rev. Bruce L. Button has resigned as pastor of the Cherry Valley Brethren Church. He will terminate his ministry there Aug. 15.

VIETNAM. A Battalion Religious Retreat June 2-4 resulted in seven men receiving Christ and seven others dedicating their lives to His service. Three Brethren chaplains were involved in making the retreat a success. Captain Charles E. Bearinger is the Battalion Chaplain, and the speakers for the retreat were Major Lee D. Burris and Major John W. Schumacher.

LEESBURG, IND. Rev. David L. Willett has resigned as pastor of the Leesburg Brethren Church effective the end of July. Future plans are indefinite.

CEDAR RAPIDS, IOWA. Mr. Gilbert Gilgan, Jr., has accepted the call to become pastor of the Grace Brethren Church. Mr. Gilgan was a deacon and charter member of the Grace Brethren Church, Beaverton, Oreg. He graduated from Multnomah School of the Bible June 5.

DAYTON, OHIO. The highest attendance in four years was reached with 454 present at Patterson Park June 7. There were 97 visitors in attendance—the fruit of hard work by the Sunday-school staff during the week. The church is in the midst of a 15-week campaign with the goal for June set at 400 per Sunday. John R. Terrell, pastor.

DENVER, COLO. "Lord of All" was the theme for the 27th annual Midwest District Conference. Special speakers for the conference were Rev. Leo Polman and Rev. Clyde K. Landrum. The theme emphasized four priorities in the Christian life: Lord of all in life, home, church and world. Heights Grace Brethren Church of Albuquerque, N. Mex., was received into the district fellowship. The new officers for 1970-71 are: Mr. Ed Simons, moderator; Mr. Lee Valentine, vice moderator; Mrs. Sallie Salazar, secretary; Mrs. Jessie Keezer, treasurer; Mr. Ed Simons, statistician; Rev. William Stevens, NFBC representative. The 1971 conference will be held in Albuquerque June 11-13 with both churches hosting. Victor S. Rogers, retiring moderator.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.



Mrs. Edisene Whitcomb

WHITCOMB, Edisene, 40, went to be with the Lord June 28 in a Chicago hospital after an extended illness. A memorial service was held July 1 at the Winona Lake Brethren Church, Winona Lake, Ind., where she was a member. She was the wife of Dr. John C. Whitcomb, Jr., professor of Old Testament and Theology, and director of post-graduate studies at Grace Theological Seminary.

BOZE, Timothy A., 9, son of Dr. and Mrs. Robert Boze of the Bethel Brethren Church, Berne, Ind., was killed June 23 when struck by a semi truck while riding his bicycle. Mrs. Robert Boze is currently the national SMM patroness. Kenneth E. Russell, pastor.

ENGLE, Jesse, a faithful member of the Jenners Grace Brethren Church, was called home Mar. 24. James F. Hoffmeyer, pastor.

Did

You

Know . . . ?



That in 1969, the

Brethren **M**issionary **H**erald

- Opened a West Coast Branch at Fullerton, California
- Established a complete printing plant
- Gave more than \$10,000 in free literature to home and foreign mission points
- Published or co-published 4 books by Brethren authors
- Gave over \$3,000 in scholarships to Grace College and Grace Seminary students (from College Bookstore proceeds)
- Gave a free quarter's Sunday-school material to all new churches which were begun

WE NEED YOUR FAMILY TO ASSIST US IN THIS VITAL MINISTRY!

Join us in our "Family to Family"
personnel support plan goal

**\$10 FROM EACH
BRETHREN
FAMILY**

*For the support of the **BMH** family of workers*

HOW

DO YOU



AT LAST A STUDENT EXPRESSED THE TRUTH. THE STUDENTS CLEARLY UNDERSTOOD THE PRESIDENT. THE PRESIDENT CLEARLY UNDERSTOOD THE STUDENTS. BUT NEITHER AGREED WITH THE OTHER.

The uprising which occurred on the Berkeley Campus some years ago, ushered in a new era. From that campus similar demonstrations have spread all across the nation. Nor is this sort of behavior peculiar to the American scene. So far as the news media reports, this is characteristic of society all around the world, except for countries under totalitarian domination.

It may seem paradoxical that this sort of response appears among those who are enjoying the benefits of education. For several decades education has been heralded as the savior of society and the world. Yet in the centers of education, turmoil and strife are taking over the scene and producing misery, frustration and despair, and the trend bids fair to grow in ever increasing intensity in the years ahead.

Using the Vietnam war as an occasion, demonstrations are growing in size, number and effect. Students are insisting that they are not being heard, therefore, it is necessary for them to go beyond the limits of vocal protests to the exercise of violence: the disruption of the educational process by strike, the manhandling of school officials, and the wholesale destruction of property. This trend is reaching out beyond the campuses of higher education to the high school population, and even into the grade schools.

As a result of the action of the Pres-



By
Dr.
Herman
A.
Hoyt

President,
Grace
Schools

COMMUNICATE A WAR?

ident of the United States to undertake an invasion of Cambodia, student uprising in protest on the campus of Kent State University in Ohio climaxed in the death of four students. This in turn triggered a wave of student uprisings on more than three hundred campuses across the nation, and led to the demonstration in Washington, D.C., immediately following. The purpose of this huge gathering on the Ellipse near the White House was to bring pressure on President Nixon for military withdrawal from Vietnam.

The proportions of student protest have finally produced confusion in the thinking of the rank and file of the population. College presidents are insisting that students must be heard. News commentators are arguing that President Nixon is unable to communicate with youth. Some legislators are protesting loudly that military withdrawal from Vietnam is the only course open to the United States. All this discussion only accentuates the confusion and adds to the peril now threatening this nation.

The various demands being laid upon the President make us wonder what lies ahead in this nation. If he should accede to the insistence of one university president, the reins of government would be turned over to college students—which has in large part taken place on his own campus. If the President were to yield to the declamations of Jane Fonda, could we expect anything other than the moral disarray that characterizes her own life? If the President were to yield to the confusion of voices outside the area of organized government, could anything result short of anarchy?

In the recent Washington demonstration many voices from among students, legislators, and news commentators accused the President of being unable to communicate with students. This was a nice way of saying that there is a communication gap—that students belong to the younger

generation and the President is unable to understand how they think. Therefore, in his effort to make clear to them the necessity for the move into Cambodia, in order to bring about a swift end to United States participation, he failed.

After several days of this sort of talk, at last a student expressed the truth. He declared that there was no communication gap, that the students clearly understood the President, and that the President clearly understood the students. The real explanation lay in the fact that neither agreed with the other. The students came to Washington determined to force the President to withdraw the armies from Vietnam immediately. To this the President could not agree. The vast responsibility of the United States in this war demanded for the good of the nation and the population of the world that the proper time and method must be used.

This meant just one thing, so far as students were concerned. They left Washington dissatisfied and determined to carry their protests to greater extremes. They are determined to have their way, and this very determination, though unreasonable, bodes ill for the educational campus and society in general. This could mean that we are on the verge of guerrilla warfare and the disintegration of the nation. It could mean that democracy is failing and in the wake of anarchy we may well expect that some strong man will arise who will reduce the government to a dictatorship.

Believing that the President of the United States is a man of integrity and that the vast majority of the legislators are men who seek to discharge their responsibility for the good of the nation, this is a time for Christian people to go to their knees in prayer. This is commanded of the Lord in His Word (1 Tim. 2:1-3).

"We feel an urgency to help . . ."

May 23, 1970

Dr. Herman A. Hoyt, President
Grace Theological Seminary
Winona Lake, Indiana 46590

Dear Brother in Christ:

In view of current conditions of continuing strife and ungodliness on the campus of many of our nation's schools and universities, we feel an urgency to help in every way that we can. Support for the Christian schools now, before Satan possesses them entirely due to our indifference, self-indulgence, and apathy is certainly to be given high priority in our Christian stewardship.

Please know that this remittance is forwarded to you with much prayer and in full knowledge that our Lord's work is continuing under your efforts and administration.

In His love,
(Name withheld)

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Graduate work



James E. Bowling, B.S.
Troy, Ohio
Teaching

BRETHREN GRADUATES



Karen L. Bowling, B.S.
Troy, Ohio
Teaching



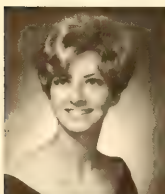
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Phyllis A. Bowman, B.S.
Ft. Lauderdale, Fla.



Sally A. Braham, B.S.
Middlebranch, Ohio
Bookstore



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Cheryl S. Dowdy, B.A.
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B.M.E.**
South Bend, Ind.
Teaching



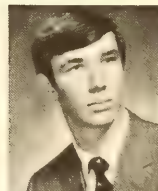
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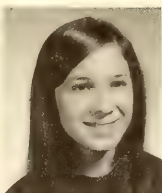
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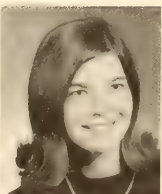
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Class of '70

Grace College



Pamela S. Rowland,
B.S.
Ashland, Ohio
Teaching



Gregory A. Russell,
B.A.
Elkhart, Ind.



Carol M. Sarver, B.S.
Hastings, Mich.
Teaching



Bette Ann Schacht, B.S. I
Toppenish, Wash.
Teaching



Norman E. Schrock,
B.A.
Waterloo, Iowa
Seminary



Frederick D. Shank, Jr.
B.A.
Kettering, Ohio
Teaching



Margaret L. Smith, B.A.
Winchester, Va.
Teaching



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Wooster, Ohio
Aviation



Paula A. Streit, B.A.
Berne, Ind.
Teaching



Juanita M. Strunk, B.A.
Kent, Wash.



Steve W. Taylor, B.A.
Ft. Lauderdale, Fla.



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B.A.
Winona Lake, Ind.
Teaching



Barbara K. Titus, B.S.
Lake Odessa, Mich.
Teaching



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Osceola, Ind.



Dianne F. Williams,
B.A.
Elyria, Ohio



Jerri L. Willson, B.S.
Waterloo, Iowa



Suanne K. Woodring,
B.S.
Hagerstown, Md.



Willard H. Yothers, B.A.
Telford, Pa.
Teaching



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Winona Lake, Ind.

Class of '70

Grace College

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Mansfield, Ohio

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Leesburg, Indiana
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B.S.
Toppenish,
Washington

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Gary, Indiana
Teaching

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B.S.
Mentone, Indiana
Teaching

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B.A.
Silvis, Illinois

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B.M.E.
Allen Park, Michigan
Army

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B.A.
Sturgis, Michigan
Campus Crusade

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Sturgis, Michigan

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Gary, Indiana

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Nursing

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Pennsylvania
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Fort Wayne, Indiana

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Houstonia, Missouri

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Wawaka, Indiana
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B.S.
Milford, Indiana

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B.S.
Parkersburg,
West Virginia

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B.S.
Hollidaysburg,
Pennsylvania

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B.A.
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California
Air Force

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B.A.
Milwaukee,
Wisconsin

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B.A.
Seabrook, Maryland

Barbara L. Onstott,
B.S.
Hicksville, Ohio

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B.M.E.
Warsaw, Indiana
Missionary

Ruth A. Ritchey,
B.S.
Chambersburg,
Pennsylvania
Teaching

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B.M.E.
Altoona,
Pennsylvania

Edwin C. Robertson,
B.A.
Fowler, Indiana

Cynthia L. Rogers,
B.S.
Rochester, Indiana

Dennis E. Rowland,
B.S.
Claypool, Indiana
Teaching

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B.S.
Warsaw, Indiana

Jerry J. Ryman, B.S.
Atwood, Indiana

Joyce K. Schlatter,
B.S.
Leo, Indiana
Teaching

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Warsaw, Indiana

Sharon R. Skellenger,
B.S. in nursing
Hawthorne,
New Jersey
Nursing

Phyllis A. Stone,
B.S.
Lakemont,
Pennsylvania

Wanda E. Swick,
B.S.
Akron, Indiana
Teaching

Philip M. Teran, B.A.
San Gabriel,
California

James R. Vosberg,
B.A.
Kendallville, Indiana
Teaching

James D. Webster,
B.A.
Warsaw, Indiana
Teaching

Morris O. Worster,
B.A.
Wycote,
Pennsylvania
Social Welfare

Class of '70

Grace Seminary



Kenneth A. Curtis,
M.Div.
Johnson City, Tenn.
Pastorate



Leland J. Friesen,
M.Div.
Leesburg, Ind.
Pastorate



Arthur G. Johnson,
M.Div.
Wooster, Ohio
Pastorate

BRETHREN GRADUATES



Arthur E. McCrum,
Dip. in Th.
Warsaw, Ind.
Pastorate



Michael E. Ostrander,
M.Div.
Trout Lake, Mich.
Pastorate



James L. Poyner,
M.Div.
Waterloo, Iowa
Pastorate



Richard M. Smith, Jr.
Dip. in Th.
Waynesboro, Pa.
Pastorate



Richard C. Woodring,
M.Div.
Hagerstown, Md.

NON-BRETHREN GRADUATES

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M.Div.
Gary, Indiana
Teacher, pastor

Max E. Benson,
M.Div.
Wolf Lake, Indiana
Pastor

**R. Frederick
Beveridge,** M.Div.
Trenton, New Jersey
Assistant Pastor

Thomas L. Bump,
M.Div.
Culver, Indiana
Pastor

Dallas D. Clausen,
M.Div.
Boelus, Nebraska

Clinton S. Foraker,
M.Div.
Wilmington,
Delaware

Glen O. Foster,
M.Div.
Bradenton, Florida

Frank A. Fry,
M.R.E.
Ocean City,
New Jersey

James E. Goering,
M.Div.
Galva, Kansas
Family Altar

Floyd J. Hardy, Jr.,
M.Div.
Hobart, Indiana
Graduate work

Donald J. Harris,
M.Div.
Bergenfield,
New Jersey
Pastor

Edward E. Hindson,
Th.M.
Allen Park, Michigan
Associate Pastor

Leland R. Hovingh,
M.R.E.
Cannonsburg,
Michigan
Christian Education

David N. Ibach,
M.Div.
Winona Lake,
Indiana

William P. Jackson,
M.Div.
Akron, Ohio

Merlyn E. Jones,
M.Div.
Defiance, Ohio
Pastor

Chacko A. Joseph,
Th.D.
Tiruvalla, India
Missionary

Lindow L. Koop,
M.Div.
Pontiac, Michigan
Pastor

Evelyn D. Kurut,
M.R.E.
Shamshabad,
Hyderabad,
A.P., India

Stuart E. Lease,
D.D. (honorary)
Lancaster,
Pennsylvania
President of
Lancaster School
of the Bible

Douglas A. Lightly,
M.Div.
Mentone, Indiana
Pastor

Rebecca Lynn,
M.R.E.
Kowloon,
Hong Kong

Ronald E. Manahan,
M.Div.
Paw Paw, Illinois
Pastor

David R. Melchior,
M.Div.
Starr, South Carolina

Michael L. Neal,
M.Div.
Warsaw, Indiana
Pastor

James R. Overman,
M.Div.
Lyons, Indiana

Alton E. Perron,
Th.M.
Plover, Wisconsin

Robert E. Rose,
M.Div.
Hueytown, Alabama
Pastor

Robert L. Schaefer,
M.R.E.
Billings, Missouri
Wycliffe

Stephen R. Schrader,
M.Div.
Evansville, Indiana
Graduate work

David E. Shaffer,
M.Div.
Northumberland,
Pennsylvania
Graduate work

Charles R. Smith,
Th.D.
Miami, Florida

Robert T. Stamp,
M.Div.
Mars, Pennsylvania

Robert G. Strong,
M.Div.
Temuco, Chile
Missionary

Lee R. Taylor, Jr.,
M.Div.
Birmingham,
Alabama
Graduate work

Gerald H. Twombly,
M.Div.
Portland, Maine
Graduate work

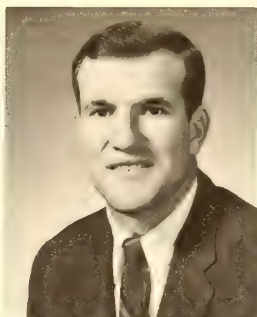
Total graduates: College-123, Seminary-44

Woolman, Kammerer

Assume New Duties



Lloyd A. Woolman



Glenn "Chet" Kammerer


Lloyd A. Woolman, Director of Athletics at Grace College since July 1965, will assume his duties in the newly created post of Dean of Men on September first under the office of Arnold Kriegbaum, Dean of Students. Glen "Chet" Kammerer, who has served as Director of Physical Education, will assume his new duties as Athletic Director on September first.

Woolman will also continue as soccer and track coach as well as teach in the health and physical education department.

Both coaches received outstanding awards from the Mid-Central College Conference this past year. Woolman was named "Track Coach of the Year" as his team dominated and was victorious in the Mid-Central Conference meet. Kammerer was named "Basketball Coach of the Year" after the Lancers recorded an outstanding 26-6 record for the season.

Coach Woolman received the B.A. and M.Ed. degrees from Eastern Washington State College and the M.Div. degree from Grace Theological Seminary. He and his wife, Elizabeth, with their two sons, James L., eighteen; and Gary B., fifteen, live at Warsaw, Indiana. He is currently Secy.-Treas. for the Mid-Central College Conference.

Kammerer graduated from Grace College and received his masters degree from Ball State University. He is married to the former Sherrill Vincent, a 1963 graduate of Grace. They have two children: Chad Kraig, three; and


Shanda Rae, one month. Coach Kammerer was awarded the 1970 College "Alumnus of the Year" award at the recent commencement exercises of Grace Schools. He is currently V. Pres. of the National Christian College Athletic Association. 

G.I. Benefits at Grace

In the second session of the 89th Congress of 1966, the Cold War G.I. Bill was enacted. This bill, like its older brother of World War II vintage, provided many benefits for veterans who had served their country in the armed forces. Of particular interest were the educational benefits.

A veteran can get a monthly allowance of \$100 or more while he is a full-time student at an approved educational institution: high school, business school, college, or graduate school. For each month of active duty service he is entitled to a month of training, up to thirty-six months, to be completed within eight years from 1966, or his discharge date if it is later. The initial step for those expecting to apply for benefits is the securing of a certificate of eligibility from a local office of the Veterans Administration.

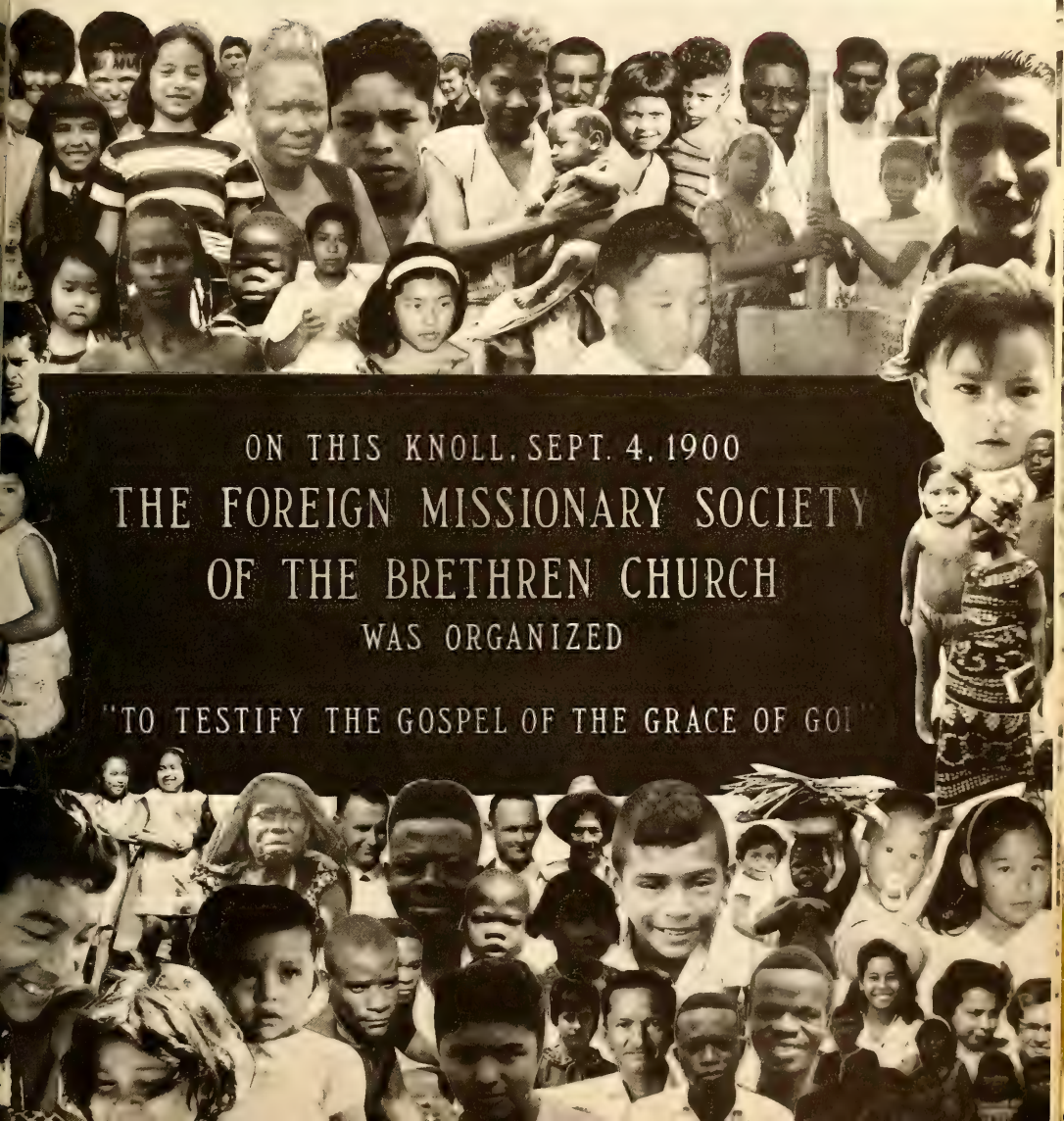
Ever since the Cold War G.I. Bill has been in operation, Grace College and Grace Theological Seminary have been approved educational institutions for G.I.'s who seek to further their education. Currently, the Grace Schools have between forty-five and fifty veterans on this program, with the total number increasing annually.

If you are eligible to be a recipient of the G.I. Bill and are interested in furthering your education, we would encourage you to contact either Ron Henry, Registrar and Director of Admissions of Grace College, or Dr. Homer Kent, Sr., Director of Admissions of Grace Theological Seminary, Winona Lake, Indiana 46590. These men can supply you with the necessary information relative to application for admission to either of the two schools. 

BRETHREN MISSIONARY
HERALD

August 8, 1970

GRACE THEOLOGICAL SEMINARY
WHONA LAKE, IND.



ON THIS KNOLL, SEPT. 4, 1900
THE FOREIGN MISSIONARY SOCIETY
OF THE BRETHREN CHURCH
WAS ORGANIZED

"TO TESTIFY THE GOSPEL OF THE GRACE OF GOD"

4



8



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CLYDE K. LANDRUM, *Editor*
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Grace Schools—Dr. Herman A. Hoyt
Home Missions—Rev. Lester E. Pifer

WMC—Mrs. Kenneth Rucker
SMM—Miss Donna Hawbaker
Laymen—Mr. Phil Landrum

Cover Photo: Surrounded by the faces of men, women, and children on Brethren mission fields, along with a few missionaries, is the photograph of a bronze plaque which commemorates the founding of the Foreign Missionary Society of The Brethren Church just seventy years ago in September.

August 8, 1970
Volume 32, Number 15

Foreign Missions
and WMC Issue

MEMBER  EVANGELICAL PRESS ASSOCIATION

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The Editor's Viewpoint

by Clyde K. Landrum

The War Goes On

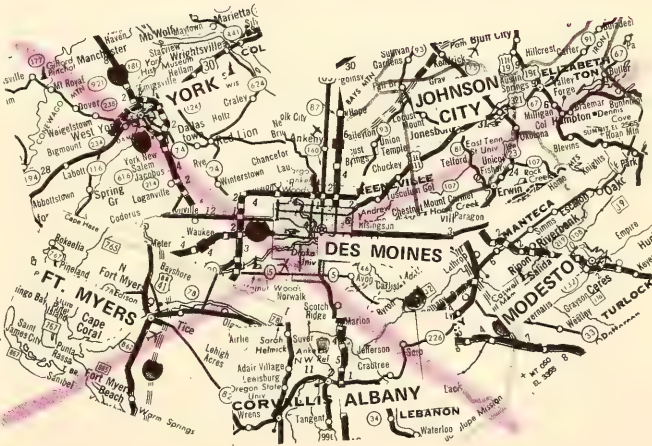
The war goes on with an increasing number of fatalities. Last year a new record of 56,500 was set. The casualties numbered more than the population of Des Moines, Iowa. For you in the West, statistically it "wiped out" both Modesto, California, and Albany, Oregon. To dramatize it for you in the East, more lives were lost than there are people in York, Pennsylvania, and in the South more than there are souls in Fort Myers, Florida, and Johnson City, Tennessee, combined. And, just for the record, 4,700,000 additional persons were injured, many of whom are maimed for life.

The war, of course, is the conflict that is raging on our U.S. highways. The casualties are victims of traffic accidents.

There isn't one of us ("Are you still there?") who couldn't breathe a sigh of relief and say with Bill Mauldin, "I feel like a fugitive from the law of averages." In a sense it's a wonder that any of us survived. And the beat goes on in '70.

And how does all this relate to readers of a religious magazine? You would think we would be too busy giving others the Gospel or getting our church work done to be fighting the counter battle of safety. In fact, too many of us are. And this is wrong. The work must get done, but we also should turn a cell or two in an effort to solve this awful problem. But why? And how?

Why? Why not? Even human love—our regard for our fellowman—should cause us to be concerned enough to help the other person live. But an even stronger motive is Christian love. God



in His grace has placed His love within the heart of the believer with the explicit instruction "love one another." No Christian should pretend that he is carrying out this command if he can't express it in his driving. Have you noticed that character comes through in people's driving? One gets the message faster through that medium than through the message on the bumper sticker. Even if we can't bring ourselves to love that person who cuts in front of us we should at least be courteous. Traffic etiquette, maybe?

How? First of all, by slowing down. This war's biggest gun is speed. And when the speed trigger is pulled, the impact hits whoever is out front, regardless of age. The tragic thing here is that most of the speed involved is illegal. But this doesn't seem to stop most of us. Apart from the tragic re-

sults of speed, there is the consideration that the law is being violated. And there is no way this can be justified. Time and time again we read of young people and children being killed as result of fast driving. If this is to be prevented, training must begin in the home at an early age. Then there must follow a consistent obedience to all the laws both legal and safety. And in addition to this each person must drive defensively, protecting against the careless ones.

Tragically, too many of the lessons are learned too late. It's *after* the family next door is decimated that resolutions are made with great determination. How much better to do that thinking *before* the accident occurs? Let us be careful that we don't become a part of next year's traffic war statistics.

Strange Land, Friendly Faces

It didn't take the MK's in Africa long to accept their new "parents." They waited with a sign saying, "Happy Mother's Day." By Mrs. Arthur Carey

Months of anticipation, praying, planning, waiting for support, and yes, even doubting had preceded that day. Then came the ringing of the phone. "Yes, this is Careys'. Jack Zielasko, you say?" "You may go as soon as you can get ready." It couldn't be, and yet it was. We could go. We could really go!

Hastily we completed our commitments in California. We threw together the last necessary items of our outfit and dashed into the International Airport at Los Angeles just in the nick of time, and then we were off. On April 20 we flew from New York, and after a few stops in Europe we finally found ourselves on "Air Afrique."

Descending over Fort Lamy we had our first sight of African terrain. I stayed on the plane with the two sleeping children, and as I peered out the small window at 3 a.m. I could see a few scattered lights and piles of dry red dirt. With the air conditioner off, the heat began to seep into the plane. I peeled off my sweater and the girls grew restless, pushing off the light blankets the stewardesses had provided as we had taken off from Nice, France. Only six or seven passengers straggled back onto the plane, including my husband.

Mr. and Mrs. Arthur Carey, with two of their children Janet and Jill, went to Africa in the spring of 1970 to become full-time dorm parents for the MK's at the Bible Center.

"It's all right," I said to myself. "You knew it wouldn't be southern California."

"Only a fool would bring two little girls for whom you waited so long to a backward, malaria-ridden, barren place such as this," suggested the devil.

"You might be right," I answered.

The motors of the nearly empty plane were revved and we resumed the last hour of our long, long journey. We could see the Oubangui River for some time and it looked as if we were coming down right into it. Light was beginning to show as we dragged our many suitcases and two sleepy children down the ramp and into the Bangui airport. Lo and behold, we were surrounded by a modern, beautiful airport with roads and walks neatly laid out and flower beds showing promise.

Roy Snyder was to bring our visas and get us through customs. But due to an error on our part, no one was there to greet us. We knew so little French and *no* Sango. The officials were baffled. Our mixture of English, French, and, in desperation, a little

Spanish thrown in for good measure, must have resembled a manifestation of unknown tongues. Finally we had an inspiration—telephone. Does the word sound the same in French? Would Roy have one? They let one of us through the gate and to a telephone. By this time the customs officials had become sleepy and disgusted and gone home. In a few minutes Roy and Tom McDairmant were coming through the front entrance and we went through the gate.

The countryside was green, the air cool and refreshing. The tall acacia and jacaranda trees were in full bloom of pink, red, and yellow. Also, there were many trees in bloom which seem to us to be identical with the plumeria trees of Hawaii, from which leis are made. Blossoming orange trees also lent fragrance to the air as we drove the four or five miles to the mission station. Families on both sides of the road were having picnics—at 5 a.m., mind you. Campfires were burning in front of each hut. The women were dressed in colorful wraparounds, the men in conventional shirts and shorts or pants, and the little ones in nothing at all. The Beavers, Snyders, Aelligs, and McDairmants welcomed us to the large, two-story modern guesthouse. There is also a large, well-stocked bookstore and, of course, several Brethren churches in and around Bangui.

On our first Sunday we attended a packed-out service, understanding not a word but worshipping with others of like precious faith.

Then there was the market! This was something else. Now I know what the MK's mean when they say you can smell Africa. Rows and rows of long, low tables where women with babies asleep on their backs or nursing at the



Some of the children are at play in front of the dormitory at the Bible Center.

breast squat or sit on small African stools, trying to sell four or five green peppers, a few peanuts, little handfuls of green beans, or a small ball of peanut butter. On farther is the meat. Some of it is dried and black. Some is indescribable. We hurry past. We buy a few tomatoes. We have to have *some* food to take "up country" (in our case, Bozoum) as it is hard to obtain there. So we buy some flour, sugar, salt, good cheese, and surprisingly, excellent butter at a fair price brought in by the French or the Arabs and a few Portuguese. They are the merchants.

The American ambassador to the C.A.R. is friendly to the missionaries and we have an open invitation to swim in his beautiful pool or play tennis on his courts. This we did a couple of times.

Eventually we found ourselves climbing into Harold Dunning's truck, plus all our baggage and an African pastor who, along with the girls, was stowed under the tarp in the truck bed, and we were off. And I mean *off*. We literally flew over the ruts, rocks and washouts, goats and chickens. But we did slow down for the African cows to move slowly out of the road. Harold tells us that one hits the bumps worse by going slowly. We'll have our chance to find out this weekend when we take him and Marguerite, his wife, back to Bangui from whence they will fly out to Europe and the United States. (It was hard to see Ellen and Duey Voorhees go last week. It seemed one more link with home was severed, and now next week another will be broken with Dunning's departure.)

Along our 250-mile route African children waved, smiled, and shouted to us. After one particular jolt which loosened some wiring, we stopped to fix it. Within minutes I counted nineteen small children standing at a respectful distance staring at our plight. They seemed to come from nowhere; I could see only three or four huts.

We paused briefly to stand in silence at the monument to Allen Lee Bennett which keeps its lonely vigil near a small chapel along the way. From childhood I remember him and the anguish we all felt when the news came back: "Allen Lee Bennett is dead." It had taken him so many months, as it did in those days, to get here, and then was cut short by the



Some students at the MK's school in Bata.

grim reaper just a few miles short of his goal. Here we were many years later with just three or four days between us and California via modern truck and plane. Oh, God! why? Why he in his youth and eagerness and not we older ones with fewer years to spend, less to give in talent and dedication? But God makes no mistakes!

We would be in Bata by evening. We hardly knew when we had arrived. Our first inkling was a large sign in big letters saying: "Careys or Bust." Before that really registered, another appeared, saying: "Welcome, Careys." This was the entrance to our mission station. The MK's had been expecting us every day for the past week, but due to complications in Bangui we had waited a week before coming. Into the midst of the station we bounced and out of everywhere came Voorheeses, Mrs. Dunning, Mrs. Kennedy, Miss Mishler, Miss Kent, the Williamses and Peterses, and nineteen MK's. The Judays were in Boguila on business (that of getting little Amy). The African guard and his family, several houseboys, and miscellaneous other Africans. Later, Lois Ringler came down from Bozoum hill about seven miles away.

Such a reception we had never before had anywhere, any place. All these stalwart soldiers of the cross welcoming us. I blinked hard to conceal the tears that kept appearing unbidden. As we were conducted to the immaculate guesthouse I glanced up to the bookshelf where a now slightly withered bouquet of beautiful African flowers stood along with a sign read-

ing: "Happy Mother's Day from the Missionary Kids." Mother's Day? Yes, Sunday had been Mother's Day, and in a strange land some things are forgotten. There had been no way our own children at home could remind me of this as we were traveling. But these dear children had reached out in love to welcome a stranger as a parent to the missionary children's home.

Now as I sit writing this in the empty dormitory (they are all home for the summer), I look out over the peaceful, park-like station, blue sky (no smog), a pet kitten asleep on a lawn chair, an African mother strolling across the grounds, three or four little children following her, the bell of the Bible Institute clanging musically for classes to begin; and I feel a deep contentment. Yes, we get homesick. Sometimes I can't look at the pictures of the children we left at home without tears. At times with the frustration of trying to communicate in a strange language, or of trying to produce a balanced meal with strange foods, or the trepidation I feel at the great amount of work when the children return, it seems too hard. But Africa is beautiful; the people are kind and gentle and helpful; the language is coming slowly; and "hitherto hath the Lord helped us." We know that He will never leave us nor forsake us. Also we know that we are in His place for us. Please pray for us that He will implant within our hearts a love like unto His, big enough to encompass the co-workers, the missionary children, the Africans, and most of all, a love for Him our Saviour and Keeper. ☩

Under the Trees Making History

It is 2 p.m. on a hot Tuesday afternoon. Fifty-three determined people are standing on a knoll beneath the spreading boughs of a friendly oak. The place is Winona Lake, Indiana; the date, September 4, 1900. Two recent events have drawn these people to this spot and confirmed their determination to do what they feel must be done if God's will is to be fulfilled. The first event occurred just hours before in the nearby auditorium where the Tenth Brethren General Conference is in session. One of the leading elders, Jacob C. Cassel, polarized the delegates by presenting a paper on a most relevant subject for any Christian body.

From our point of view, seventy years later, the question raised by Mr. Cassel's address drew from the delegates a most surprising response. The subject of the message—"Are we ready to enter the foreign mission field?"—seems inoffensive enough and not the kind of topic which would excite controversy. For the committed Christian the question is hardly debatable. Yet discussion immediately divided the delegates into the pros, the cons, and the over-cautious.

The second event had taken place when the matter was presented to the conference. The attempt to actually form a foreign mission organization within the conference itself met with formidable resistance. To those who favored such an action it was finally suggested "that there was plenty of room out under the trees where they could affect their organization." So here they are under the trees making

history.

Dr. Homer Kent, Sr., to whom I am indebted for the historical details, in his book, *Two Hundred Fifty Years Conquering Frontiers*, quotes the words of Dr. Louis S. Bauman who was an active participant at that open-air meeting: "If you go to Winona Lake, walk from about the center of the north side of the Auditorium directly toward the Billy Sunday Tabernacle. You come to a tree standing on the highest point. You will be beneath the kindly tree that stretched its covering boughs out over the birthplace of the newborn babe. God bless that tree—long may it stand. If by any chance one could hold communion with a tree, then that tree has heard one voice speak to it almost every year since then, thanking it for spreading its sheltering arms over the tiny babe that was begotten that day."

This spot is identified today by a bronze plaque just beneath the tree.

Presently the question faced by The Brethren Church is expressed in a different vein—one which takes into account the blessing of God upon the Society down through the years. Today the question which not too patiently awaits an answer is this: "Are we ready to accept the responsibility for the immediate opportunities which face foreign missions?" As five candidates stand ready to leave in September, Brethren congregations will determine the answer by their response to support needs.

The Brethren Foreign Missionary Society has come a long way since that historic day in 1900 when an affirmative answer was given to the question, "Are we ready to enter the foreign mission field?" On this its seventieth birthday we pray that the determination, the zeal, the foresight, and the steadfastness of those early founders of the Society to carry out the Great Commission will continue to be the characteristics of the Society. Let us not fail them.—JWZ

A Moment with Missions



What can induce a man to give up all the flesh holds dear?

ONE IMPELLING MOTIVE

Paul, in speaking of the great liberality of the churches in Macedonia, said: "They first gave their own selves to the Lord, and unto us by the will of Christ." The crying need of all evangelical Christendom today is for this same old Macedonian liberality. It is not enough that we should merely make a great offering of gold and silver unto the Lord, and therein rejoice. God's work calls for the greater sacrifice—the sacrifice of flesh and blood. Mothers and fathers will lay splendid offerings of gold and silver at the feet of their Lord for the foreign fields, and that without the slightest hesitation, who will tremble and grow pale and refuse the offering of flesh and blood—themselves or their children. Yet, from every field in the world, at home and abroad, the need for the offering of flesh and blood unto the Lord is simply appalling. "The sacrifice is too great!" "The earthly reward is too small!"

Moreover, it is not merely a flesh and blood offering that is asked for our foreign fields, but it is the very best offering of flesh and blood that it is possible to give that is demanded. The qualifications demanded for the successful worker upon the foreign field are far more exacting than for the successful worker upon the home field. The prevailing idea that "anyone will do for the work among the ignorant heathen" is altogether wrong, and the most expensive error in the whole realm of Christian work today. The longer we are connected with work of this sort, the more we are impressed with this fact. We have just been reading an article in the published "Proceedings of The Africa Conference," held over two years ago in New York City, on the subject of "Qualifications for Missionaries to Pagan Africa." Here are just a few of them:

"It is important that our boards in



Dr. Louis S. Bauman

(FMS editor's note: In reflecting on the Foreign Missionary Society's seventy years of existence, the editorial staff was caused to dig back into FMS publications of many years ago. The first magazine put out by the Society was The Brethren Missionary, which began publication in October 1917, and was issued quarterly thereafter for some years. In Volume 4, Number 1, dated October 1920, the editor, Dr. Louis S. Bauman, wrote an editorial which is reprinted here.)

making appointments to Africa lay great stress upon vitality, rugged health and a good family history (physically). No one with a predisposition to malaria or to lassitude, or to weakness of the heart, or to rheumatism, or to indigestion, can be safely exposed to the wear and tear of African service."

"A vivacious, sunny disposition is of value because it resists depression, and also because the native African promptly reacts to such an approach."

"He should be calm, cool and dis-

passionate in judgment."

"It calls for patience without limit."

"Missionaries are thrown to a large degree upon their own resources. They must face all kinds of disappointments. They must get along without the religious supports to which they have been accustomed. . . . It will be well to try to determine the staying power and the inventiveness of a candidate for African service."

"Readiness to take the initiative . . . is a quality which should be definitely considered."

"He should be well equipped and broadly trained. The places are few in Africa which can be properly filled by men lacking college education."

"He should have reasonably good linguistic ability."

"He ought to have a working grasp of the English Bible."

"He ought to have a serene, well-founded, fervent faith. His own relationship to God must be so secure that it is unshakable, no matter what happens, since everything will happen."

After reading this article, we began to wonder what it is that could possibly induce a man of such qualifications to go to the death-infested districts of Africa with the message of Jesus Christ. What will not the churches at home give for such a man as this? What will not the world lay at the feet of such a man as this for his service? What can possibly induce such a man or woman to give up practically all that the flesh holds dear for a life among the heathen? One thing, and only one! The great apostle tells us, for he knew! Listen! "Now then we are ambassadors for God . . . for the love of Christ constraineth us!" Here is the one impelling motive; and, only he who has absolutely "Set his affection on things above, not on things on the earth," is moved thereby.

A "TOURIST'S-EYE

What Brazil "is really like" could probably not be described even by the best expert in the longest book. So the following is a kind of "tourist's-eye view" of a few facets which might lead interested persons to learn more.

Beaches, of course, are an outstanding attraction of coastal Brazil, all the way from the equatorial North to the temperate South. What might almost be called "beach cultures" exist up and down the coast from Rio and at Santos, port for Sao Paulo.

Along the coast, too, sailing, deep-sea fishing, skin diving and all water sports are common.

In the main cities there are museums, art galleries, botanical gardens, colonial and highly advanced architecture, often side by side, scenic drives and, usually, spectacular views, some, like that of Rio, without parallel.

Sports are a mass passion, especially

soccer, whose fans fill some of the world's biggest stadiums. Horse racing also draws crowds of sophisticated followers.

Hunting and fishing are popular pastimes inland, with some of the best game and gamefish anywhere. Safaris can be arranged to distant regions—Mato Grosso, Amazon, the inland island of Bananal.

Unmatched tourist attractions would include such wonders as Iguassu Falls, much larger than Niagara, the Amazon River, the island of Marajo where water buffalo teem, the ancient museum-city of Ouro Preto, the ultra-modern capital of Brasilia—and a hundred more.

Brazil is really big—the sixth biggest country in the world, covering more than half of South America. From the sea on the east, high hills usually rise up from sandy beaches to plateaus. In

the north and west are the great rain forests of the Amazon Valley, dotted here and there with wide savannahs. In the far south is a temperate region much like the southern United States, with a touch of the Old West thrown in.

Brazil is both old and new. Salvador, Bahia, was a thriving capital long before the first settlers reached Jamestown. But both the Portuguese colonizers and the Africans they eventually brought in kept pretty much to the coast, so that civilization thrived there while much of the great hinterland remained untouched and only today is being opened up.

Although almost every kind of people eventually settled in Brazil, Portuguese remains as the language. Though Americans think a knowledge of Spanish will help them in Brazil, Portuguese in many ways is closer to



The city of Sao Paulo creates a scenic skyline.

V" OF BRAZIL

Italian and retains some of the old Latin forms that Spanish has changed. It is a language that has to be learned specifically and to speak Spanish to the average Brazilian is almost like speaking Dutch to the average American.

Racially, Brazil is about as mixed as metropolitan U.S., but the races get along better. In general, northern Brazil has more Blacks, southern Brazil more Whites. Orientals have also settled in the south. Indians have mostly been absorbed, with only a few scattered inland tribes, numbering about 100,000 people, still more or less unassimilated.

Culturally, Brazil is quite Latin, though very different from other such cultures. French cultural influences were strong among intellectuals. American influence has recently grown sharply, producing an un-Latin gloss, especially among industrialists and financiers. Psychologically, Brazilians are much different from Spanish Americans, partly because they live in a huge country, giving them more "security" in their nationality. Quick-wittedness and a sense of humor also distinguish them from most other Latin Americans—and North Americans.

While most of Brazil has a tropical climate, the fact is that nowhere in the country does it get quite as unbearably hot and humid as it often does in New York or Chicago in July and August. Rio's temperature range is about that of southern Florida, 70 to 85 degrees Fahrenheit, while Sao Paulo and the South have a climate more or less like that of northern Florida. There are also seasonally heavy rains in much of the tropical area and, scattered here and there, zones of recurring dry spells. There are no real "desert" climates like those of the West Coast of

South America, or "mountain" climates like those of parts of Peru, Ecuador and Bolivia. Because of pleasant weather most of the time, most people stay outdoors rather more than they do in the United States.

Brazilian cooking, at least the kind that tourists will sample, is often cosmopolitan. There are all kinds of restaurants—Chinese, Greek, Russian, French, Italian, Hungarian, Japanese, Syrian, German or what have you—in the larger cities. Typical dishes would likely include *feijoada*, a sort of bean, pork and rice stew, *vatapa*, seafood in coconut milk, *churrasco*, more or less a Far West barbecue, and *pato no tucupi*, an herb-seasoned chopped duck from the Amazon. But an American who wants to eat in home-style won't have much trouble. Perhaps the most noticeable difference is that all Brazilians have their "cafezinhos" several times a day—demitasses of black coffee with lots of sugar—and consider American-style coffee to be a variation of dishwater.

Soft drinks are plentiful, including a few, like *guarana*, still not known in the U.S. unfortunately. The "cola" beverages are everywhere. Hard drinks are less of a "social necessity" than in the United States. . . . Self-respecting Brazilians rarely drink more than they should of any hard liquor.

A few observations:

Weights and measures are officially metric.

Clothing sizes follow the European system.

Tips run to about 20 percent in hotels, less elsewhere.

Winter in the U.S. is summer in Brazil.

A *cruzeiro* (new *cruzeiro*) is worth about a quarter.

Courtesy is considered a virtue.—
From *Brazilian Bulletin*, July, 1969



Natural beauty abounds in Brazil.



Artistic works are proudly displayed.



The architecture is modern in Brasilia, the capital.



The big cities resemble those of America.

For many years it had been the dream of the hospital personnel here at Boguila to have an X-ray machine which really worked. In previous years there had been attempts to bring equipment to the field; however, X-ray tubes are rather delicate and after the shipment by boat the used tubes did not survive. Thus, the medical personnel had to do the best they could without the aid of X-ray diagnosis.

A few months ago things began to change. The Boguila station became the recipient of a new Mercedes light plant which had the capacity to operate one of the newer X-ray units currently on the market. Preliminary figures were secured from E. G. Baldwin and Associates of Cleveland, Ohio, on the costs of outfitting a department of radiology at Boguila. The figures were forwarded to the foreign mission board. The board approved the plan and an appeal was sent out immediately in an effort to secure the needed funds. Immediate response came from many areas such as Vacation Bible Schools and church groups, and donations came from scores of private individuals.

In July 1969 the order was placed for the new machine and the necessary supplies. The most delicate part of the machine—the X-ray “head”—came out to Africa on the plane with us and arrived in fine shape. The heavier, more bulky, remainder of the machine followed by boat and arrived at Boguila shortly after January first of this year. We are pleased to report that there was no breakage of any of the parts, and all solutions and film also came through fine. We all eagerly unpacked the equipment and began the job of adapting the new machine to the X-ray table and tube stand already here. With the help of missionary mechanic Tom McDairmant we were able to weld some parts together, and after some wiring changes the conversion from 100 volts to 200 volts was accomplished. We were then all set to take pictures.

The evening before the machine was finally cleared for usage there arrived at the hospital a lady who was destined to be our first patient for X-rays. She had been a patient in another hospital a month earlier and was told she had a dead baby in her uterus but that she eventually would

X-Rays Are A-OK

By Dr. William L. Walker

Dr. William L. Walker has been in Africa for nearly a year now, providing the much-needed services as doctor.

deliver without help. In spite of the fact that she soon began to have pain and to bleed, still they did nothing, so she left the hospital and went home.

Three weeks later this woman arrived at Boguila for our staff to evaluate. We were able to determine from examination and from the X-ray films taken that not only did she have a dead baby in her uterus but that the uterus had ruptured allowing part of the baby to lie free in her abdomen. With this information we immediately set up for surgery and the dead infant was removed and the damaged pelvic structures cared for. Treatment for the peritonitis was begun immediately. The postoperative course was satisfactory and we will soon be sending

her back to her home village. We thank the Lord for answered prayer in her behalf.

We owe thanks to so many who have had a part in this project of establishing an X-ray unit at Boguila. We wish first of all to thank the board of Brethren Foreign Missions for giving their okay; a special thanks to Mr. Kenneth Weaver of E. G. Baldwin and Associates of Cleveland for his help and advice in securing the machine and all the solutions, film, and accessories; we owe a big “thank you” to all the children in each VBS who donated their monies to this project, and to each church group and private individual. We know the Lord will bless each of you for your efforts.

In keeping with the ideal of putting all efforts here in the hands of the Africans, we are preparing to train personnel in the technology of taking X-ray pictures, and in time we hope they will also learn how to interpret the radiographic images. There is certainly a great deal of interest at this time. One of the African nurses wanted us to take a picture of his head to see why he couldn't remember well! Everyone with a pain now thinks he should have a “radio.” We should soon have a good supply of teaching films to refer to.

We pray that the Lord will use this new diagnostic tool as a means of bringing more souls here to be witnessed to, and that all efforts given out might bring glory to His name.



Dr. Walker and several assistants check an x-ray made on the new unit.

Photo by Lois Ringler

THE CHILDREN'S PAGE

MORE MISSIONARY HELPERS CLUBS



Mrs. Bernard Aupperle is leader of the MHC of the Grace Brethren Church, Davenport, Iowa, and sent this picture of the boys and girls in that club. In the front row, left to right: Stephen Dunkin, Bobby Wetteland, Debera Proesch, Billy Wetteland, Louise Brown, Teresa Brown. Second row: Jeff Haglund, Janet Cochran, Carla Followwill, Donna Proesch, Janice Brown, Susan Haglund, Susan Ross. Back row: Sandy Snook, Pamela Buckley, Pamela Dunkin, and Mrs. Aupperle, the leader.

At the Grace Brethren Church, Yakima, Washington, the seven boys and girls who came to the very first MHC meeting there last spring had their pictures taken together. From left to right these MH'ers are Vicki Christie, Jeannie Cherry, Susan Bacon, Jimmy Folsom, Mark Cherry, Vance Christie, and Paul Gregory. Already they were starting to make their own MH'er scrapbooks. Their leader is Mrs. George Christie, wife of the pastor at Yakima.



A SPECIAL NOTE TO ADULTS WHO ARE INTERESTED IN THE CHILDREN

This month a new series of Missionary Helpers Club programs is beginning. "Aunt Alys" Haag, director of the MHC, writes the programs and makes them *live* for the kids. This new series, one program per month for a year, deals with the Brethren mission in Brazil. After studying about the history of the mission, and the work and the

missionaries, the MH'ers will be very well informed, even as they are after studying about Argentina this past year.

If your church has no MHC for the children (6-12 age group), you are invited to write to MHC, Box 588, Winona Lake, Indiana 46590, for information about the club.

HARRY HELPER AND MARY MISSIONARY



Church News

CORRECTION. An error was made in listing the home church of two members of the TIME team to Europe in the article "It's Time for France" on page 17 of the June 27 *Herald*. Wayne Hannah is a member of the First Brethren Church, Dayton, Ohio, and Dale McDaniels is a member of the Grace Brethren Church of Yakima, Wash. Initial reports from the team indicate successful camp meetings with several decisions.—Ed.



Rev. and Mrs. Victor Rogers with the mementos of their 25th wedding anniversary.

ALBUQUERQUE, N. MEX. People from the "Heights" and the "Valley" joined in a surprise pot-luck dinner celebration for the 25th wedding anniversary of Pastor (of both churches) and Mrs. Victor S. Rogers. They were presented with a tree, corsage, and boutonniere—all made of quarters.

LANCASTER, PA. Mrs. Esther Baer received a gift of a handbag as a token of the honor of being chosen as "Mother of the Year" at the Mother-Daughter Banquet held recently. A message on Christian family living was given by Mrs. Harold Irwin, Jr., of Carlisle, Pa. The banquet was a great time of food, fellowship and spiritual inspiration. Mrs. Jacqueline C. Hirlinger, publicity chairman—Arthur N. Malles, pastor.

OMAHA, NEBR. A 4 ft. by 7 ft. wooden cross was recently installed in the sanctuary of the church. Mr. Owen Baer of the Grace Brethren Church, Elkhart, Ind., constructed, delivered and installed it. Clyde J. Caes, pastor.

COLUMBUS, OHIO. A full-time director has been appointed by the executive committee of the National Fellowship of Brethren Laymen. Lt. Edward A. Jackson, currently the president of the organization, was unanimously called into this full-time service. In order to accept this new responsibility, Mr. Jackson will terminate 22 years of distinguished service in the Ohio State Patrol. The director will be available shortly after national conference to all churches, by request, to assist with their men's work. He will conduct seminars, assist and encourage men on all levels, and prepare printed materials to help train them for effective leadership. The address for the organization has been established as the National Fellowship of Brethren Laymen, P.O. Box 307, Winona Lake, Ind. 46590.

DRYHILL, KY. A new addition has been made to the family of Rev. and Mrs. Marvin E. Lowery. Tara Von, born Nov. 15, 1969, was received into the home Feb. 24. They are now completing final legal matters for adoption.

COVINGTON, OHIO. Twelve new people have been added to the active membership in the past three months. On June 28, six were baptized by trine immersion and added to the membership. Ralph F. Miller, pastor.

PARKERSBURG, W.VA. Virgil Beall has been chosen the "Layman of the Year" by the Allegheny District Laymen. A member of the Grace Brethren Church of Parkersburg, Virgil works for Child Evangelism Fellowship in the Fairmount-Morgantown-Clarksburg-Grafton area. New officers were also elected by the district. President, James Hoffmeyer; vice president, Dr. Walteson; secretary, Charles Miller; treasurer, Robert Riffle. Trustees are: Phillip LaRue, Jess Chapman, Robert Burns and Shimer Darr.

WINONA LAKE, IND. In order to keep our outstanding bills current, and to enable us to keep the Lord's money moving, the Brethren Missionary Herald board has voted to make a 1 percent per month charge on all bills outstanding for over thirty days. An illustration of our situation is the fact that the June financial report shows \$44,000 in accounts receivable. Your cooperation will be greatly appreciated.

ASHLAND, OHIO. The victory trophy in a seven-week growth contest between the Sunday schools of Ashland West Tenth and Waterloo, Iowa, went to Ashland. The score in total attendance for the contest was 2,358-2,322, with many new people attending. Knute Larson, pastor.

VBS REPORTS

HOLLINS, VA. "Aunt" Phyllis Townner and Becky Russell of Berne, Ind., helped make a successful VBS at the Patterson Memorial Brethren Church, June 8-12. There were 18 decisions to receive Christ as Saviour and five rededications of life recorded. A total offering of \$151.20 was received and presented to Rev. and Mrs. Eddie Mensinger toward the purchase of a new automobile for their work in Africa. Ron Thompson, pastor.

HAGERSTOWN, MD. *How many!?* The average attendance was 732 for the VBS at Hagerstown Grace. Robert Collett, pastor.

ENGLEWOOD, OHIO. The "best VBS ever" was concluded July 1 with 189 at the closing program. There was an average attendance of 131 with 25 decisions recorded. An offering for foreign missions of over \$210 was received. Gerald Polman, pastor.

STOYSTOWN, PA. The largest attendance since dedication day crowded into the Reading Brethren Church for the commencement of the Twilight VBS. There were 167 present for the June 28 service. Arthur F. Collins, pastor.

OMAHA, NEBR. The first VBS in the short history of the church was concluded June 14 with 75 in attendance at the closing program. Clyde J. Caes, pastor.

WINCHESTER, VA. Miss Susan Sudduth was awarded a \$4,000 scholarship to the college of her choice at the commencement exercises of Handley High School June 12. Susan will attend Grace College beginning with the fall semester. Paul E. Dick, pastor.

LA VERNE, CALIF. One year after moving into a multi-purpose building, the First Brethren Church held their first service in the new sanctuary May 10.

FINDLAY, OHIO. The ordination service for Rev. Glenn R. Coats was held May 17 with Rev. James Custer of Columbus presiding. Bringing the ordination message was Rev. John Burke of Akron, Ohio. Dr. Homer A. Kent, Jr., vice president of Grace Schools, led in prayer with the laying on of hands. He also brought the morning worship message at the Findlay Grace Brethren Church. Other pastors participating in the service were as follows: Charles Lawson, invocation; Maynard Tittle, Scripture; John McKay, Scripture; Larry Gegner, questions and vows; Ward Tressler, benediction.

WATERLOO, IOWA. The LeTourneau Singers from Longview, Texas, presented a challenging program of songs and word to an audience of 205 for the evening service May 24. John M. Aeby, pastor.



SAN BERNARDINO, CALIF. Ninety laymen from the Southern California-Arizona District gathered high in the mountains recently for a time of spiritual refreshment and fellowship. There was a real spiritual impact as many men made complete dedication of their lives to the Lord after hearing Lt. Ed Jackson, president of the National Fellowship of Brethren Laymen, speak. The men donated \$300 for scholarships to Grace College for young men from the district.

ALEPPO, PA. A successful "Come Alive" crusade with evangelist Allen Herr was conducted June 14-21. During the crusade there were nine decisions to receive Christ, twenty-one rededications of life, and two decisions indicating a desire for baptism. On July 5, eight people entered the waters of baptism and seven new members were added to the church roll. David Thompson, pastor.

CHANGES. Please make the following address changes in your *Annual*. Rev. and Mrs. Jesse B. Deloe, 10847 Chadsey Dr., Whittier, Calif. 90604, phone 213-944-8208. The Galion Grace Brethren Church, 1055 Winchester Rd., Galion, Ohio 44833 (All mail to this address—delete P.O. Box). Rev. and Mrs. John McKay, 611 Thurston St., Defiance, Ohio 43512, phone 419-784-4702. Dr. and Mrs. Bernard N. Schneider, Rt. 1, Box 296, Sanible, Fla. 33957. Rev. and Mrs. Donald P. Shoemaker, c/o Los Altos Brethren Church, 6565 Stearns St., Long Beach, Calif. 90815.

PERU, IND. Rev. Gerald Root has resigned as pastor of the Peru Brethren Church after serving five and one-half years. Future plans are indefinite at this time.

LONG BEACH, CALIF. "In the Beginning God," an eight-minute stereo tape presentation compiled by Dr. Paul Fink and his committee won the Gettysburg Award for the best audiovisual presentation at the University of Southern California. The trophy is now on display at the university. Dr. Fink has been the interim pastor at the Los Altos Brethren Church while doing graduate work in audio-visuals at USC.

BEAVERTON, OREG. An attendance record of 85 for Sunday school was set on June 14. This broke the existing record of 75 set last October. Leonard Myers, pastor.

STOYSTOWN, PA. The sixteenth anniversary services on May 24 with Rev. Don K. Rager, pastor of the Conemaugh Brethren Church, as speaker for the morning and evening, concluded a week of "Household Evangelism." Each night of the previous week, members of the church participated in house-to-house visitation. Arthur F. Collins, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Sandra Leopard and Rowland Hearne, May 17, Grace Brethren Church, Brookville, Ohio.

Mary Knepper and Lynn Hoyt, June 5, Grace Brethren Church, York, Pa.

Deborah Edwards and James Burtoft, June 6, Community Bible Church, Altoona, Pa.

Vivienne Martin and Clinton Smith, June 6, Grace Brethren Church, Canton, Ohio.

Cathy Sunthimer and Randall Hines, June 12, Grace Brethren Church, Cuyahoga Falls, Ohio.

Kathy Larimer and Gregg Mohney, June 19, First Brethren Church, Kittinging, Pa.

Diana Bennett and Ted Campbell, June 20, First Brethren Church, Kittinging, Pa.

Judith Jarnagin and Robert Bechtel, June 20, Woodville Grace Brethren Church, Mansfield, Ohio.

Joyce Drushell and James Brothers, June 21, Grace Brethren Church, Ashland, Ohio.

Maxine M. Peugh and James A. Currie, June 21, Harrah Brethren Church, Harrah, Wash.

June Krewson and Howard Fissel, June 27, Grace Brethren Church of Greater Lancaster, Lancaster, Pa.

Penny Puls and Dan Miller, July 11, First Brethren Church, Dayton, Ohio.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BICKLER, James A., Sr., 43, a member of the Silverbell Grace Brethren Church, Tucson, Ariz., passed away June 24. The service was in charge of Rev. Bill McKillen, former pastor, assisted by Rev. Thomas L. Terry, pastor of the First Evangelical Free Church, and supply pastor at Silverbell.

HILDEBRAND, Earl, a member and trustee of the First Brethren Church, Winchester, Va., died June 29. Paul E. Dick, pastor.

A Man and His Son

What young son doesn't start out thinking about his career with a statement something like, "I want to do what Dad does"? But time passes, and what now-older son is found in the same occupation Dad has? Not too many.

At the recent Evangelical Press Association convention, however, one "father-son team" was discovered among the ranks of the Christian publications represented. That might not

sound too significant. But to us it is, because that team comes right out of the membership of the NFBC. Father: Rev. Clyde K. Landrum, executive editor of the *Brethren Missionary Herald*. Son: Phil Landrum, director of publications for the Christian Business Men's Committee, and editor of *CBMC Contact*, the official publication of the organization.

It's not that it happened the way our story goes, because in this case, "Dad" was not an editor while "son" was growing up. The team was formed in 1967 when both father and son reached the position of editor.

Phil was named the director of publications for CBMC in October, 1967, after receiving his Master of Science in Journalism degree from Northwestern University.

The awards that have been given to *Contact* speak for the success he has achieved as editor. In 1969, the publication was named "Organizational Magazine of the Year" by EPA. This year, the magazine won EPA's top honor, being named "Periodical of the Year."

In January, 1967, Rev. Clyde K. Landrum assumed the position of executive editor and general manager of the Brethren Missionary Herald Company. He came here after serving eleven years as assistant general secre-



The Periodical of the Year award goes to an elated Phil Landrum, right, editor of the *CBMC Contact*. Phil brought the magazine top honors after only two years as editor.



Rev. Clyde K. Landrum, left, makes acquaintance with Rep. John B. Anderson (R., Ill.), who was a featured speaker for the recent EPA convention in Washington, D.C.

tary of the Foreign Missionary Society of The Brethren Church, where he was involved in the publication of *Foreign Missions Echoes* and the teen magazine *SCOPE*.

Mr. Landrum (father) is a member of the Community Grace Brethren Church, Warsaw, Indiana. Phil is an active member of the Grace Brethren Church of Wheaton, Illinois.

To stay right in line with the old familiar adage, "like son like father"—or something like that—it looks like the *BMH* will have to start aiming for that "Periodical of the Year" award.—
Tim Rager



Top: Herald staff at Winona Lake
Bottom: Herald Bookstore staff at Fullerton, Calif.

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Worldscope

SAN JOSE, CALIF. (EP)—In their 27th annual convention here, June 24-30, Conservative Baptists took initial action for consolidating their home and foreign mission agencies.

Representatives of the foreign mission society directed their board and administrative staff to "actively work toward such consolidation of their organizations and operations as will bring about the most efficient, economical and effective fulfillment of their mutual ministries."

Some 2,000 registrants participated in the five-day convention hosted by the San Jose Civic Auditorium for a program with the theme, "Always Abounding." Plans formulated by delegates from all over the world will help guide the 1,200-church association for the coming year.

WASHINGTON, D.C. (EP)—Landmark decisions for church-state separation were noted in a three judge Federal Rhode Island Court and in the Supreme Judicial Court of Massachusetts.

The Rhode Island Court found a state law providing salaries for lay teachers in parochial schools to be in violation of the First Amendment. An earlier decision by the Massachusetts Supreme Judicial Court disapproved a proposed "tuition voucher" program for the benefit of the parochial schools. The court found merit in the plea that parents who send their children to parochial schools are "deprived of their share of public funds."

Both decisions were hailed by Glenn L. Archer, executive director of Americans United for Separation of Church and State as marking a return to "our fundamental American concept of separation between church and state under which our people have been protected from any tax for the support of religion."

NAMPA, IDAHO (EP)—To operate a proposed rehabilitation center for alcoholics and dope addicts, Democratic Candidate William H. Burley (State District 13) wants to levy a tax on liquor.

"Why should a non-drinking man be taxed to repair the damage caused by an industry from which he derives no benefit whatsoever?" Burley asked.

WHY GO TO CHURCH?—More and more college students are questioning the validity and relevancy of the local church. Many are quite point-blank in asking, "Why should I attend?" May I suggest a few reasons why I do?

The first reason is to blend my worship with those of other people in corporate worship of the Lord Jesus Christ. To be sure, I can worship Him privately anytime, anywhere; and He is entitled to this. But He is also entitled to receive "music" produced by symphonies and choirs—worship which can be produced only by groups.

Those of us in the college world could assemble as students and faculty on the Lord's Day for this, and I realize that many college people are tempted to do so; however, I believe worship is better balanced if the group includes people of all ages and from a diversity of vocations and outlooks. A local church is more likely to produce such diversity than is a group of collegians. So the first test of a church service is not, "What did I get out of it?" but rather, "What did the Lord get out of it?"

Second, I attend church services in order to receive something from the Lord, to be fed from Scripture, to be ministered to by His Spirit: instruction, encouragement, balm for bruises, correction, and numerous other ministries which the Lord provides. I know that I can receive some of this privately, but experience shows that I am better off for having received some of this in local church meetings.

Third, I go in order to give at least some encouragement to brothers and sisters in Christ who also will be there.

Fourth, I receive encouragement (and other ministries) from other believers who are there. Moreover, it often has been my privilege to assemble with people whom I genuinely enjoy seeing and being with.

There is possibly yet another reason (although I have little evidence to prove it): my attending a local church may be a silent witness to some of my fellow citizens.

Doubtless you can think of other reasons, but these five may serve as thought-starters.—*John Alexander, IVCF General Director*

Olive Oil and Missionaries

By Mrs. James Teeter
Waynesboro, Pa.

Africa, the worlds most rapidly changing continent in the last decade, was where our family spent their 1969 vacation in short-term mission work. There we met most of the forty-four Brethren missionaries who were on the field at that time, and we learned firsthand of the marvelous accomplishments in spreading the gospel message to the thousands of nationals to whom they minister. We found ample reason to rejoice, whether the method of evangelization was by preaching the Gospel from the pulpit or by way of the medical ministry.

It was in the medical field that we served while in Africa. At the hospital in Boguila, my husband relieved Dr. Floyd Tabor so he could have a deserved rest, and I worked in the operating room. Our three sons gave a hand in mimeographing obstetrical textbooks in French for the incoming student nurses.

However, it was not what we did that was significant, but rather what those dedicated missionaries were doing day by day—year after year. It thrilled our hearts to learn of the now established 300 churches, of the 90 trained African male nurses and of the 900 to 1,000 persons who daily heard the gospel message through the medical work alone. It was a splendid time of fellowship with those who have been called of God and who have prepared themselves for service in that remote part of the Lord's vineyard.

We had close contact with less than a dozen of the missionary children, but the testimony of one was a singular blessing to us. And here I quote the testimony of a twelve-year-old girl in response to a question asking whether or not she felt she was underprivileged because of being on the mission field: "We have an awful lot of privileges out here. We have some we don't have in America and yet in America we have

some we don't have out here. Out here we have a chance to witness to other people beside white people. We can travel a lot and our school is different. We have only Christian people in our school. When we get home to America we likely have more trials because more people who go to our school in America are not Christians, except in the Christian Day School. In Africa we read the Bible and pray every morning and learn Psalms and other Bible verses. In America you really can't do that [in school] because it's against the law. And I think this [Bible reading and prayer in C.A.R.] is a great privilege. Many of our kids out here are really strong Christians and they read their Bibles every day. But in America you don't have that real big privilege of having Christians around you all the time.

"Out here we don't have the privilege of having nearly as nice things because we just can't haul everything in our barrels. We can just take certain things that we really do need.

"We don't stay with our parents all the time because we have to go away from our parents every time we go to school. So when we go to the dormitories, we have to leave our mothers. And if we have little brothers and sisters at home, it's really kind of hard to leave them when they are growing so

much. But with all the kids there, you don't get too lonesome. Only the little ones really do get homesick. Some of the little girls and little boys cry at night because they don't have their mothers there.

"I think it's a real privilege to be able to be at home and be able to go to school at home where your mother and father can help you with your school work. Here only the dorm parents can do that and there are an awful lot of kids to the dorm. They can't help each individual in their thinking and what they do, and so you really have to be on your own. When you are at home in America, you are usually in your home with your mother and your father, and your mother and father can help you." So says twelve-year-old Karisse Cone.

After having been out on short-term mission work for seven summers, one begins to formulate some ideas about what goes into the makeup of a good missionary. The conclusions that I have drawn are quite simple:

Assuming that the person is qualified and prepared, he must be sure that this is God's will for his life. He cannot last on the mission field with a victorious and joyous testimony unless it is settled in his mind that this is where God wants him. Otherwise the discouragements would be overwhelming.

As I think of a second requirement, I am reminded of what a missionary from Liberia told me about qualifications for a good missionary. He felt there were three in number. He said, "First is adaptability. The second is like unto it—adaptability; and the third is adaptability." Yes, my second point is *adaptability*.

During World War II, Sir Winston Churchill made famous the victory sign, using two fingers to form the letter V. We can learn a spiritual lesson



Mrs.
James
Teeter

from that sign. The six segments of the two fingers used thus can remind us of the path Jesus took to become the victor. Since He is our example, we, too, should take a similar path to *victorious living*.

First, He suffered, and we need to have "the fellowship of his sufferings . . ." (Phil. 3:10). Second, He died and we need to be crucified also, so that the new life can be lived by faith (Gal. 2:20). Third, He was buried out of sight and that's where we need to be—out of sight—so that He can live His life in and through us (Romans, chapters 6, 7 and 8).

These three—suffering, death and burial, use up the first finger in the downward path to burial. If we willingly take the down path, He will definitely take care of the last three segments of the second finger, that is, resurrection, ascension and enthronement (Eph. 2:4-10). And thus the complete path to victorious Christian living is laid out. Whether we are a missionary in C.A.R. or one in America, we need to be victorious in order to properly represent Him.

Unity is fourth and last. Psalm 133:1-2 reads "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Have you ever studied the ingredients of the precious ointment to find out about the brethren dwelling together in unity? These ingredients are listed in Exodus 30:22-25 as myrrh, sweet cinnamon, calamus, cassia.

Myrrh is a small shrub known as "rockrose." It produces a perfumed gum which is sweet to smell but bitter to taste. Remember, we are talking about the brethren when we consider these spices. Do you know anyone who is both sweet and bitter? They are a contradiction within themselves. They are the kind of people who make you wonder why they must be in your church. But take note of the fact that there are 500 shekels worth of this contradictory person. As myrrh was placed in the ointment, so are these persons placed by God among the brethren—and our job is to dwell in unity.

The second spice is sweet cinnamon. Cinnamon is a tree about 20 feet

"Out here we don't have the privilege of having nearly as nice things because we just can't haul everything in our barrels."

high and it doesn't matter whether you cut into the bark or slash deep into its heart, it always gives off a sweet aroma. And so it is with some brethren; they always have a sweetness about them, regardless of what happens to them. Notice there are only 250 shekels worth of this cinnamon-type person.

Calamus is a reed. It is the hollow-stemmed water plant found in the Holy Land by the sides of rivers and in standing waters. Its stalks reach 12 feet in height and it is another plant that always has a fragrant odor, even though it grows in the muck and mire.

In considering calamus, I am reminded of a former Sunday-school teacher who has been married over fifty years to a man of questionable reputation. It is said that he was an alcoholic, a dope addict, a homosexual, and very crooked in his business dealings. He has never given her money for her clothes and now that she is too old to work, her children clothe her. For more than fifty years, her environment has been figuratively the muck and mire, but she has a sweet aroma about her. In Revelation a reed is used to measure and I am afraid I would come up short, if God were to use this woman to measure me by. Calamus represents sweetness in adversity.

The last spice is cassia and is a tree resembling cinnamon, though its bark is less delicate in taste and perfume. The small leaves provide the medicine known as senna. It is used as a purgative. Don't we all need a good cleansing agent among the brethren?

Now this may seem like a group of unrelated brethren but they are all brought together as they are dissolved in the hin (about six quarts) of oil olive, which is, of course, a type of the Holy Spirit. When the dissolving takes place in the Holy Spirit, then all brethren can flow together in unity over the head as a precious ointment. In God's sight, it is good and pleasant for the brethren to dwell together in unity.

In review, a good missionary (and all of us are missionaries, either here or elsewhere) is one who is sure of God's will for his life, is adaptable, lives a victorious Christian life, and dwells in unity with the brethren. May God help us all to be even so.

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So You're Working in SMM

By Mrs. Gerald Franks
Indiana District Patroness

Did you get roped into it? Were you absent, and couldn't decline? Are you just a gal who can't say no—no matter how much you *don't* want to do something? Perhaps you had to do it—no one else would. Maybe you are one of the lucky ones who *choose* to serve the Lord through SMM because you *like* working with girls. No, that's what I call a *good* reason. But, whatever your reason for being a patroness or assistant you will just have to make the best of it—the best SMM that is.

It takes a lot of things to make a go of SMM. Let's talk about some on your part.

PRAYER (James 1:5)—Not all girls are easy to work with—those who need SMM most, seem the least interested. We tend to get frustrated in our efforts to influence these girls for the Lord. Why is it we turn to prayer as a "last resort"? Pray constantly for your girls, not just when things "come to a head."

LOVE (I John 4:11)—Love for the particular age group with which you are working is essential. Some find it easy to love the smaller children, but, just can't stand today's teenagers. Such a lady should never try to lead middler or senior SMM girls. This works both ways. The girls shouldn't have to *earn* your love. It should just be there, motivating you in SMM.

ENTHUSIASM (Col. 3:17)—Be enthusiastic about SMM. "Good Grief!!!" (compliments of Charlie Brown) You can't expect to sell SMM to your girls, if you use a half-hearted approach. Throw yourself into the work wholeheartedly—as unto the Lord. You'll get more out of SMM if you do.

PATIENCE (James 1:3-4)—Perhaps it never occurred to you that the patience required in handling a roomful of Little Sisters would have a part

in your own spiritual perfection. Patience is a particular necessity if you work with Little Sisters or Junior SMM. There is no room for impatience when you work with children. They can't understand that you have had a rough day. They can be hurt by your sharp reply and stern countenance.

UNDERSTANDING (I Kings 3:9)—There you are, sincerely trying to tell them how to live, what to do and they turn you off like a radio dial. Why? Maybe they sense your lack of real understanding. How easy it is to lecture your teenage girls. To flatly lay down rules. To close your mind to their opinions. To hide behind "The Bible says." They want to do what is right. Give them reasons or examples *why* "it's wrong." Times have changed, ladies. Listen, really listen, to your girls. Hear what they say, know what they mean. The greatest compliment you can get is for one of your

girls to say "she really understands me."

COORDINATION (I Cor. 12:14)—Coordination between the separate SMM groups is not a luxury. If your church has two or more SMM's, you should have a coordinator. From Little Sisters through Senior SMM (and beyond) is a growing process. All groups are separate parts of one organization, and should never be considered little age-group islands. Remember that SMM should also fit smoothly into the entire church program. Coordinate for a better SMM.

TIME (Eph. 5:16)—Yes, the days are evil and the time you spend with your SMM girls will help them "in times like these." Of course, nobody has time to plan activities, pray, spend time away from one's own family, just sit and talk. One has to *make* time to do these things, and more. Believe me, it is time well spent.

Have You Forgotten?



AUGUST IS THE LAST MONTH FOR
YOUR GIFT TO HELP US REACH THE
GOAL OF THE . . .

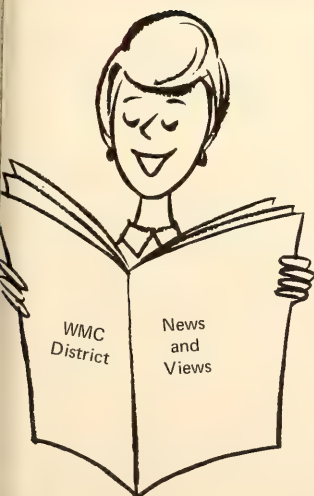
National WMC
Operation and Publication Fund



31st Annual Conference Women's Missionary Council

OF BRETHREN CHURCHES

August 7-14, 1970
Long Beach, Calif.



Kent, Washington—We have enjoyed a wonderful year and praise God for His rich blessings. We've enjoyed our meetings with the devotionals and fellowship and have had many projects. Just a few were replenishing the missionary chest, sending home style cookies to a couple boys in our country's service,

and new toys for the church nursery. Each month the circle in charge of that month's meeting is also responsible for flowers for each Sunday, nursery helpers, and providing cookies for the "Good News Clubs." At each meeting everyone brings a favorite recipe and gives the name of it at roll call. The recipes are then collected and will be made into a recipe book to be distributed to each member.

Grandview, Washington—The devotional packets have brought the Lord's blessings to us this year. In order to share our blessings we have kept busy on various projects. One of these has been to supply cookies one week each month for a school for the retarded that has started in Grandview. Another of our projects was sending \$25.00 to the Front Street Mission in Yakima for the purchase of turkeys. We have also purchased toys for the church nursery and are refilling the missionary chest.

Counselor, New Mexico—Personal Bible studies have been started with our Navajo adults and some of our group are involved in these. We are trusting the Lord to bless His Word and bring forth fruit for His glory. Please join us in prayer for this effort.

Denver, Colo.—Talitha Council enjoyed a luncheon and had a kitchen shower for the church. A fellowship day of sewing was held where diapers and other items of clothing were made for the Holt Orphanage in Korea. One of the meetings had a little different look—each lady wore a house dress with a pretty little apron over it. The aprons were put in our missionary chest.

Ashland, Ohio (Southview)—We tried something different—it was a success. The Mary Ann Council decided to use a regular meeting night for visitation. Prior to this meeting we presented names of friends and loved ones we wanted to see saved. These persons were prayed for until the night of visitation. We met at the home of the hostess, and after a few tips on soul winning and prayer we went out two by two. Of course, some people weren't home, others were glad we came, and others were not so glad. But later, as we gave testimony of the visible results, our hearts were made glad as we realized the opportunities we had had in witnessing. We received many blessings that night. Telling others about our Lord is the best project we could have.

Follow Your Missionaries



MISS EVELYN TSCHETTER

Miss Evelyn Tschetter has been in the Central African Republic since March. Having completed studies in Europe, she is now engaged in studies of the Sango language under Mrs. Floyd Taber at Boguila (the Medical Station). Although she has not yet received definite assignments in her work in Africa, she has contacts with African people daily. She lives with Mary Lois Miller and is in the process of getting settled, as her "barrels" have arrived. Continue to remember her in your prayers.

WATCH FOR THIS SPECIAL DELIVERY LETTER TO YOU EACH MONTH

MISSIONARY BIRTHDAYS — OCTOBER

AFRICA

- Kimberly Joe Cone October 14, 1953
B.P. 13, Bozoum via Bangui, Central African Republic.
- Karisse Ann Cone October 16, 1957
B.P. 13, Bozoum via Bangui, Central African Republic.
- Mrs. Roy B. Snyder October 20
B.P. 240, Bangui, Central African Republic.
- Daniel Eugene Peters October 27, 1955
B.P. 13, Bozoum via Bangui, Central African Republic.
- Joseph Edman Beaver October 27, 1963
B.P. 240, Bangui, Central African Republic.
- Mrs. Harold L. Dunning October 29
B.P. 13, Bozoum via Bangui, Central African Republic.

ARGENTINA

- Vicki Jo Cover October 9, 1955
Avda. Buenos Aires 247, Almaguete, F.C.B.M., Prov.
Cordoba, Argentina, S.A.

BRAZIL

- Rev. Timothy H. Farner October 2
Caixa Postal 861, Belem, Para, Brazil.
- Sharon Marie Schwartz October 2, 1960
Caixa Postal 861, Belem, Para, Brazil.
- Rev. George A. Johnson October 5
Caixa Postal 861, Belem, Para, Brazil.

- Timothy Roy Burk October 8, 1958
Caixa Postal 861, Belem, Para, Brazil.
- Mrs. Bill A. Burk October 18
Caixa Postal 861, Belem, Para, Brazil.

FRANCE

- Jacqueline Sue Julien October 19, 1964
Chateau de St. Albain, 71—Lugny, France.

HAWAII

- Mrs. Edmund M. Leech October 2
98-404 Ponohele St., Aiea, Hawaii 96701.

MEXICO

- Sharon Louise Churchill October 5, 1959
2758 Caulfield Drive, Imperial Beach, California 92032.
- Jonathan Paul Dowdy October 12, 1962
5864 Teal Lane, El Paso, Texas 79924.
- Martin Paul Guereña October 31, 1960
Apartado 8-961, Mexico 8, D.F., Mexico.

IN THE UNITED STATES

- Mrs. Edwin Johnson October 4
5849 Barbanell, Long Beach, California 90815.
- Edward Douglas Miller October 8, 1952
101 Fourth Street, Winona Lake, Indiana 46590.

the Creative woman

By Althea S. Miller

Discovers Her World

Remember when your college professor assigned several hundred pages of collateral reading which were "absolutely necessary to passing this course"? You read—often just words, with little comprehension of the thought concepts or appreciation for the intended benefits. As a result of such experience, or perhaps because you never were taught the value of reading, some of you may be "sour" on the very idea of reading to grow. But face it, reading is discovering.

Before continuing with the article ask yourself a few questions. Why do I read anything? What does it accomplish for me, do to me? Do I learn something I never before knew? Am I inspired to a higher path in life, to fulfilling duties more effectively? Experience refreshment, change of pace? Humor? Joy? Keep abreast of the times? Read words or ideas? Is reading necessary to a full life?

Regardless of your answers to those questions you don't like to read? Too bad. What a world you are missing! You're not too old to discipline yourself in the direction of constructive reading. The non-reader is impoverished. Wouldn't you really rather have riches?

Like it or not, woman has been cast into the role of teacher. Nor does she have to be in a classroom situation to fulfill this calling. As mother, babysitter, homemaker she is teaching

some aspect of life to children. If it be true that the mother (or mother substitute) stamps the coin of character on the child, it follows that her personal growth in character and knowledge is imperative. Reading is a giant step in this direction.

Reading is for growing—makes a woman come alive even if she's not in the "Pepsi generation." Every level of life calls for "growing" women. Too often they "settle down" in marriage—you know the kind who having "snared" a man fall into a deadly routine of sameness, carelessness in appearance, boredom, vapid mind—becoming the center of "Dullsville" in her home. Tragically, nobody is more surprised than these women when meaningful communication between them and their immediate family is dried up.

Did you promise on your wedding day that you'd not show interest in your husband's world? That you'd try not to understand his daily, often formidable confrontation with his work-a-day world? Oh, he doesn't want you showing any interest in his business? Like how can you possibly understand the world of machinery or science or law or politics or research or whatever demands his attention?


If your husband has been turned off by your questionings, perhaps a little reevaluation of how you've shown interest may unmask some defects in your approach. Have you demanded to hear of his problems at inopportune times? Or spoken of people with whom he works rather than principles behind his perplexities? Per-


haps cut off his attempt to share some need or difficulty with you by being immersed in some quandary of your own?

It's possible, of course, that the man in your life doesn't consider you intellectually capable of comprehending the intricacies of his vocation. Let's face it, maybe you're not. But interest can be evinced other ways. It must be a foregone conclusion that not less than once a week you will see some reference to his particular line of work in a new magazine or paper. Even if you don't understand its technicalities, cut it out or lay it open beside his favorite chair with a simple statement that you thought he'd be interested in reading it.

Who knows what his reaction will be—flattering, or devastating to your ego? But don't let that bug you. The message of your attention to that which concerns him will eventually get through. Anyway, who wants equality for equality's sake with a husband or any man? Only the woman who is unsure of her own femininity and/or role in life, or so it seems to me. So let him be superior to you in his calling to life's responsibilities and you be superior in your arena. There's no arrogance in this arrangement. Blessed is that liaison that learns to question with the honest desire to acquire knowledge rather than to point up ignorance in another!

What has all this to do with reading? It's the inevitable result of the creative woman who learns to think, evaluate, understand and appreciate men, children and other women. Solomon said: "... of making many books there is no end. ..." (Eccles. 12:12). With the spate of books coming off modern presses, you must choose discriminately.

Constructive reading doesn't insult intelligence by giving attention or time to pulp magazines which cater to the lower nature, to unrealistic novels or suggestive sensuality. It begins with the Word of God (when did you last read to really learn from one specific book of the Bible?) and runs the gamut of inspiration, joyous humor, current events, expanding knowledge and enlarging understanding of the viewpoints of others (even if you don't agree). This is the Christian woman's key to creative growth. You're with it, aren't you? 



The Just for the Unjust

By Dr. Charles W. Mayes

Dr. Charles W. Mayes was formerly the pastor of the First Brethren Church, Long Beach, California, and more recently the interim pastor of the First Brethren Church, Whittier, California. This article is adapted from a sermon, printed by request of those who heard it.

Why do some people talk so much about the blood of Christ? Who cares about these myths attached to the customs of animal sacrifices, or even of human sacrifices? Intelligent people should remember that Christianity is relatively a new religion? Was not the whole idea of sacrifice borrowed from the ancient religions?

As to the answers to the questions above there are two major views.

The liberal view is that early in the history of man in his evolution from lower beings, man became aware of guilt. Today we call this the guilt complex. Early in history man seemed to be concerned about the concept of right and wrong and has developed an ethical standard. This standard is constantly changing, as we note in our modern society.

The conservative view is that when God brought man into existence by direct creation, creating Adam with the appearance of age, He gave Adam certain truths which can be called original and direct revelation. In that original revelation Adam and those following him were given certain facts about God, ethics, sin and sacrifice.

God showed Adam and Eve that sin brings the need of covering from the nakedness of self. They sought relief in this with aprons of fig leaves, which God did not accept, but demanded the

coats of skins. These were available only in the death of an innocent animal. Death was accompanied with the shedding of blood.

God showed Cain and Abel, second generation humans, that sin demands sacrifice. We know this revelation was given because, Abel's works were "righteous" (1 John 3:12). He also offered his blood sacrifice "by faith" (Heb. 11:4). If he did it "by faith" he had to have some revealed facts. There can be no faith without facts given by revelation.

The Genesis account explains further that Abel's sacrifice was the firstling of the flock, a lamb from the sheepfold. So Abel's sacrifice contained all the merit necessary. There was no merit in Cain's offering because it was the result of his own human efforts. Today some people have "gone the way of Cain" (Jude 1:11). Even now trying to approach God without the offering of blood.

The Genesis account explains that the system of sacrifice was recognized by Noah (Gen. 8:20-21).

Abraham offered blood sacrifices as did the Jews when God later made

**"How much
more shall
the blood
of Christ..."**

known under the law the elaborate system of blood sacrifices. These sacrifices continued in obedience to God's revelation until about 2,000 years ago when God instituted the new Covenant. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:11-14).

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. . . . Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:19-22, 25-28).

Why the importance of the blood of Christ? In the sovereign plan of God, He has a law that sin brings death. It was so with Adam and Eve. When they sinned, they died immediately, not physically, but in a spiritual sense, so that today all members of the human race are "dead in trespasses and sins" before God (Eph. 2:1).

God reveals that the life of the flesh is in the blood (Lev. 17:11). So

"The pagans copied the principle of the sacrifice from the original and direct revelation of God."

Christ's life was in His precious blood (1 Peter 1:19), even the "precious blood" which was poured out on Calvary. The blood of His sacrifice was sufficient to pay the penalty for the whole world (1 John 2:2). He could not have been a savior had He not died, "the just for the unjust" (1 Peter 3:18).

With the historical event of the death of Christ completed, all the Old Testament sacrifices had fulfilled their function. They had pointed forward to the Lamb of God at Calvary, who was really slain in the purpose of God from the foundation of the world (Rev. 13:8).

It is popular today for liberals to elaborate on the "myths" of the Old Testament. Instead of admitting that God gave the principle of the sacrifice by original and direct revelation, the liberal argues that the practice of the sacrifice evolved from the superstitions of mankind. Then the liberal states that the characters in early Bible history copied these ideas from the pagans. Quite the contrary, the pagans copied the principle of the sacrifice from the original and direct revelation of God.

Human sacrifices were later invented by the pagans, a practice which has come down to our modern day as evidenced in throwing babies into the Ganges River and offering of human sacrifices by the pagan Indians in the state of New Mexico until stopped some years ago by the U. S. Government. There are also many other pagan historical practices as well as pagan historical events.

Is Christianity a new religion? Yes, it is in the sense of New Testament Christianity as we see it appearing in the early history of the Church age. But the truths of Christian revelation

are built upon the Book of Genesis, and God's original and direct revelation to man. Thus Christianity is as old as Genesis, as old as Noah, Enoch, Seth, Abel and Adam. The history of all time in the past is for our learning and all eternity is now ours by anticipation.

How does the blood of Christ cleanse from sin? Be assured it is not the liquid blood like soap and water. But the blood of Christ once shed on Calvary contained all that Christ could do for us. He gave His very life in death when He said "It is finished." It was a price paid for our redemption. It demonstrates the need of a dying Saviour. It points to a special historical event when God the Son, and the man Christ Jesus, one historical person, died in behalf of every member of Adam's race. His death is the satisfaction which a holy God demands for all that is involved in our sinning. His blood shows He paid the penalty for all our sin. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7-9).

Do not tolerate any smart sayings from the liberals depreciating the importance of the blood of Christ. Wonderful it is to believe and sing with Augustus Toplady:

"Rock of Ages, clef for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and
power."



Pick of the Vital Books

Dwight P. Baker,
Book Review Editor



Walking With The Wind

Sallie Chesham (Waco: Word, 1969), 132 pages \$3.95.

Mrs. Chesham's poetry shows originality and insight into human nature. In this collection a number of the poems appeal to the Christian to reach out and help others, especially in their spiritual need. There are, however, some concepts that are not Biblically correct, and there is a disturbing irreverence in many of the monologues and dialogues with the Lord.—*Bertha Abel, Rio Cuarto, Argentina*

Timothy: The Young Elder

Mary Helm Clarke (Scottsdale: Herald Press, 1969), 208 pages, \$3.95.

Timothy is a young Asiarch aspiring to glory in the Olympics. Suddenly his life takes a turn to other interests. The Apostle Paul comes to Lystra, and Timothy believes his message about Jesus. After much soul searching, he decides to give up the Olympics and become an aide to the Apostle. This brings his courtship of Leah to a crisis.

Taken mainly from Paul's writings, this fictional account brings to light many interesting facets of the life of a young leader in the early Christian church.—*Helen Johnson, Waukon, Iowa*

The Vacuum of Unbelief

Stuart Barton Babbage (Grand Rapids: Zondervan, 1969), 152 pages, \$3.95.

Dr. Babbage reduces the clergy's theology to readable essays on contemporary Christian living. He quotes from a wide range of authors in a way

that indicates his breadth of Christian understanding. People-oriented, his twenty chapters cover topics like the pressure to conform, the enigma of death, and the art of being kind.

Clear, pleasant, and urbane, he uses figuratively language deftly. "If the Lord Jesus occupies the citadel of our hearts, the evil spirits of this present age may peer in at the window, they may rattle at the doors, but they will not find an entrance." Perhaps the book can best be used for devotional reading.—*David Miller, Akron, Ohio*

The Many Faces of Friendship

Eileen L. Guder (Waco: Word, 1969), 139 pages, \$3.95.

Mrs. Guder emphasizes over and over the importance of being friends in the real Christian sense of the word, and not just with kindnesses or good deeds meant to be remarked on by others. True friendship is being available, being in tune with the needs of others, and even being inconvenienced at times. When people prove themselves to be real friends as Christ intended, they are in a sense "witnessing," also.

I enjoyed the book immensely and found it well worth the few hours it took to read.—*Rozella Powell, Brownings, Montana*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590 or the Herald Bookstore, Box 2385, Fullerton, California 92633. We pay postage.

The Open Heart

Rosalind Rinker (Grand Rapids: Zondervan, 1969), 146 pages, \$2.95.

Subtitled this book *An Adventure in Discovering the Love of God*, Miss Rinker constantly points to Jesus Christ and His love. She is very personal and stresses that God is much more concerned with what we are than with what we do. Step by step she described Christian experience, clearly covering what a Christian is and who can be one.

The Open Heart would be especially helpful for hearts that are searching and want to become Christian or for new Christians.—*Martha Schumacher, Fountain, Colorado*

BRIEFLY NOTED

Big brother, a creation of Daniel Seagram, writes *Letters to Chip* (Grand Rapids: Zondervan, 1969, 87 pages, \$3.50) that are right on the beam for any fellow just breaking the teen barrier.

Lucy Winchester (Scottsdale: Herald Press, 1969, 540 pages, \$4.95) is Christmas Carol Kauffman's rewriting of one of her first books. A poignant tale of poetry, hard work, tragedy, and, finally, peace, it is "90 percent true."

BRETHREN MISSIONARY

HERALD

August 22, 1970



**God Provides-
Myerstown
Starts
Construction**

4



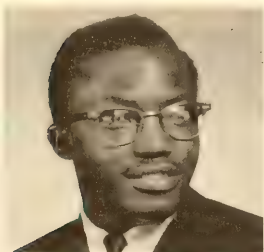
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August 22, 1970
Volume 32, Number 16

Home Missions and Grace Schools Issue

MEMBER  EVANGELICAL PRESS ASSOCIATION

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The Editor's Viewpoint

by Clyde K. Landrum

NUMBERS

Statistics, numbers?—not for me. Dry, dull, uninteresting. But wait—church statistics are not dry, dull, uninteresting. They are important to us and tell us a challenging story. Statistics can be a means of inspiring us to a greater work for the Lord. As we review and study what we have done in the past, we are better able to chart the course for the future.

In reading the statistical report for the National Fellowship of Brethren Churches for the year 1969 one discovers some interesting facts. There are some discouraging statistics that should prick and prod us to work harder for the Lord in the year 1970. And there are facts and figures of an encouraging nature that buoy us up. In the latter category is the fact that the number of new churches coming into the Fellowship is higher than in the year 1968, reaching a new high of 226. But the discouraging side is the fact that the Sunday-school attendance showed a slight decrease. Since we had more churches in 1969 than in 1968 we can only conclude that we fell down somewhere along the line. The increase in church membership in 1969 was just about one half what it was in 1968. Now, whether the drop in Sunday-school attendance influ-

enced the drop in membership cannot be determined definitely. But, since the Sunday school is a feeder for the church, there is the possibility that it did. The conclusion is rather simple, but the fact remains that the larger the number of people we can bring into the house of the Lord the more possibilities for increasing the membership of the church.

The Vacation Bible School is one of the church's best opportunities. It is encouraging that last year VBS attendance increased, indicating that more heard the Gospel through this ministry than in 1968. The most exciting VBS statistic is that there were 2,364 decisions for Christ, an increase over the previous year. We need to apply ourselves more to this ministry.

While attendance at WMC meetings was up slightly, the laymen showed a decrease. Perhaps we will see an upsurge of attendance at laymen's meetings this year due to the calling of Lt. Ed Jackson to serve as full-time director of the National Fellowship of Brethren Laymen. Yet, it will take all the men working hard and long to keep the program moving forward. Perhaps one of the greatest potentials for growth is in the soul-winning ministry of the laymen. As our men take a stronger lead in the work, the church is bound to grow.

No total number of Christian schools was given. But there was the indication that there was an increase in enrollment in 1969 over 1968. This is another of the ministries in our church that has great potential. In order to train and develop future leaders in the church, we must strengthen the hands of those who teach in and administer such schools. Parents will need to be willing to pay the price financially to keep their children in such schools.

The last item in the report is one of the most significant. It took 9.6 church members to win one soul to Christ, an increase of .5 over the previous year. This is the highest number required to win a soul in the past five years. And, the 55.7 members necessary to gain one new member is almost double the number in 1968. We can only hope that there was some unexplained reason for this, but it likely reflects either less persistence in the work of soul-winning, or a decrease in the number of people engaging in it. The increase in missions giving, and other bright spots in the report can soon be offset by some of these other major deficiencies. Let us work and pray in 1970—not for an increase in numbers for numbers' sake, but that more people will hear and heed the Gospel, and be built into the worldwide body of Christ. ☼

Church News

UNION, OHIO. Construction of the new Community Grace Brethren Church is scheduled to begin Sept. 1 and be concluded by Dec. 1. The church, organized in August 1969, now has a membership of 83 and an average attendance of 133. It was received into the Southern Ohio District Fellowship of Brethren Churches during district conference in May 1970. Plans for the building have been drawn up and approved, and the groundbreaking service is scheduled for Aug. 30 with Rev. Clyde K. Landrum as guest speaker. Irvin B. Miller, pastor.



Rev. Paul Mohler, third from left, receives the keys to the new parsonage.

GRAFTON, W. VA. The new \$22,000 parsonage was dedicated to the Lord June 28 with Rev. Lester E. Pifer as speaker. The three-bedroom house has a study, and also a full basement. Over \$9,000 has already been paid off by the congregation. Paul L. Mohler, pastor.

VBS REPORTS

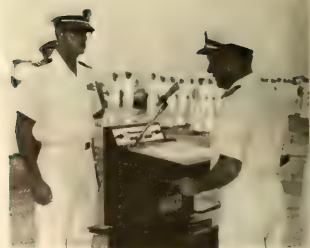
PHILADELPHIA, PA. Twenty-one boys and girls made decisions to receive Christ at VBS. Vernon Harris, pastor.

ROANOKE, VA. The Ghent VBS began with a Jamboree in the annex with over 100 people crowding in out of the rain to enjoy the fun and refreshments. During the school there were 11 decisions for salvation, with an average attendance of 152. A total offering of \$363 was received through the penny parade. It will go to the home-mission work in Atlanta, Ga. There were 236 in attendance for the closing program, and many good contacts were made for the church because of the good VBS. Robert P. Combs, pastor.

MEYERSDALE, PA. Attendance topped the 100 mark for the third time this year at the Summit Mills Brethren Church recently. The church also hosted the 14th annual Allegheny District Conference with Rev. Robert Collitt, Dr. Harold Etling, Rev. Mert Lambert, Rev. Lester E. Pifer, and Rev. John W. Zielasko as speakers. The men of the church have donated much time during the summer to placing sidewalk and curbing around the parking lot and preparing the area in front of the church for black top. Roy E. Kreimes, pastor.



The dedication service was held on the front porch.



Chaplain Jenkins stands at attention as he is recognized for his years of service.

KEY WEST, FLA. Chaplain (Commander) Charles L. Jenkins retired from the navy at Personnel Inspection June 26 after 28 years of service. He spent the final three years of his career at the Key West Naval Station. Chaplain Jenkins and his family have moved to Winona Lake, Ind., where he will become the Chaplain of Grace Schools beginning this fall.

ASHLAND, OHIO. The Grace Brethren Church has moved from West Tenth into their new facilities on Main Street. The new sanctuary seats 530 with room for overflow. There are fourteen classrooms, many of which can be divided by sliding doors. Knute Larson, pastor.

WASHINGTON, D.C. A two-part message "The Gospel of Peace" was preached by Rev. Robert E. A. Miller at the First Brethren Church July 12. Charles G. Thornton, Pastor.



These laymen gave testimony at the Marion Correctional institution.

WOOSTER, OHIO. Some methods of outreach have been tried successfully by the laymen of the First Brethren Church. Once a year, the laymen go to the Marion Correctional Institution where they conduct a service. They also regularly visit homes for the aged. A series of luncheons with the idea of fellowship were well received, including one meeting featuring Marvin Goodman, Don Miller, Eddie Mensinger, and Keith Altig—all Brethren missionaries.

EXCITING NEW FILM!

What is it like to watch a church grow from a dreary 17-member congregation into the fastest growing church of its denomination in the world? Your church can see and learn for itself in the film "LIKE A MIGHTY ARMY" just released by Gospel Films. This 55-minute color production relates the story behind the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida. Dr. James Kennedy at first bewildered his small congregation with continual exhortations to become vibrantly involved in evangelism. Now, pastors are beating a trail to the door of this dynamic young minister to learn the secret of turning a congregation into a mighty army. The film does not offer any sort of gimmick for quick church growth. It does outline clearly God's simple plan of salvation, and shows how to use that message to win people to the Lord Jesus Christ. It cannot help but make an impact on the thinking of every Christian who views it. "LIKE A MIGHTY ARMY" may be ordered from either the Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. 46590; or the Herald Bookstore, Box 2385, Fullerton, Calif. 92633. RENTAL PRICE: \$39.50.



Rev. Raimundo Cardoso

NOTICE. Rev. Raimundo Cardoso, Brazilian pastor from Icoraci, is the first believer from that field to visit the Brethren churches in the states. One of the first converts of the Brethren work in Brazil, he arrived in San Francisco July 14 and will be visiting churches until October. Rev. Eddie Miller, missionary to Brazil, will travel with him, interpreting in the services.

EVERETT, PA. Recent graduates from the Altoona Bible Institute included the church financial and recording secretaries, and the Sunday-school superintendent and secretary. The senior young people, being directed by four boys home from Grace College, have been making a religious survey of Bedford County resulting in many opportunities to witness for Christ.

MARGATE, FLA. There were nine decisions to receive Christ and several rededications of life during the month of July. Eleven were baptized and seven new members added to the church July 19. Ed Lewis, pastor.

SANTA BARBARA, CALIF. Ex-Black Panther member, Jim Weston, recently gave his personal testimony to an interested congregation. He related the events of his early homelife and how these conditions drove him from home to the Black Panthers and finally into the arms of the Saviour. "Confrontation Now!"—a soul-winning conference with Jon Jacobson, Campus Crusade for Christ representative on the University of California at Santa Barbara campus, was held during each Sunday evening challenge hour during the month of May. During a six-week period, over 2,800 "Perspective Letters" proclaiming the Gospel in attractive form were distributed. Dale C. Hostetler, pastor.

FREMONT, OHIO. Dr. and Mrs. Orville D. Jobson were guests at the Brethren Chapel Aug. 16, speaking for the morning worship service and showing slides of the Brethren works in Africa in the evening. Marion Thomas, pastor.



VIETNAM. Three Brethren Chaplains serving in Vietnam—Maj. Lee D. Burris, Maj. John W. Schumacher and Capt. Charles D. Bearer recently teamed up to conduct a spiritual retreat in Saigon. It was a profitable ministry with seven men making decisions for salvation and seven others rededicating their lives to the Lord.

CHANGES. Please make the following changes of information in your *Annual*. Rev. and Mrs. Ralph S. Burns, 1408 Chestnut Ave., Winona Lake, Ind. 46590, Phone 219-267-2776. Rev. and Mrs. Mahlon Carver, R. R. 3, Warsaw, Ind. 46580. Rev. and Mrs. Ray Davis, Apartado 3232K, Guadalajara Jalisco, Mexico. Rev. and Mrs. R. Terry Dellaney, 140 S. Mansfield, Cherry Hill, N.J. 08034. Dr. and Mrs. Paul R. Fink, R. R. 3, Warsaw, Ind. 46580. Summit Mills Brethren Church phone 638-0177. Rev. and Mrs. Michael Ostrander, P.O. Box 6, Harrah, Wash. 98933, pastor, Harrah Brethren Church. Rev. and Mrs. Kenneth E. Russell, 555 W. Main St., New Holland, Pa. 17557, phone 717-354-0798. Rev. and Mrs. Maynard G. Tittle, 620 Harding Way West, Galion, Ohio 44833. Rev. and Mrs. Charles H. Winter, 2094 N. Santa Rosa Ave., Altadena, Calif. 91001.

DAYTON, OHIO. Dr. Robert Gromacki, professor at Cedarville College, preached a three-week series from Philippians at the North Riverdale Brethren Church, filling the pulpit until Aug. 9 when Rev. John Talley assumed the duties as pastor.

LONG BEACH, CALIF. A family radiating Christ blessed the hearts at the First Brethren Church as the Murk Family Musicales performed July 12. Over the past several years, the Murk family has given over 900 concerts, traveling thousands of miles in a "home on wheels." Jim and Donna and their five children all sing and play instruments. The children have developed a natural blend in songs using four and five part harmony. The Murks are from Wheaton, Ill. David L. Hocking, pastor.



The Heartbeat of Home Missions

BY REV. LESTER E. PIFER

There is a growing awareness of the effects of sin in our nation. A minority still, like the ostrich, with head in the sand, deny the presence of a major moral decay and insist that the world is improving. However, the bulk of our population admits to a very serious degenerating condition. The communication media points up daily the faults of a failing, faltering, frustrated society. The sordid picture of a sinful nation is being indelibly written upon every facet of life in these United States.

There is no slavery that is more demanding than that of sin. The bondage of the sinner to his sin is as complete and final as the nature and characteristics of God. The sinful soul can be released only by the power of God directed through the regenerating work of the Holy Spirit. Saving faith resting in the revealed truth of God the Father, appropriates Jesus Christ as personal saviour from sin and willingly

commits the life into the direction and control of the Holy Spirit. Man then holds a special key, a key of faith which will unlock the eternal bondage and set him free in the new life in Christ. What a marvelous work God is able and willing to do in an hour of human frailty!

Personal testimonies from all segments of our nation indicate this mighty work of God's transforming power. Awareness has produced a desire, a search for supernatural help in a day of human frailty. Pastors, Christian leaders, and alert Christian witnesses are capitalizing upon one of the finest opportunities to lead people to Christ that has ever been known. The effective church today is the successful involvement of many lay witnesses in personal presentation to the lost of the saving power of Christ. God has in sovereign grace rescued us, and should we not, do we not, gladly enter upon the path of loving service, even bond service to our Saviour. The Apostle Paul makes his point clear, "Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18).

The first necessity, then, of an effective missionary program in this nation is to recognize our relationship to God through Jesus Christ. Each missionary must discern the depths from which he has been saved, the effectiveness of the saving power of Christ and his new commitment to Christ as an obedient child of God. God's Word is again relevant: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17).

It is equally important that all mission personnel, including its staff and directors, recognize the Biblical concept of the Christian life. The missionary that God will use displays the qualities of Christ, the fruit of the Spirit, and gratefulness and joy of this new life in Christ. This radiance becomes a leading factor in an efficient soul-winning ministry. A rejoicing Christian is seldom turned down in his efforts to

witness.

Dependence upon the Holy Spirit for direction, instruction and boldness is one of the vital links in the soul winner's chain of success. The Holy Spirit must prepare the lost soul with a sense of conviction of sin. He must point the way to Christ and must use the word given by the witness. His work of regeneration and baptism of the believer into the body of Christ will certainly follow. Today, too much emphasis is placed upon the human element and not enough upon the divine work of the Spirit.

The Brethren Church can be humbly proud (if I may use this paradox) of our home missionaries. As servants of God they rejoice in their call to Christ's service. They are committed to America's millions with a burden to see souls saved. They are vitally interested in seeing Christ build His church (Matt. 16:18). They are thrilled to be a part of God's great program of evangelization (II Cor.

5:18-19). Every facet of the Brethren home-mission program is escalated to the urgency of reaching the lost now (Eph. 5:16).

Committed to America's millions may sound like a giant collective ideal but Brethren home missionaries are concerned for the individual soul. Practically every field we enter is started with only a few people as a nucleus. Personal evangelism, door-to-door calling, home Bible study groups and strong faith produces a growing church. To reach the Navajo, the Spanish-American, the Jew or the common American family in Cheyenne, Wyoming, the home missionary must be concerned about the individual. In most cases, that individual must be reached with the Gospel before he will come to the church. America's fastest growing churches are being built by personal evangelism. May God give us a growing awareness, a moving revival and concern in all Brethren churches for the lost. ☛



God's Man for Myerstown

WHEN CONSTRUCTION BIDS RUN \$25,000 OVER THE EXPECTED COST, WHAT DO YOU DO? GET ON YOUR KNEES AND PRAY AND WAIT FOR GOD'S MAN.

A new building is under construction at Myerstown, Pennsylvania! After many months of planning, praying, and consulting contractors, bids were finally opened. The figures found there were in excess of the anticipated building cost. The congregation, some of whom were discouraged and dismayed, continued to pray and search for God's way out. From the very inception of the work, God's hand has been leading this congregation step by step.

In the spring of 1967 a letter arrived in the home-missions office from Mrs. Willis Bowman. She indicated that three families had met with Rev. Nathan Meyer who was holding a Bible conference nearby and expressed their desire to see a Grace Brethren Church in Myerstown. Immediately following the Northern Atlantic District Conference Rev. William Tweeddale, then

president of the district mission board and Rev. Lester E. Pifer, executive secretary of The Brethren Home Missions Council, met at the Bowman farmhome with these families. It was a day of faith as the tiny group planned for the starting of a new church.

A meeting was held with Mr. Meyer in a local seminary chapel. Regular services were begun and soon moved to a local firehouse in downtown Myerstown. Rev. Roy Dice was secured as an interim pastor. Attendances continued to increase and souls were being added to the church regularly. A four-acre parcel of land on Highway 422 just east of Myerstown was purchased at a cost of \$10,000.

Rev. Luke Kauffman was called and began his full-time ministry on July 13, 1969. The need for additional space forced the church to move to a used Christian school building. During

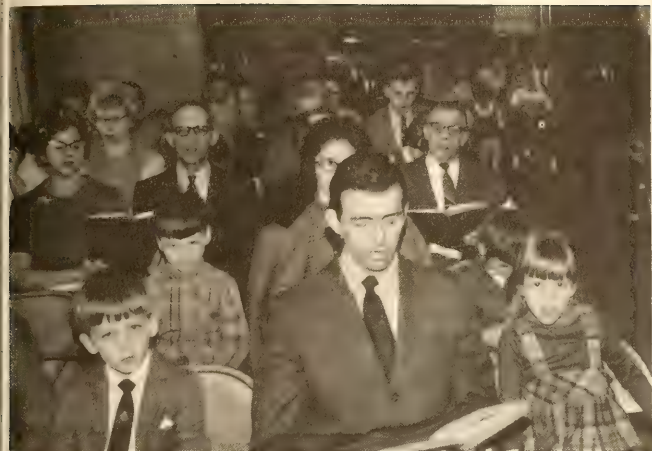
the past year, a large trailer was set up near the temporary facilities to care for growing Sunday-school classes. Some classes were also meeting in nearby homes.

The plans for the new edifice were drawn by the Brethren Architectural Service. The property was paid off and the architectural fees were paid up to date. Attendances have continued to



Mr. Lester Keyser stepped in to save many dollars in construction costs.





Crowded conditions in existing facilities emphasize the need for a new building.



The hope of the future . . .

climb, setting new records in all services. When bids were opened, a building designed to cost approximately \$100,000 now showed a low bid of \$125,000 without equipment. Labor and material costs had caused this escalation. The building committee faced the problem squarely. It was impossible to build a smaller building with the size of this growing congregation. Nor could the quality or design of the building be changed to cut the cost. All bids were turned down and the congregation turned to the Lord in prayer. The Northern Atlantic District churches put on a large campaign to raise investment funds for the project.

God had His man for the project. The Brethren Home Missions Council contacted Mr. Lester Keyser, Brethren church builder, who had just completed the Spokane, Washington, Brethren church. He agreed to come and head up the building program using local church help. Mr. Lee Bashore, building committee chairman, felt that his contacts could help on material costs. The cost is now estimated about 20 percent less. Local tradesmen, friends of the church, have offered their services, only charging for cost of materials. Mr. Keyser is donating much of his time to the project.

In Myerstown, as in the days of Nehemiah, God has His man and His people to do His work. "The God of heaven, he will prosper us; therefore we his servants will arise and build" (Neh. 2:20).—LEP



. . . is seen in these children who will soon have a better place to learn . . .



. . . because God had His man for Myerstown.



THE NEXT TIME YOU'RE SICK,
TRY SOME JEWISH PENICILLIN

"I always thought they looked for a son so he could be a doctor!"—and Mrs. S. sat back with a pleased smile curling the corners of her mouth. I joined in the laughter that followed—here I was at a serious moment in my message when this lightning bolt of Jewish comedy struck our meeting.

I had been giving our class a bit of the understanding I had had since I was a small boy concerning the desire in the heart of a Jewish mother as she anticipated the birth of a child. She wanted a boy! Many years have passed since I was first told that the reason for this was that in every boy a Jewish mother looked for the Messiah—at least until Mrs. S. gave us a different light on the subject. So, I investigated her statement in the yellow pages of our telephone directory listing the physicians. There was an answer—it seemed that Mrs. S.'s observation certainly was substantiated, and that many Jewish mothers got their desire.

Our Jewish friends are very health conscious—for the wealthy, medical expense is no obstacle, and for the less prosperous, Medicare (Federal) and Medical (California) do help. Gone seems to be the faith put into the standard, old-time remedy of the ghetto days, which, according to one of my humorous informants, was chicken soup. I found this out when I played "straight man" for Miss G., a member of the blind class. Our conversation went something like this, "John, do you know what Jewish penicillin is?" "No," I replied, and then asked, "What is Jewish penicillin?" And Miss G., grinning broadly, gave me this bit of wisdom, "Chicken soup!" Now, it's X-rays, pills, shots and a most constant dependence upon numerous checkups. At least it seems this way to me. And there appears, in most cases, to be not only a rabbi, but also a doctor as one's relative; all of which leads me to a very distressing but rewarding experience which your staff to our Jewish friends in the Fairfax District had in recent months.

We had just come home from the Home Missions Workshop in Modesto

A SHOT OF CHICKEN SOUP

BY REV. JOHN S. NEELY

—in fact, it started on the way back to Los Angeles. Sally was the first to fall to the "plague"—and we all followed with a bad case of the flu. My, were we sick! This was the distress, but then came (although at times it caused much effort) the rewarding experience. We were to discover the love that our health-conscious Jewish friends had for us!

Now I was a pastor for a good many years to strictly Gentile memberships, but the response we received from our "Jewish congregation" has never been exceeded as I look back on my ministry. The volume of inquiries from our friends in Israel certainly warmed the cockles of my heart.

I became the phone-answerer. This was the Mission residence, and sick as I was, kept the phone on the hook, responding to every call. Was it a hundred calls the first week or did it just seem like that many? Believe me, that phone rang and rang and rang. Some questions asked by our inquiring Jewish friends on the other end of the line were, "Have you been to the doctor? Did you get a shot?" Then some sage would advise, "Take aspirin, take juice, and take it easy." Another instruction was, "Don't go out"—and still another, "Don't hold any meetings." Some asked, "Can we do anything for you?" One dear Jewish friend even offered her husband, "If you need anything in the store, I'll send B. around—he'll get it for you." And so it was—a conversation of pills, doctors, symptoms, home remedies, and just pure heart-warming love!

Do you know that last one was the best ingredient of all in the days that were spent recovering from our illness. But this is the way we have found our wonderful friends in the Fairfax area. You see, your staff of missionaries has been taken into their hearts, and this love was reciprocal for already they were in our hearts. Do you wonder why we yearn for them to possess the peace of Sar Shalom, the Prince of Peace? Can you understand why we desire that our Brethren friends share this compassion for those in Israel? ☸

194-Count Them!

Twenty-seven people opened their hearts to the Saviour! This was the latest report from Mr. Ron Picard, visitation missionary for The Brethren Home Missions Council, who had been on the field only eleven days at Minerva, Ohio, and given a witness in thirty-four homes.

Mr. Picard is in his second assignment which is Minerva, Ohio. He began his ministry on June 1, 1970 at Hanover, Pennsylvania, and in this initial ministry saw twenty-two accept Christ and two rededicate their lives. The Psalmist wrote in 119:164, "Seven times a day do I praise thee . . ." and Mr. Picard said, "that is how I feel as I write to you."

Forty first-time decisions for Christ this year so far! This is what the quarterly report from Rev. Gilbert Hawkins, Jackson, Michigan, said today. The Jackson church has just dedicated their new building and completed a

successful VBS.

Twenty-nine first-time decisions and six rededications! This was the result of the VBS at Taos, New Mexico. The enrollment in the VBS was 160 with an average attendance of 110 including 15 staff members. The closing program was attended by 175 people. "TIME workers, Kevin Huggins and Karen Catenacci proved to be a real blessing," stated Pastor Robert Salazar.

Thirty-nine children led to Christ! A new Child Evangelism ministry was launched in the Taos area this spring using a "gospel-mobile" unit. Three classes were held weekly in various parts of the community and in the words of Pastor Salazar "the results were tremendous." Many of those reached are of Catholic background and many do not attend church anywhere.

Twenty-one precious children of

the Taos kindergarten were led to a saving knowledge of Jesus Christ through the strong Bible-teaching emphasis of the school. Pastor Salazar wrote, "This past year proved to be one of the most successful school years in our kindergarten ministry."

Twenty-four professions of faith recorded in Davenport, Iowa. This was the praise note of Pastor Don Brotherton who wrote, "Praise God for our recent VBS. We averaged 100 per night, had 24 professions of faith and received \$115 in offerings to be divided between Africa (the Chad) and Navajo Missions."

Ten girls and *three* boys gave their hearts to Christ! A Good News Club is held at Asshurs, Kentucky, each Wednesday and to date there have been thirteen decisions. The club is under the direction of Rev. Marvin Lowery, Dryhill, Kentucky. Mr. Lowery said, "one day coming home after a work day at Elkhorn I could not bring myself to drive pass the home of an elderly couple without stopping. I praise the Lord I did stop, for that day the man about eighty years old received Christ."

HURRY WITH THAT INVESTMENT



CHURCHES ARE WAITING

THE BROTHERN INVESTMENT FOUNDATION

BOX 587

WINONA LAKE, IND. 46590

Dimension



Brethren Home Missions Council, Inc.

Box 587

Winona Lake, Indiana 46590

n Missions



Reader Response . . .

Dear Editor:

I would like to give you two "A's" for the articles by Bob Dundy and Mr. Burgeson. Doubtless the former will not be received without some reactions, and perhaps some statements were "blanket" statements of which not all are guilty. But if the shoe fits, wear it!

I felt that the article "Modernism in Music" exposes some very dangerous trends in our churches of which most members are not cognizant. Satan is finding a very wide back door through this media ("Tell It Like It Is" folk music, the New Creation, the New World Singers, ad infinitum). An Anglican minister told me recently that England has over 100 "Christian" rock and roll groups.

I hope to see many more articles that will shake our lethargy.

Sincerely in Christ,
Donald Shoemaker

Dear Editor:

We appreciate receiving copies of the *Brethren Missionary Herald*. Read with interest and appreciation the article, "The Black Evangelical Tells It Like It Is," in the September 6 issue.

We would like to reprint this article in the pages of our church paper, *The Church Advocate*.

Very Sincerely,
J. A. Parthemore, Jr.,
Editor

Dear Editor:

In a recent issue of the *Brethren Herald*, I read the news release about Mr. Jack Wyrzten and his refusal to marry Tiny Tim. Although I was aware of the situation, I was quite surprised to see it in the *Brethren Herald*.

I am interested to know why this article was included in the *Herald*. How did you think a reader would react to the news release? Was the reader to say, "Rah, rah, Wyrzten"?

I would appreciate a note from you, as editor, as to the expected and desired reader response to such a news note.

Sincerely,
Marjorie C. Carlson

Dear Editor:

. . . I especially think the articles entitled "Creative Woman" by Mrs. Miller add a lot to our *Herald*. I just wanted you to know what's on my heart. God bless you in your work.

Respectfully,
Mrs. W. R. Lyle

Dear Editor:

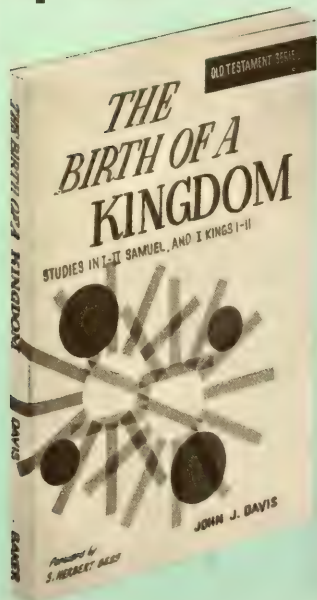
We want to thank you for the fine articles contained in the *Herald*.

We particularly appreciate the article by our brother Robert Dundy, to help us evaluate our relationship and responsibility to the black community. I feel that as individual Christians and as a denomination we should be doing more to help the black community to reach the equality which God ordained. Let's do our part to maintain a true Christian brotherhood.

We would like to see more black students in Grace College and Seminary. The Lord bless you all and give you wisdom in the great task He has committed to you.

In Him,
Earl and Bertha Nelson

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This book will serve as the teacher's guide for the Brethren adult Sunday-school lessons for the last quarter of this year.

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Worldscope

CHICAGO (EP)—Mark Fakkema, first executive director of the National Association of Christian Schools, died at 80 after three days of illness at his home here.

The Christian Reformed Church layman almost single handedly provided the early services of the NACS, lecturing, writing, raising money and traveling to give counsel on the establishment of Christian schools across the country.

He also helped to organize his denomination's "Back to God" radio broadcast.

"Dr. Fakkema challenged his audiences and study groups to establish schools for their children whose philosophy of education was distinctively Christian," says Dr. John F. Blanchard, Jr., executive director of the National Association of Christian Schools in Wheaton, Ill. "We will reap benefits for many years to come from the solid foundation he laid."

Since 1960 Dr. Fakkema had been president and general manager of the Christian Schools Service, Inc., a consulting service he operated from his home.

PHILADELPHIA (EP)—The growing affluence of Americans and religion's involvement—or lack of involvement—in social action were cited here as major reasons for an overall decline of religion in America.

However, a sociology professor pointed out that a decline in membership did not necessarily indicate a decline in religious influence. And an upward trend in church membership among the "authoritarian" and "fundamentalist" churches was noted.

Religious leaders surveyed by the *The Philadelphia Inquirer* said that the decline in church membership and attendance was largely due to the growing affluence of Americans which enables them to afford diversions they never had before.

They also contended that the church is no longer relevant to people's lives, and pointed to the apparent lack of interest in the church among those under 30.

The annual Gallup Poll on attitudes toward religion had shown that church attendance among young adults of all faiths had dropped 15 points since 1958. A decline of six points was shown for adults 30 to 49. Young defectors were reportedly returning to churches at a decreasing rate.

MONROVIA, Calif. (EP)—A 20-year-old missionary enterprise oriented to overseas work has joined in a program originated by Negro leaders to evangelize the inner city of Los Angeles.

World Vision International, whose new work in an area with 600,000 people incorporating the area of Watts, will be represented by the Rev. Joseph A. Ryan. He will work with Dr. Edward V. Hill, pastor of the Mount Zion Baptist Church in L.A.

A training center has been opened on the second floor of an office building on South Broadway in Los Angeles from which a highly organized personal evangelism and training program is being aimed at the heart of the inner city there and elsewhere in the nation.

SCOTTSBLUFF, Nebr. (EP)—Housewives, parents, a college librarian, wives of attorneys and businessmen voluntarily cooperated to study the quality of movies shown on TV in this city.

The results of their project was sent to Senator Carl T. Curtis (R.-Nebr.) who entered it in the congressional record.

The analysis concluded that, based upon nationally advertized standards, more than half the films should not be shown to children, and that most of the movies advertized for children should not be viewed by immature young people.

The Rev. James Landrum, leader of the citizens group, said their goal is to evaluate 1,000 movies which are up for resale to TV networks and local TV stations.

SEATTLE (EP)—That property-tax exemption for church-owned land and buildings has become a major concern in Washington State is reflected in appeals to boards of equalization.

Because a state supreme court decision in December opened the way to tax some church property, county assessors have put back on the tax rolls certain summer camps, parking lots and church buildings.

The spate of church appeals stems from the court's decision denying tax exemption to the Warm Beach Camp and Conference Center of the Pacific Northwest Conference, Free Methodist Church. Because of that, it is probable that every church-owned facility, other than sanctuaries and parsonages, will come under the scrutiny of county tax assessors.

I Pledge Allegiance . . . or do I ?

Democracy is being interpreted by many today as the privilege of the citizen to ignore the orderly procedure of government and insist on individual opinion, even to the point of violence, to achieve fulfillment. Growing out of this conviction there has been a growing number of demonstrations issuing in destruction and pressure moves against the government. The Bible counsels Christians in profound contrast with this sort of procedure.

The Bible Counsels Support for Authorities—In a day when absolute monarchs ruled the nations of the world and when vast portions of the population were slaves, these words were written to the people of God. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward" (I Peter 2:13-18).

This means that a Christian who

takes the Bible seriously will understand that God has invested authority in various people and offices in order to carry out a purpose for the welfare of society. The first responsibility is that of order. No possible good can come to society if it is characterized by chaos and confusion. The exercise of authority must be in the hands of those who are properly constituted for this task and to them must be given honor and respect. In order for them to carry out their responsibility, they need the allegiance and support of all those over whom they have been placed.

The Bible Counsels Submission to Authorities—The Apostle Paul wrote to the Christians in Rome at a time when Nero Caesar was upon the throne. This man was a monster of iniquity and the enemy of the Christian faith. Under his rule, Christians felt the lash of tyranny. But even more repugnant was this man and his wickedness. If there was ever provocation for revolt on the part of Christians, it was under the reign of this tyrant. But to them the Apostle Paul wrote these words:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good . . . But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is



due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:1-7).

The Bible Counsels Supplication for Authorities—An amazing bit of admonition is given to the people of God concerning their relation to governmental authorities. Instead of moving against authorities with pressure tactics, demonstrations, political demands, vituperation, and threatenings, Christians are urged to be constantly praying in behalf of authorities.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come to the knowledge of the truth" (I Tim. 2:1-4).

When this sort of admonition is followed
(Continued on page 22)



By
Dr.
Herman
A.
Hoyt

President,
Grace
Schools

"Christ . . . the Hope of Glory: Whom We Preach"

By Dr. Clarence F. Mason, Jr.

Excerpts from the Commencement address at Grace Theological Seminary and Grace College by Dr. Clarence F. Mason, Jr., Scofield Professor of Bible Exposition, Philadelphia College of Bible.

Through the years I have admired your valiant stand for the truth here at Grace Seminary and Grace College. You have made a significant contribution to the cause of Christian education. And these are crucial days for Christian education—indeed for all private educational institutions. Private colleges are feeling the pinch of exploding costs and relatively diminishing dollars. Income from gifts may be more in dollar signs but they are significantly less in what they can buy.

Public institutions have comparatively unlimited resources through tax funds, despite their loud bleatings. But when Yale, Harvard, Princeton, University of Pennsylvania, and other great private colleges and universities cry the blues, you can get a better conception of what *Christian* private colleges face, with relatively low endowments and depending heavily, as they do, on the gifts of committed Christians.

Quality education has a high price tag and the Christian public must learn to give more sacrificially if we are to retain quality. I plead with you friends of these two fine schools to back them with greater devotion and more dollars, as well as with your fervent prayers.

Christian education provides a background and a dimension which is priceless to those who seize and use its advantages.

I am not so naive as to suppose that every one of you graduates is going to use wisely and for the Lord's glory what has been offered you here at Grace. Some of you will fall flat on

your face. This is one of the sorrows of a Christian educator. But I am convinced that the great majority of you will preserve the spiritual assets gained here and will obtain compound dividends from their use. God grant that it will not be you who will squander your treasure. But rather may it be you will satisfyingly and rewardingly invest it!

Therefore, I direct you to the incomparable Christ and His matchless person and work about whom Paul wrote in Colossians 1:27-28, where I read: "Christ . . . the hope of glory . . . Whom we preach."

You are going out into a very troubled, muddled, discouraged and defeated world. You are indeed living in "perilous times."

Perilous times *physically*—with slaughter, suffering, blood, sweat, and tears on every hand. Today we have not only blood on the battlefields, but blood in the streets and on the campus! National and international leaders are disheartened by the inability of men of goodwill, through carefully conceived organizations for human welfare, to bring peace to a troubled society and a troubled world. No one knows where the next brush fire will explode into an international holocaust of atomic fire. Will it be in the Middle East or Asia?

You are going into a world of perilous times *mentally*. In the existential approach to all realms of knowledge and life, we are being confidently told that there are no platinum yardsticks to measure objective reality; that there is nothing of which we may say, "This is the truth." All truth is relative, and truth to me may not be truth to you, and what is truth to me today may not be truth tomorrow. Anyone who stands up to speak for God must be prepared to hear Pilate's satirical question flung at him: "What is truth?" Young people, you are going to have

to swim upstream and buck the tide. Increasingly you are going to have to face half-truths which soon, amazingly soon, blossom into whole heresies.

Seniors, you are facing perilous times *morally*. Barnyard morality is no longer considered vulgar or wrong. Wise pundits in our universities, magazines, pulpits, and houses of legislation are assuring us that we have now grown-up. We have thrown off the straitjacket of a Victorian and unrealistic morality and have entered into a long-overdue emancipation from frustrating moral inhibitions. We are flatly told that no act is evil if it is an expression of love; that young people should explore sex together and become adult by trial and error experience. Wrong is called right so often and so persistently, that Christians are in danger of being swept along with the current of contemporary opinion and community insensitivity.

Class of 1970, you are facing perilous times *spiritually*. The devil was never more clever in clouding the issues and making it very difficult for believers "to distinguish the things that differ," as Philippians 1:10 says literally.

On the one hand, Satan is all too successful in tempting the most earnest contender for the faith to fritter away his time in controversies over nonessentials and to descend into the gutter of name-calling and character assassination, or even to go witch-hunting for communists.

On the other hand, the devil subtly persuades good men to compromise with the leaven of false doctrine and unscriptural practice, under the specious plea of Latitudinarian Laodiceans that it is our duty to show "the spirit of Jesus"—whatever that is! Satan will permit us to do anything and everything but "the one thing needful," namely, spending adequate time quietly at the feet of our Lord.

"It is Christ. He is our message and God's answer to the cry of a disillusioned, sorrowing, bleeding world."

Satan will try to get you to sin. But if he can't do that, he will try to get you to be foolish. The results of the latter are sometimes just as damaging to testimony as the former. All about you, the devil, masquerading as an "angel of light," pushes forward his ministers into the public's attention. Ah yes, the devil has *his* ministers, who pose as though they alone have the true message for a needy world. They are "ministers of righteousness," preaching personal righteousness, international righteousness; social, economic, and racial justice, but flatly denying the righteousness of God purchased by the blood of the cross. Playing on the failure of evangelicals to see that in being opposed to "the social gospel," we must be alert to the fact that the Gospel has social implications, they have brought confusion to muddled-thinking fundamentalists, who are very late catching onto the fact that mercy and kindness to the less fortunate has always historically been the role of the church in the world.

Yes, these are indeed perilous times—momentous days.

You who are graduating from Grace today are going out into a world like this, into days like these. But, far from being discouraged, I challenge you to recognize that you have the greatest opportunity that has faced any generation in the world's history or any class from these schools. I congratulate you! And I expect you to go out and live for Christ up to the hilt! You have been nurtured in inerrant truth; you have been given the Gospel that answers the subtle lies of the devil. So, I challenge you to exercise the keenest discernment in distinguishing things that differ; to display the greatest courage in making decisions that cost; to seize the strategic opportunities for the most effective witness to Christ's person and program. Great has been your privilege . . . and great your responsibility.

This school has made a great deposit in you and properly expects divi-

dends which will cheer its faculty and trustees—yes, cheer the hearts of Christians the world over, and bring glory to the name of our Lord Jesus Christ, our peerless Saviour.

When the world is hopeless, what is *our* hope? It is CHRIST, "the hope of glory." He is our message and God's answer to the cry of a disillusioned, sorrowing, bleeding, fear-haunted world. It is Christ, His matchless name and peerless person.

For, after all, it is not things about Christ, however blessed they may be, that can meet our need and the world's need today. It is His own matchless person who alone can interpenetrate the truths about himself and give them life-changing effect upon lives.

We are faced today with two great dangers in relation to our witness to Christ, whether we be in the pulpit or in the pew. On the one hand, there is the danger of so emphasizing *what* we preach that we lose sight of the fact that the issue is *whom* we preach. Such overemphasis leads to dry-as-dust orthodoxy. Only the presence of the One who is "the resurrection and the life" can give it any efficacy.

On the other hand, our second great danger is illustrated by that specious catchphrase which has gained in popular usage, a catchphrase which sounds so pious that well-meaning orthodox believers have been stamped into using it, namely, the phrase: "No creed but Christ!" This sounds well enough; but think a moment. No one can preach Christ without saying something about Christ. The moment a person says something about Christ, he has identified the Christ whom he declares. Whatever, therefore, he said about Christ is his creed. Whether he believes much or little, rightly or wrongly, he has announced his creed about Christ.

If a person should say, "I do not believe," he has thereby stated his creed which reads, "I believe that I do not believe." So doctrine is inevitable;

creeds are inescapable. Since we must believe something about Christ, we should believe what the Bible says about Christ; since we must have a creed, let us have an exact and scriptural one.

My fellow fundamentalists, we are to blame for much of the confusion which is abroad today. We have failed to see that, although doctrine is inevitable and right and proper, doctrine is lifeless and powerless and fruitless, yea unconvincing, unless the *Person* of Christ comes into the doctrine and penetrates it with HIS life and power. Doctrine is of value to my soul *only* as Christ, the living Christ, applies it to my soul.

The proper emphasis is not so much *what* we preach as *whom* we preach! In other words, the New Testament emphasis is not the Atonement, but "Christ died for our sins"; not the Resurrection, but "Christ arose from the dead and lives in me"; not so much the return of Christ, but "I will come again!" It is *whom* we preach; *Who* He is; what *He* has done; what *He* is doing; what *He* will yet do. That is our message: "Christ in you, the hope of glory: Whom we preach!"

But it is not only Christ whom we *preach*, but Christ whom we worship.

As one gazes at the great pen picture of Christ which Paul draws in the first chapter of Colossians, beginning at verse 14, there cannot but be in the heart of any saved person a growing awe of the majesty of the person who is our Saviour and Lord. Here He is, God from all eternity, Creator and Sustainer of the Universe, material and immaterial; Lord of spirits, Lord of men, Lord of life. See Him as Providence with a capital "P" and history as "His story!"

He is the federal head of the church; the firstborn from among the dead; the one who dominates the *old* creation and the one who dominates the *new* creation. The one who will translate all into His new creation by the cleansing of His blood, or who will

"It is entirely possible that, filled with awe and impressed by His splendor, we should worship Him and yet not love Him."

arrest, judge, and place in His eternal prison house all who are rebellious and unrepentant, whether men or angels. The one who will purge even the heavens from the effects of sin, and who will change the chaos which sin has created into a well-ordered cosmos. See Him as the Reconciler of all that can be reconciled; He is the Preeminent One who has bought us with His blood and will soon hold in His pierced hand again the title deed to the universe.

As we gaze at Him, a solemn hush comes over our hearts. We are aware that we are on holy ground; the shoes seem to fall from our feet; there is a general feeling of buckling at the knees. Like Daniel, "our comeliness is turned into corruption," as like Thomas we cry out, "My Lord and My God!" This is no mere carpenter of Galilee, though we bless God for His true humanity. But we are no idolaters. We worship one who is more than man. This is God; God manifest in the flesh, but God! We WORSHIP Him. We are amazed at the condescension which would cause Him to love us and save us; yea, come to indwell us!

No wonder Paul went from land to land and sea to sea to proclaim this blessed "Mystery... Christ in you... the hope of glory." And this Christ whom we preach, we also worship, for He is "God... over all... blessed forevermore."

But He is also the One "Whom we love though now we have seen Him not, and in whom... believing... we rejoice with joy unspeakable and full of glory."

It is entirely possible that, filled with awe and impressed by His splendor, we should worship Him and yet not love Him. His very majesty, under other circumstances than these which the Gospel presents, would make Him unapproachable. We might admire Him, but not love Him; fear Him, but not desire Him.

But ah, no. This is the One "whom

we love!" We have been "espoused to Him as a chaste virgin." "Christ loved the church and gave himself for it." And "we love Him because He first loved us." He is our Lover and Friend. All the analogies of a true and fervid human love for a human lover are to be applied spiritually to our relationship with Him.

And, then Christ is the one whom we serve.

Paul speaks of God "whom I serve... with pure conscience," and as the One "whom I serve with my spirit in the gospel of His Son." Immediately when we are saved and fall in love with Jesus, we will cry out with Paul, "Lord, what wilt thou have me to do?"

It needs no arguing that "ye are not your own" but "bought with a price." It stands to reason that we should serve the One who is our Master. "Ye call me Master and Lord: and ye say well; for so I am."

But there is a much-needed emphasis in the matter of Christian service and that is the emphasis of love.

He is not some heartless tyrant up in the skies who demands His pound of flesh. Why, bless your heart, He *loves* you! And when He wants to make known His plan for your life, He is not trying to take you from the path of happiness and put your nose to the grindstone! No, He is just trying to keep the devil from accomplishing that very thing, for he is a hard taskmaster.

Now, seniors, God has an individual plan for your life and my life. It is drawn with loving care. It is suited to your ability; it will put you in the place of greatest fruitfulness and happiness. It will make clear to you who your life partner should be—God's man or woman for you. God's plan will save you many a heartache and many a regret. And to think that the God of all the universe should deign to apply His mighty wisdom to the practical details of *your* life! He *must* love you a great deal to do this.

Class of 1970, I know not into what place or in what capacity you will be called to serve as His ambassador, but *be* His ambassador. Truly represent Him personally; exemplify Him; give His message (never mind your own!). And, above all, let the love of Christ burn as the flaming torch which guides you and warms your heart in all your service!

And, finally, it is Christ whom we await!

No consideration of our blessed Lord would be complete without the remembrance that He said, "I will come again!" In Philippians 3:20-21, in the little known but precisely accurate Centenary Version, we read: "But our commonwealth is in heaven, And it is from heaven that we are anxiously awaiting a Saviour, the Lord Jesus Christ, Who shall change the fashion of the body of our abasement into the likeness of His glorious body by the energy with which He is able to subject all things to Himself."

Such words need no human embellishment! This is the goal of all our preaching and praying, our toiling and serving. If we love Him whom we have *not* seen, what will it be to *see* Him? If we worship Him here, what will it be there? Yes, truly, it is He *whom we await*—for final deliverance from sin, for the translation or resurrection of our bodies, for the happy reunion with those "whom we have loved long since and lost awhile," and for the bringing in of a reign of righteousness and peace, "Earth's Golden Age." Then, peace will be brought to earth by the Prince of Peace.

Oh, child of God, are you *anxiously awaiting Him*? Do you *love* His appearance? If not, why not? Let this happy hope flood your soul with light in these dark days, and give you the strength to see it through, for His name's sake!

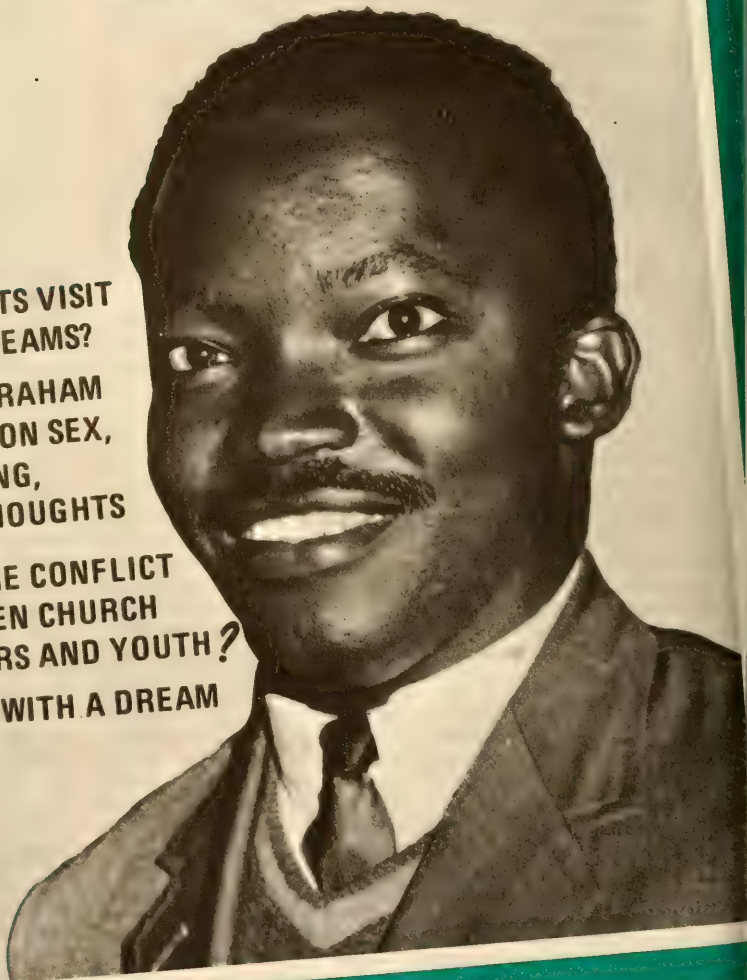
Class of 1970—together and individually—"CROWN HIM LORD OF ALL!"

TODAY

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- * A MAN WITH A DREAM



A Kenyan Thrill

WHAT DO MEN FROM FOREIGN COUNTRIES DO WHEN THEY LEAVE GRACE SEMINARY? "JOE" WENT BACK TO HIS PEOPLE. By Dr. Benjamin Hamilton

Arrival of the March 1970 Kenyan (East Africa) periodical *Today in Africa* thrilled me. Seeing Eleazar Njau (Joe) Kinuthia's glowing smile on the cover and the interview about Kinuthia's work in the magazine was a delight.

Kinuthia attended Grace Seminary from fall 1966 through spring 1968. He frequented Grace library. His enthusiastic witness infused me with a desire to serve the Lord in my library work with greater devotion.

Kinuthia often asked me to help him locate research materials for his Master of Religious Education thesis. In those and other contacts I came to appreciate Njau. This was a young African who came to the United States to improve himself for his profit. He came here to be trained as a competent worker who Christ could use to train the youth of Kinuthia's homeland, Kenya.

Njau completed his residential requirements at Grace Seminary in 1968. During the summer of 1968 he drove a Chicago Transit Authority bus. What a genuine contrast to the roads and traffic where Kinuthia works now!

While in Chicago, the student from Grace Seminary received an offer to be principal of a Christian high school in Kenya. On July 24, 1969 Njau and his wife left Chicago by train for New Orleans. While waiting for the ship to take them to Kenya, Kinuthia and his wife went to Jamaica to do camp work there.

Back at New Orleans the Kinuthias boarded a steamer that stopped at Cape Town, South African Republic, after three weeks on the ocean. On October 16, 1969 the future high school principal and his wife arrived in Mombasa—main Kenyan port in East Africa. A 380-mile train trip brought the Kinuthias to Njau's hometown, Kijabe.

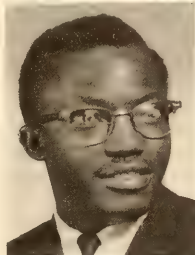
The name Kijabe is of interest to Brethren people. Rev. James Gribble, founder of the Brethren mission in to-

day's Central African Republic fifty years ago, served as a missionary at Kijabe before he planned to launch the Brethren mission program in Africa.

One Sunday when Njau had dinner at our home he was quite interested in learning that the founder of the Brethren mission in Africa had served in Kijabe, Kinuthia's hometown.

Now Njau Kinuthia is teaching high school at Kijabe, Kenya. Mrs. Kinuthia works for the Africa Inland Press, publishers of *Today in Africa*.

But Njau is not only a professor. He is active in camp and youth work. He also heads the Christian Service Battalion program at Kijabe. In addition,



Eleazar
"Joe"
Kinuthia

the Kinuthias were meeting in March 1970 with a group of Kenyan young people (ages 17-25) in their home on Sunday afternoons. The object? Bible study that Kenyan youth might be firmly rooted in Christ.

What about Kinuthia's work with Christian Service Battalion? Let him answer in the article "A Man with A Dream" in the March 1970 *Today in Africa*: "We have about 36 members. These are divided into 4 groups for easier handling and more personal contact. Each group has a leader and every boy receives a book which tells how the programme is designed, the requirements, etc. We go on hikes and camping. We have track, archery, swimming, music, reading, gospel

teams, gardening, carpentry, leather work, drawing and first aid to name a few of the activities. Each boy receives a uniform, which consists of a hat, shirt, trousers and badges to show his accomplishments."

In the *Today in Africa* interview, Njau was asked: "Do you feel there is a gap between the youth of the church and the elders?" Look at Kinuthia's reply:

"We must face facts. There is a gap between the youth and the church. I feel the elders of the East African churches have neglected the talent which is in young people. I think young people could be used in many ways in the church such as to help take the offering, song leading, youth choir, reading the Scripture, translation, singing solos, playing musical instruments and even help with church repair. Also a church could help its youth by establishing a small library so they have good reading material. It would be very interesting and very useful for church leaders to take a survey and find what talents the youth have and would be interested in using for the church. But most of all I feel the young people and the elders need to get on a level of communication. This can be brought about by (1) accepting each other, (2) working together, (3) praying for each other, (4) discussing problems together, and (5) each group should try to understand the other group as much as possible."

Njau Kinuthia loves his own people so much that he traveled literally halfway round the earth—and then some—to receive training that would equip him to teach Kenyan youth to be top-grade servants of Jesus Christ.

Soon Grace College and Grace Seminary will be starting another school year. If you are planning to be a Grace student will you not stop a minute? Think about Njau Kinuthia. Is your ambition to learn like Kinuthia's—to use your training to help others be vessels meet for Christ's use? ☞

Dr. Benjamin Hamilton is the assistant librarian at Grace Schools

Seminary Awards Three Doctorates

Chacko Athialy Joseph and Charles Russell Smith were awarded the Doctor of Theology degrees, and Stuart Ellis Lease, the honorary degree of Doctor of Divinity at the thirty-third annual commencement of Grace Seminary.

Chacko Joseph, a graduate of Union Biblical Seminary in Yeotmal, India, in 1952, came to the United States in 1954, received the Bachelor of Divinity degree and Master of Arts degree in Biblical Education from Columbia Bible College, then the Master of Theology degree from Dallas Seminary in 1959. From 1959 to 1966 he taught and did evangelistic work among university students in India. With his wife and children he plans to return to his homeland to continue his ministry.

Charles Smith, who studied at Memphis State University, received the

Bachelor of Arts degree from Bryan College in 1956, the Master of Theology degree from Dallas Seminary in 1963, and did additional study at North Texas State University and the Winona Lake School of Theology. Since 1963 he has served on the faculty of Miami Bible College, teaching Theology and Bible Exposition, and since 1968 has held the rank of Professor and Chairman of the Department of Bible and Theology. He has also served as business manager, registrar, and is presently director of admissions at Miami Bible College. In September 1970 he will join the Grace Seminary faculty in the Departments of Theology and Greek.

Stuart Lease, minister of the Gospel and Christian educator, is president of Lancaster School of the Bible, Lancaster, Pennsylvania, from which he graduated in 1952. He received degrees

from Gordon College and Boston University, and was ordained to the gospel ministry by Calvary Independent Church, Lancaster, Pennsylvania, in 1953.

In 1956 he was appointed Dean of Lancaster School of the Bible and in 1961 named as its president. Since 1961 enrolment in the day and evening school has risen from 193 to 530; six buildings have been erected and the campus acreage has increased 60 percent. More than 80 percent of the graduates enter full-time Christian service, at least 30 percent going into foreign missionary service.

In addition to his administrative duties, Mr. Lease performs a busy schedule of classroom teaching, radio broadcasting, preaching and Bible conference ministry.

I PLEDGE ALLEGIANCE . . .

(Continued from page 20)

lowed on a college campus where the students are Christians, the students indulge themselves in demonstrations in behalf of the government, the country in which they dwell, and patriotism toward authorities. They thank God for their heritage and pay deference to the authorities that God in His good providence has set over them. Recognizing the tremendous limitations of those in places of authority in the face of almost infinite responsibility, they pray that God will grant them wisdom to carry out their task. Realizing that the gospel of grace and the ministry of evangelism is almost always disrupted in the midst of social confusion and distress, they pray that monarchs may be able to guide the country into peace.

If this does nothing more, it puts the people of God into a mood and state of peace so that they are able to enjoy a quiet and peaceable life, and

make the sort of testimony necessary to carry out the most important ministry of life, namely, that of leading others into a saving relationship with Christ and a submission to the sovereign administration of heaven. An end result for students is the conservation of energy and time in the pursuit of knowledge and personal development for that larger ministry when they graduate.

The Bible Counsels Suffering Under Authorities—No counsel from mere men quite compares with the extremity urged upon the people of God as set forth in the Bible. This counsel holds up the pattern of the conduct of Christ in the face of suffering.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example,

that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:19-23).

This Word of God makes suffering, when innocent, something commendable. It displays a heavenly pattern of conduct like that of Christ. It follows a persuasion that there is a righteous judge who will in His time deal with the inequities of life. It is controlled by the purpose to please God and display performance that will bring glory to God.

Where Christian principles as set forth in the Bible are incorporated into the thinking of students and displayed in their conduct, there is a remarkable absence of riot, revolution, and rampage. In this atmosphere the process of education goes on and personal development is realized. Continue to pray that this may be the regular course of events on the campus of Grace Schools.

Grace News

Dr. Davis, Five Grace Students Spend Summer in Jerusalem

Teaching archaeology, field trips to excavations and museums, and tours were some of the responsibilities of Dr. John J. Davis who served as dean of the Near East Institute of Archaeology at Jerusalem, June 10 through August 15. Dr. Davis is assistant professor of Old Testament and Hebrew at Grace Theological Seminary.

Director of the Institute, which is conducted annually by the Near East Foundation for Archaeological Research, was Dr. Martin H. Heicksen, associate professor of archaeology at Wheaton College. The institute is designed for graduates and undergraduates who are concerned with the pursuit of archaeological studies in the lands of the Biblical world.

Among those attending the institute were Mr. and Mrs. Galen (Elsie



Dr. John J. Davis

Diffenderfer) Wiley, both Grace College graduates, along with John W. Willett, Michael J. Rockafellow and Richard Camp. Wiley, with the other three men, are now Grace Seminary students.

Dr. Davis' wife, Carolyn, and their daughter, Debbie Ann, accompanied him on this trip.

David Dilling, Steffler Accept New Positions

David R. Dilling, assistant professor of Philosophy and Greek at Grace College has been appointed Administrator of the Christian Academy at Clermont, Indiana (west of Indianapolis). He and his wife, Nancy, and their four children, Mary, Rebecca, Laura and Jonathan now live at: 15 Brenda Court, Danville, Indiana 46122.

Alva W. Steffler, assistant professor of Art at Grace College, has accepted the chairmanship of the Art Department at Wheaton College. He and his wife, Ruth, and their two daughters, Suzanne and Patricia, have moved to: 311 S. Finley Road, Apt. 413A, Lombard, Illinois 60148.

More Faculty Appointments Named

Ward A. Kriegbaum, who received the Doctor of Philosophy degree in Educational Administration from Purdue University in July, will return to Grace College in September as Assistant Professor of Education and Social Science. He will also serve as Director of Student Teaching and Teacher Placement. His dissertation was: "Studies of Student Protest, Personal Characteristics of Students and Institutional Functioning."

After two years at Wheaton College, Mr. Kriegbaum continued his studies at Grace College where he graduated with honors in 1964, receiving the Bachelor of Arts degree.

In 1965 he received the Master of Science degree in counseling and student service from Indiana University where he served as Assistant to the Director of Student Activities. He then taught at LeTourneau College, Longview, Texas, and in 1966 returned to Grace College as Director of Financial Aid and Instructor in Social Science. He was granted leave from Grace College in 1967 to pursue his doctoral program.

Dr. Kriegbaum holds membership in Phi Delta Kappa, honorary fraternity in Education; the American Association of Higher Education; the American College Personnel Association; and the American Personnel and Guidance Association.

Dr. Kriegbaum is the son of Dean and Mrs. Arnold R. Kriegbaum, Winona Lake, Indiana. His father is the Dean of Students at Grace College, and his mother is a teacher at the Warsaw Freshman High School.

His wife, the former Kristin Auxt of Hagerstown, Maryland, received the Bachelor of Science degree in Education (summa cum laude) from Grace

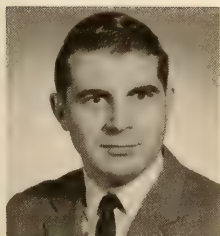
College in 1967. She has nearly completed her graduate work for the Master's degree from Purdue University.

Mrs. Jean L. Coverstone has been appointed as Instructor of Art for the 1970-71 academic year according to Dr. E. William Male, academic dean. Mrs. Coverstone received the Bachelor of Science degree in Art Education from Goshen College, studied at St. Francis College and expects to receive her Master of Art degree from the University of Notre Dame in 1971.

She, and her husband, Dean Coverstone, with their three sons, live at Leesburg, Indiana.

Dr. Jonathan E. Leech has been appointed as a part-time Instructor in Mathematics. He will also be enrolled as a student in Grace Theological Seminary.

Dr. Leech, who is the son of Rev. and Mrs. Edmund M. Leech of the Waimalu Grace Brethren Church in Aiea, Hawaii, received his Bachelor's degree from the University of Hawaii, and was awarded the Philosophy degree in Mathematics at the University of California, Los Angeles.



Dr. Ward Kriegbaum

How the Ball Bounces

GRACE THEOLOGICAL SEMINARY
Box 397
Winona Lake, Indiana 46590

Mix 200 energetic, ten to fourteen year-old boys with some top-notch basketball coaches in the Grace College gym and you have the main ingredients for another great Lancer Basketball Camp. Three, six-day sessions were conducted, July 12 through August 1 with Grace College athletes serving as counselors.

Chet Kammerer, founder and director of the camp, head basketball coach and Director of Athletics at Grace College, directed the daily schedule. From "rise and shine" until "lights out" it was a jam-packed, exciting day of shooting, rebounding, dribbling, passing, catching, footwork and individual defense instruction under highly successful guest coaches.

All this, plus plenty of good food in the college dining commons, bunking in the men's residence—Beta Hall, swimming, the morning and evening huddles with good spiritual food for champions from the Bible, and thrilling basketball films, combined for a great day.

Daily league games, with every boy participating on a team, stimulated the competition, leading up to the championship game and the awards program. Trophies were awarded for the most valuable player, most improved



Camp director Chet Kammerer (center) and assistant Roland Fletcher (right) discuss the day's activities with a visiting coach.

player, best set shot, best foul shot and most hustle.

Assistant camp director, Roland Fletcher, is assistant basketball coach at Grace College. Over the past two years his junior varsity basketball team has compiled a 26-10 record.

Nine guest coaches from the area served on the staff as instructors providing the boys with an unusual opportunity to learn to play the game of basketball. Guest coaches were Keith Dougherty, Elkhart; Mark Hammel, Columbia City; Terry Rickard, Fair-

field; Vernon Zurcher, Wawasee; Jim Powers, Rochester; Bob Shawhan, Wabash; "Boag" Johnson, Warsaw; Tom Sittler, Pierceton; and Mary Tutor, Huntington.

Putting obstacles in the way helps the boys learn to dribble without watching the ball.



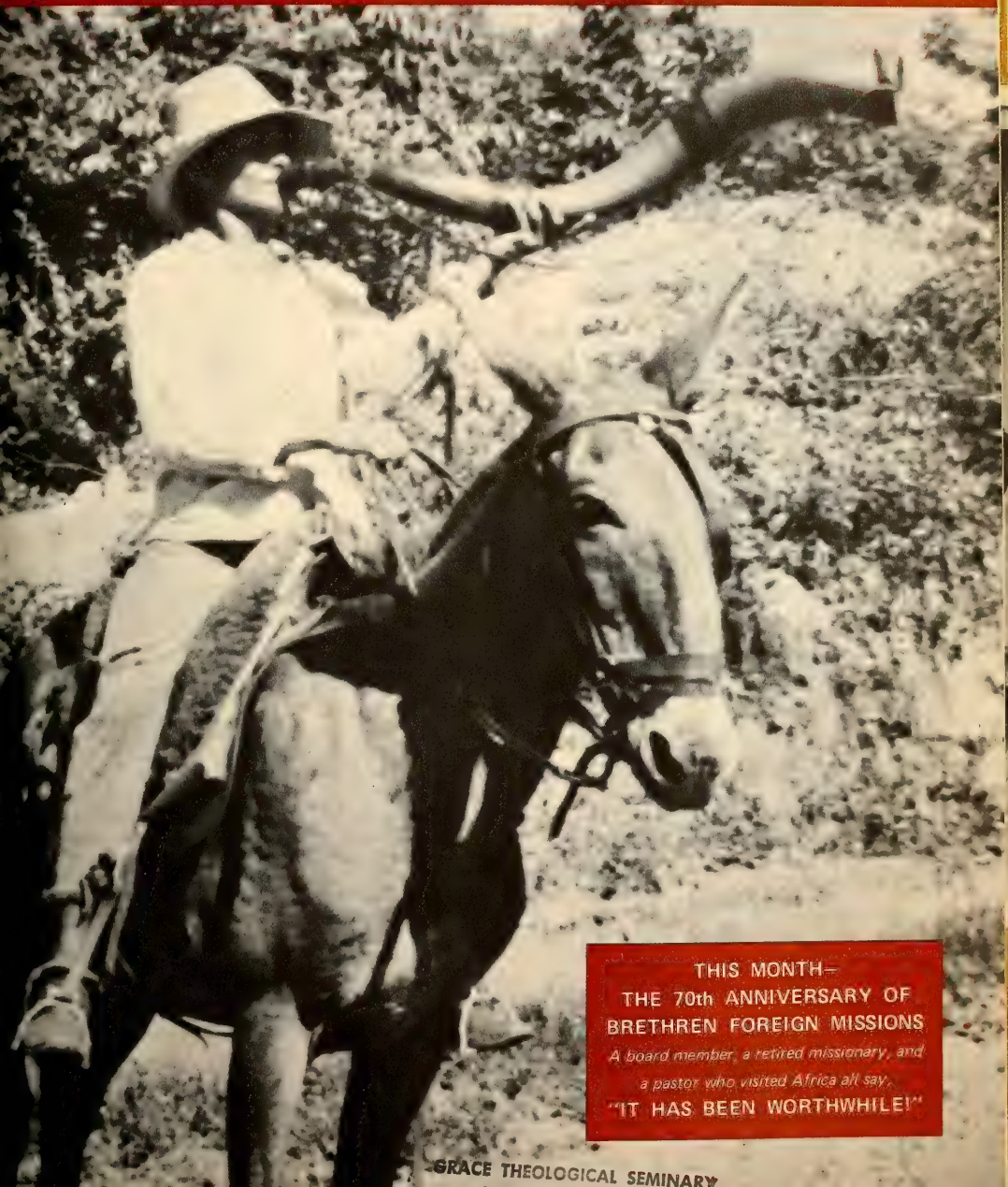
The boys go all out in seeking one of the trophies to take home and show their friends.



BRETHREN MISSIONARY

HERALD

September 5, 1970



THIS MONTH—

THE 70th ANNIVERSARY OF
BRETHREN FOREIGN MISSIONS

*A board member, a retired missionary, and
a pastor who visited Africa all say,*

"IT HAS BEEN WORTHWHILE!"

GRACE THEOLOGICAL SEMINARY

4



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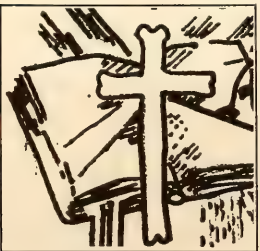
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Cover Photo: A Brazilian vaqueiro (cowboy) on a cattle drive in the Amazon area. The horn which he uses to call the cattle is made from a cow's horn. (Photo by Eddie Miller)

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Foreign Missions and WMC Issue

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The Editor's Viewpoint

by Clyde K. Landrum

How Many Candles?

In a recent BMH publicity piece the fact of the 30th anniversary of the Brethren Missionary Herald was presented. The illustration was a cake with candles. The trouble was that our artist got over-enthusiastic and drew thirty-one candles instead of thirty. It was encouraging to find that people do read such material, and believe it or not, they check out such things as the number of candles on a cake. This is good, for if no one reads our material, our message will be lost and our cause weakened. Another encouragement—we found that the human trait of curiosity is geographically distributed. We heard from a pastor in Ohio, a mailman in Virginia, and others in various and sundry works and walks of life across the nation. While some shared the news with us forthrightly, others came through apologetically. And, some, after the bad news was out, said unassumingly "Yes, I noticed that, too."

There is one concern which we are still researching. Just when did these observant people count the candles? There are several possibilities, but one we just don't like to think of as a possibility. Could it be that people counted them during the church service? Without doubt the pastor gets off the hook here, but how about the others? Perish the thought that they missed the offering while reading and checking our copy on the BMH bulletin. It would have been unfortunate if we caused someone to miss the special music, or contributed to a poorly attended meeting during the following week because someone missed the announcements while counting the candles.

Maybe too much is being made of the matter. Why not just forget it as an inconsequential incident with the

shrug of the shoulder, or with "that's the way the ball bounces," or "So what, everybody makes a mistake once in a while"? But that can't be done, for there's the artist. Could it be that he propelled us into the predicament with premeditation? No, that could never be. But there is always the likelihood that he was so carried away with the magnitude of the job that BMH is doing in the missionary literature ministry that he . . . lost count.

Enough of supposition; let's face reality. Actually, it doesn't matter if there were thirty candles, or thirty-one, or forty. It really wouldn't matter if there were no candles at all. The thing that does matter is that years ago there was a vision on the part of those who brought the Brethren Missionary Herald into being in the

first place. And, that they saw the need for such a missionary organization to carry on the vital ministry of Christian literature. It is important that there have been those over the years who have prayed for, given to, and assisted in other ways in the work. And, it is wonderful to know that God has led in the expansion of the work and that He has abundantly blessed in books, tracts, Sunday-school literature, and many other areas.

Christian literature is a powerful weapon in the hands of God's people. The challenge now is for all to catch the vision of the founders, and carry on the ministry in the years to come. Without the prayers, gifts, and help of all of our people the job will be overwhelming. With everyone sharing—great things are ahead.





UNFOR- GETTABLE AFRICA!

By Dr. David L. Hocking



DO WE
STILL NEED
MISSIONARIES
OUT THERE?

What can I say that could possibly describe ten of the most wonderful days of my life? They were full and most rewarding, and above all—challenging!

My mother and I, along with Mr. and Mrs. Charles Hagan (deacon and deaconess from the First Brethren Church of Long Beach) said good-bye to a wonderful group of people from Long Beach with whom we had just visited Russia, Lebanon, Egypt, Israel, Greece, Italy, Germany, and France. The parting place was Paris. We were very tired from a three-week tour and getting ready for two weeks more in the Central African Republic. After a difficult time in plane reservations to Bangui, we finally arrived, and were greeted at the airport by many of our missionaries at 7 a.m. on July 2, day number one of our tour in Africa. The next ten days were filled with many wonderful experiences!

We were amazed at the beauty of the country! It was not at all like I had imagined. It reminded me of the kind of place that many Americans would choose for a camping trip. At times the weather was hot and humid, but no worse than the States and in many ways much better. Although the roads are quite bad, they are smooth in spots. The best description of what it is like to travel over them is "a washboard that vibrates a lot." They are all dirt roads. The nights are beautiful and enchanting! To see the pots of food boiling in front of the neatly kept African huts as the sun is setting is a sight never to be forgotten.

Enough for the landscape and on to the missionaries. What a tremendous group of people they are! They have such joy and dedication in the Lord's work! While they have the same problems as you and I do in the States, for they are "just people," there is nevertheless something "special" about them—they are men and women with a purpose in their lives and work. And oh, what a job they have done—to God

be the glory! When you drive along the roads and realize that village after village has a Brethren church which is self-governing and the African pastors are trained to teach their people, your heart rejoices and you whisper a quiet "thank You, Lord" to yourself. I never saw so many Brethren churches in one area! It is really exciting! The mission stations, the medical work, the school programs, are all greater in effectiveness than you can imagine. God is doing wonderful things out there!

But, my greatest impression of Africa was the precious people I saw and met. I shall never forget their smiling faces, their love and joy in the Lord. The gifts they were always bringing to us made our hearts break, for we knew they could not afford such gifts but they did this because they loved us. The Africans love to laugh and I was a constant subject of laughter as they thought I was more like Goliath than David! Because of my size, they were sure I was older than my brother, Don, even though he is my elder by more than nine years. Don explained that our mother just gave me more food and he was neglected. Imagine!

I preached in the church at Batangafo where a wonderful pastor and church are working for the Lord. How can I share with you the singing of the choir? It was marvelous beyond words—with good harmony, I might add! About 2,500 people crowded into that lovely building. The saddest thing is that there is no missionary there at that station to teach and train the people. A lovely residence stands

Dr. David L. Hocking is pastor of the First Brethren Church of Long Beach, Calif., and brother of Rev. Donald Hocking, Brethren missionary since 1955.

there just waiting for someone to answer the call of God. There were over sixty decisions that morning.

I had a wonderful time sharing the Word with our missionaries during their annual field council meetings. We dealt with the doctrine of the church and had some good times of discussion on these matters. What a great group of people!

I also preached at Boulata, a little church which was started by the Castor church (the original church in Bangui) a little over a year ago. I could not believe how they crammed 800 people (like sardines) into an area about the size of one of our Sunday-school classrooms! I also enjoyed preaching to about 2,000 people in the Castor church—Noel Gaiwaka's church. There were some forty decisions for Christ.

As you probably know, the men sit on one side of the church and the women on the other, and when the offering is taken every person files up to the front and places his offering there for all to see!

And how can we ever forget the gifts given to us, such as the eggs, the most delicious liver we had ever tasted, the fish, the lettuce, the bananas, the live chicken, and—above all—that live rat!

There is so much to tell, but the one question which looms out in your mind may be: "Do we still need missionaries out there?" The answer is a resounding "Yes!" There are five stations without any missionary elder to serve a flock of churches! The great need is for trained missionary elders, men who will—as Timothy and Titus of old—stay in an area of churches, teaching and training the pastors for every church, taking the tedious task of organizing and developing each church so that it may carry on its own affairs when the missionary leaves. Let us pray the Lord of the harvest to send forth laborers! No matter what your age, God can use you now! ☛

Cursed Sons of Luther!

With those words the priest "welcomed" missionaries to Río Cuarto.

Now we ask, "Was it worth it?"

By Mrs. Loree Sickel

The missionary who has come to the end of a lifetime of service has a clearer view of the field and the work accomplished than at any other time. Having reached this point, I can look back over the road almost to its very beginning and can say from a full heart: it *has* been worthwhile—abundantly, infinitely worthwhile.

In 1909 The Brethren Church began its first foreign missionary endeavor in central Argentina in the city of Río Cuarto. Ten years later it was my husband's privilege, and mine, to join the little group of missionaries on that field. From the very beginning the work was beset by problems of all kinds; the enemy never left us for one moment. But the effort made under God has brought definite results.

**In the attitude of the public
toward the Gospel**

The early years found us amidst opposition and open hostility from those who considered us to be heretics and devils. The sentiment of the people in general was expressed by the priest who wrote our welcome in the church paper: "We have had infidels and Jews and anarchists and murderers and Masons and adulterers, and now by the mustaches of Saint Peter and Saint Paul these cursed sons of Luther have come to complete the list of abominations." Halls which were dedicated to the preaching of the Gospel were in some cases closed without explanation by the police. The tent, used for evangelistic meetings, was stoned on two occasions; street meetings were almost impossible; doors were closed in our faces; insults were thrown at us. People were actually afraid to pass in front of our houses, and would

cross over to the other side, making the sign of the cross. But today there is a growing respect for the Gospel and the gospel messenger that makes the work increasingly more effective. This great change has come about through a number of factors, not the least of which is the living, vital testimony of born-again Argentines, especially that of a large number of business and professional men, successful in their own fields, who are actively witnessing for the Lord.

**In the progress of the Argentine
Brethren Church**

In the beginning there was just one other Christian in the city of Río Cuarto and very few in the entire area of southern Córdoba who had ever heard the gospel message. Today there

Getting ready for a tent meeting in 1932.





Dr. and Mrs. Clarence Sickle



Above: Front view of Rio Cuarto mission property. Below: Tent set up for meeting in 1932.



are some fourteen churches fully self-sustaining, now reaching out to a mission field of their own among the Indians of northern Argentina. The year of 1954 brought the national organization of The Brethren Church in that land, and in 1964 the recognition by the Argentine government.

In souls saved

In addition to those who are actively engaged in a witness for the Lord in the Brethren churches, there are others, scattered across Argentina today, who found Christ through a Brethren testimony but are not counted in the actual membership of The Brethren Church. Circumstances required them to move to other provinces and faraway places where there was not a Brethren church. But we have reports of their faithfulness and activity in the Lord's work. We think of the Tellos who were reached through a little son who came to DVBS, and are now serving the Lord in a Baptist church in Lujan. Of the Giubergias who moved from Hernando, where they had found Christ, to Mendoza where they opened their home to a Plymouth Brethren testimony. The Zabalas, who found Christ in Rio Tercero, are serving the Lord in Rosario. And, like these, there are hundreds more in isolated places far removed from a Brethren church, who have never forgotten the debt they owe to those who first came to them with the Gospel.

There are others—hundreds, who have joined that glorified body of just men made perfect. We rejoice as we think of Granny Garavano, a tiny Italian woman, illiterate, persecuted by her own son, lacking the necessities of life, but who gave such a clear testimony for her Lord by life and by word that her funeral was attended by many of the business and professional men of

the town. Of Don Pedro who had to contend with his fanatical Roman Catholic friends until the last. As he struggled to take off the ribbon with a medallion which they had forced upon him, he whispered, "Take this off. If the Lord Jesus cannot save my soul, nothing else can." Of Dona Juana who was so concerned for neighbors and friends that she opened her home to the missionary for weekly meetings and thought nothing of having to remove all of her furniture from her one little room so that boards and benches could be placed for the service. Of Dona Olga, mother of eight small children and wife of a drunken, worthless husband. They were both illiterate but she was so eager to read the Word that we went to her home once a week. There was always a baby and other small tots underfoot, but she finally began reading the New Testament, syllable by slow syllable. The husband, who was not interested in the Gospel but was very proud of her accomplishment, listened each night, after the children were all in bed, as she slowly read the Word aloud and it began its work in his heart. Today they are both with the Lord.

We think of Julio and Maria Humbert who came from France to find Christ in Argentina, through the work of the Bible Coach. The church in Tancacha is a tribute to their faithful testimony by word and by life. We think of Dona Carmen, whose faithful testimony in the hospital in the last days of her life led to the conversion of at least two souls who otherwise would have gone into eternity unsaved. Of Maria Carino who came to Rio Cuarto with an offering for the Lord. She had been converted through the reading of the Word, without human instrumentality. The first public evangelical service she ever attended was the one where she and two members of her family were baptized.

Space does not permit the mention of a host of others, trophies of His grace from the Brethren Argentine field. But they are in His presence and some day perhaps they will be saying to you, as one dear one said to me: "Thank you for coming. If you had not come [or sent], I might never have known my blessed Lord."

It is worthwhile! And let us not forget that there are still millions on that field who do not know Him! ☩

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FOR
FURTHER
INFORMATION!**

GROWING UP WITH BRETHREN FOREIGN MISSIONS

By Herman J. Schumacher
FMS Board Member



At the time of the annual conference of The Brethren Church in the year 1900, an extremely far-reaching event occurred. It was at that time that a group of dedicated and concerned Brethren met on the conference grounds at Winona Lake, Indiana, to explore the possibility, under God, of launching out into the unevangelized areas of the world. Up to that time The Brethren Church had no foreign mission outreach. Purely by coincidence, the following month a son was born to certain German immigrant parents at Huntington, Indiana. So, the writer and Brethren Foreign Missions have at least one thing in common: they are both the same age.

Those who gathered that momentous day under the now-historic tree have all, I am sure, gone on to their eternal reward. It is not likely that any of that little band of God's stalwarts could visualize what our blessed Lord would accomplish through Brethren Foreign Missions in the future years. God has blessed in a tremendous way with many thousands of

redeemed ones in the Central African Republic and also a large number in our other eight areas of service.

The writer's first knowledge of Brethren Foreign Missions occurred in the year 1932. At that time the pastor of the little home-mission church at Osceola, Indiana, and I first became acquainted. Frank Gehman told us of his burden for the work in Africa. He had been an approved candidate for that field, but because of preventing circumstances, he could not go. He had a copy of *Undaunted Hope*, just recently off the press, which he offered to let me read. There are quite likely many Brethren people of today who have never heard of this account of the burden that God laid on the hearts of James Gribble and his good wife, Dr. Florence Newberry Gribble, to pioneer a missionary work in the Oubangui-Chari territory of French Equatorial Africa. I'll venture to say that if many more of our people could read this dear lady's story of almost insurmountable obstacles encountered in their attempt to enter

this territory back in 1918 to 1921, their burden for and concept of foreign missions endeavors would be drastically altered. I know it completely changed my Christian life.

I had not read very far in the book until it so stirred my soul that I could scarcely lay it down. Several nights I read until two o'clock and later. This experience brought about deep conviction concerning my personal lack of involvement in the things of the Lord. This, along with other God-directed circumstances, resulted in my wife and me becoming associated with the Brethren in June of 1933. It was also instrumental in bringing about my resolve to contribute in every way I could to the part of the foreign missions outreach which our Lord had entrusted to the Brethren.

I have been challenged repeatedly as down through the years I have watched the progress and direction of our foreign missions program. Satan has tried in every way possible to thwart and nullify this great work, but our God who is greater than he has always triumphed.

The magnitude of this great work is a direct reflection of the fact that our blessed Lord has been able to motivate both those who have been led to go out and disciple the nations and those who have been willing to sacrifice and pray in the homeland. This

can be the only answer to what God has wrought and the wonderful contributions of recent years. If God's people will permit Him to continue to motivate and challenge them with the unlimited possibilities ahead, many more missionary recruits can be sent out. Also, a million dollars in foreign missions contributions per year can be realized long before the decade of the seventies comes to an end.

God in His grace has permitted me to be a member of our Board of Trustees for the past eleven years. During this time it has been my privilege to have a part in the direction of this great work. It has been a great blessing to work with as dedicated a group of God's servants as can be found anywhere. The only thought of the administration and the various board members has been to be directed by the blessed Holy Spirit in wisely handling that which has been entrusted to their care and implementing the work of those out on the firing lines.

It has been a real joy on two occasions to visit our mission works in Puerto Rico, once in the company of Rev. Clyde Landrum and the other time with Dr. Russell Barnard. The potential there is as great as our vision and resources will permit it to be. Max and Elaine Brenneman have been greatly used of God in the English-speaking testimony. We need to praise

God concerning the prospect of reactivating a Spanish-speaking testimony in Puerto Rico. The Ray Davis family is waiting to go. They will be delayed unless their full support is speedily forthcoming. Other fluent Spanish-speaking missionaries will be needed.

In September of 1968, in the company of John Zielasko, Roger Peugh, and Tom Julien, I visited our newest challenge, Germany. Germany is a great land, but full of sheep without a shepherd. Let's pray the Lord of the harvest that He will thrust forth laborers into His harvest field. The last several days of this trip were spent in France, at the Chateau de Saint-Albain and the city of Macon. The Juliens and the Renicks have a great testimony going there. It was a real blessing to actually see what is being accomplished in France.

Constantly we need to remind ourselves, brethren, that when our Lord said "Go ye," He was commanding each one of us, including you and me. Our Lord has called some of His servants to go to these distant fields of service and to make Christ known to those in spiritual darkness. Those who are left in the homeland to back them up have no less a responsibility than they. We shall all together appear at the judgment seat of Christ to give an account of our stewardship. Let us not fail Him who gave His all for us. ❀

A MOMENT WITH MISSIONS

Needed: Prayers for Germany



When this issue of the *Missionary Herald* enters your home, Dr. Bernard Schneider, a member of our Board of Trustees, and I will be in Germany, the Lord willing, conferring with the Roger Peughs with respect to the location and direction that Brethren Foreign Missions will take in Germany. The Peughs have completed their language study and now are ready to assume the responsibility of beginning the Brethren work in Germany.

This is an historic occasion and

a glorious opportunity to expand our testimony for Jesus Christ. It is also, from the human point of view, a most difficult undertaking. Only the Lord can overcome the numerous obstacles which stand as barriers against the Gospel of Jesus Christ.

It would be comforting to know that as these lines are read, hundreds of Brethren will bow their heads and ask God to give wisdom and direction to the work in Germany.—JWZ

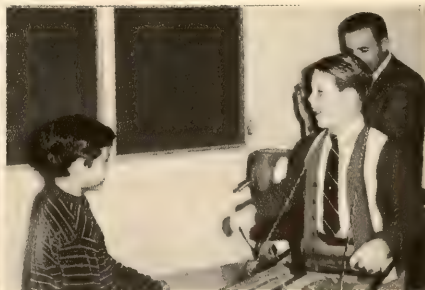


THE CHILDREN'S PAGE

MISSIONARY HELPERS IN SOUTHERN CALIFORNIA



Missionary Helpers from several churches gathered at the La Habra church during a missionary conference last spring. About forty kids came to the meetings. You will see that Aunt Alys and Uncle Walt Haag were there (above). The two boys in the picture below are from Whittier Community church. It looks as if missionary Martin Garber is having them try out some African musical instruments. Thanks to Mrs. Dorothy Howard, MHC leader at La Habra, for sending the pictures.



HARRY HELPER AND MARY MISSIONARY



Church News

CONFERENCE ECHOES

LONG BEACH, CALIF. The 1970 national conference began Aug. 9 with a tremendous opening rally at the Long Beach Sports Arena with approximately 6,000 in attendance. Dr. Richard DeHaan of the Radio Bible Class was the featured speaker.

Conference officers elected for 1970-71 include Rev. William Tweeddale, moderator; Rev. Robert Thompson, vice moderator; Rev. Clyde Landrum, secretary; Rev. Gordon Bracker, assistant secretary; Rev. Robert Salazar, treasurer; and Mr. Kenneth Herman, statistician.

Five new churches were added to the national fellowship, including Heights Grace Brethren Church, Albuquerque, New Mex.; Grace Brethren, Sanford, N.C.; Community Grace Brethren, West Milton, Ohio; Northeast Brethren, Phoenix, Ariz.; and Grace Brethren, Kenai, Alaska.

Pat Waters was chosen SMM Girl-of-the-Year. Pat is from Woodville Grace Brethren of Mansfield, Ohio. Her court consists of: Judy Ashman and Elaine Hancock.

The laymen set a record-breaking pace in attendance with an average of 126 which exceeded last year's total average of the week of 114. Officers for the ensuing year are: Harold Jones, president; Lyle Marvin, Jr., vice president; Wilbur Carlson, secretary; Vernon Schrock, assistant secretary; Walter Fretz, treasurer; Kenneth Rucker, asst. treasurer; Phil Landrum, editor.

"Sunday School of the Year" honors were taken by the Grace Brethren Church of Hagerstown, Md.

Brethren youth are alive, alert and concerned. This was manifested by an attendance of over four

hundred at the youth conference. They did not wait until they were back to their homes to work—they witnessed and distributed tracts at Knott's Berry Farm, Disneyland, and the beaches which resulted in souls being saved by the Lord. There were also 150 decisions made during the sessions. The prolonged fagot service with accompanying testimonies was an event to be long etched on the hearts of the youth.

The 1970-71 ministerium officers are as follows: Leo Polman, chairman; Robert Salazar, vice chairman; Jerry Young, secretary; Charles Turner, assistant secretary; Robert Firl, financial secretary; Richard Cron, treasurer.

The 1971 conference will be held at Winona Lake, Ind., Aug. 6-13. The Christian Education Conference will convene Aug. 6 and 7, and the opening rally of conference will be held Aug. 8 with Dr. William Ward Ayer as the featured speaker. The conference theme will be "I've Found the Answer."

ENGLEWOOD, OHIO. Dreams do come true. At the site of the Grace Brethren Village a ground-breaking service became a reality on Aug. 16. Dr. Russell Barnard was the special guest speaker for the occasion. The retirement home is sponsored by the Brethren Churches of southern Ohio.



Rev. Lee Myers (left) congratulates Mr. and Mrs. Baird. (Photo by Stanley Zook)

FORT WAYNE, IND. A worthy and admirable celebration was observed—the 64th wedding anniversary of Mr. and Mrs. Robert Baird of the Fort Wayne First Brethren Church. The Bairs were married in Hamilton, Lanarkshire, Scotland, on July 17, 1906. It wasn't until 1914 that the Bairs made their residence in the United States—living first in St. Louis, then moving to Fort Wayne. Since 1950 they have been members of the local church here. They have three living daughters. (Note: On Aug. 15, Mr. Baird was 85 years old.) Lee Myers, pastor.

CONFERENCE AND L. S. BAUMAN TAPES

The First Brethren Church, Long Beach, California, has tapes available of all of the national conference speakers. Five are available, as follows:

1. Rev. Wesley Haller and Dr. Richard DeHaan
2. Dr. Gordon Howe and Rev. Ward Miller
3. Rev. Robert Thompson and Rev. Charles Ashman
4. Rev. Edwin Cushman and testimonies from Arena service
5. Rev. Jesse Deloe and Rev. Nathan Meyer

Each tape (5" reel type) is priced at \$3.00, or \$15.00 for the entire set of five.

Also available on tape is the famous L. S. Bauman sermon, "Why Adam Ate the Apple." This sermon is available in either a 5", two-track monaural reel tape or a two-track tape cassette. Cost is \$3.50 each for either the reel tape or the cassette.

Any of the above may be ordered from the First Brethren Church, 3601 Linden Ave., Long Beach, Calif. 90807. Prices quoted include postage.

BOY(S) -OH- BOY(S)!

By Mrs. George Peters
Missionary to Africa

It all started many years ago when I was outnumbered in the Guy Johnson home by six brothers. Then when our own family (the Peters) arrived, God chose to send us four sons. At field council in 1969, we were appointed dormitory parents and we thought surely we would at last have some daughters. Not so. Because of the crowded facilities at the children's dormitory, we were assigned the care of fourteen boys (including our four), and five older girls were to be cared for by the Voorhees. Two younger girls were placed in the Juday home, and again I was outnumbered, this time fifteen to one.

This past year was an exciting and very busy one in the Central African Republic. One we shall never forget. There was activity from the rising hour of 6 a.m. until the light plant expired at 9:30 each night. Even when the boys were in school, piano practice five hours a day at the dormitory kept things anything but quiet. There were fifteen students in various stages of learning under Marie Mishler's direction.

With the help of three houseboys, the task of keeping a fifteen-room house orderly, preparing meals for sixteen, plus occasional visitors to Bata and washing numerous pairs of dirty jeans, eventually became routine. The houseboys have worked many years in the dorm and knew the routine far better than I did. Also the

majority of boys had lived in the dorm before, making the job of dorm parents easier. This was most appreciated as George needed to devote most of his time to printing gospel literature.

The school hours are from 7:10 until 11:45, with a half-hour break at 9:00 for recess and snack time. As you can well imagine, cooky baking for snacks was usually part of the daily routine. The boys had healthy appetites and the morning ended with our main meal. Each week a large leg of beef was purchased and eaten along with various other foods. After lunch an enforced rest hour was observed—as was recommended by our medical staff. During this time the boys could read, but not talk or wander around. School resumed at 2 p.m. and continued until 3:45. As you may know, the school is divided into two sections—the grade school with Miss Ruth Kent as teacher, and the junior high consisting of grades 7 through 9 taught by Mr. Robert Juday. This past school year Miss Kent had 13 students and Mr. Juday had 11. We thank the Lord for sending the Hennings to us as Mrs. Henning will be teaching the grade school this year while Miss Kent is on furlough.

You would all enjoy sharing devotions with us at the dorm. The children enter into this bedtime prelude with real enthusiasm. The younger boys enjoyed reading and studying the Psalms and an assortment of good stories including the Winky series. There were worthwhile discussions that occasionally took us beyond our 8 p.m. bedtime. The songtime was enjoyed, too, as each boy took his turn leading the singing. The older boys used a correspondence course, "Youth Faces Life," for their evening devotions. This was also used in the Voorhees household with the older



Standing (l to r): Daniel, Mr. George Peters, David. Seated: Thomas, Mrs. George Peters, Philip.

girls. Great was our pleasure, when the boys upon leaving thanked us for sending for this course and studying it with them. An outcome of the older boys devotional time was an excellent male chorus that was used in our Sunday evening services. We also took these boys to a number of bush churches to sing and give testimonies in their Sunday morning services. We rejoice in reporting that in all but one service, we saw decisions for Christ.

We have a great bunch of "kids" here in Africa! When you live together as we did for nine months, you know a great deal about one another. The children have problems with loneliness in being separated from their parents months at a time, yet they enjoy having full-time playmates as they have in the dorm. With so many boys, sports were enjoyed greatly. After school and at recess time baseball, basketball, soccer, and even some football filled in their leisure hours.

Now the Peters are in their own home and a new family has arrived to care for fourteen children this year. Please pray for the Arthur Careys and their large family. They will be parents of both boys and girls. And me? I remain outnumbered and happy—five to one.

Don't let your offerings fall this fall!

SEPTEMBER-OCTOBER-NOVEMBER

National WMC Emphasis is- HOME MISSIONS

THOUGHTS OF A CHAPLAIN'S WIFE

By Mrs. Burton Hatch

I wonder where we will be stationed next? I thought we would be moved to another assignment this summer, but it looks now like it won't be until next year. I was just thinking that we have made six major moves within the last ten years. Well, we know that wherever we go and whenever we go, the Lord will have His way in it. Remember how, in so many ways in the past, we have always been assured of His leading in our different assignments? The Lord is so wonderful in His faithfulness in allowing us to have these encouragements.

It is always such a good feeling when the children come home from school after their first few days as new students and tell of opportunities for Christian witness, or of learning through a class session and teacher's lecture that the teacher is a believer, or that they have found fellowship with a classmate. Yes, I guess the ups and downs of army youngsters are not too different from what other Christian boys and girls experience.

We parents need encouragements, too, and I recall how we wondered what the Lord had in store for us when, after just barely a year at Fort Leonard Wood, Missouri, we received orders for our current assignment here at Fort Sheridan, Illinois. Oh yes, the Lord had blessings waiting for us. Wasn't that letter great that we received from Thailand last week from that young chaplain's wife? Here it is in this drawer, let me read a paragraph to you again, it always thrills my heart. "Chaplain Hatch, we are reminded again of your words as they ring in our ears, 'We are accountable only unto the Lord for our ministry.' You and your wife have made a lasting impact upon our lives. We are so thankful the Lord allowed you to be stationed at Fort Sheridan when my husband and I needed your spiritual help and guidance on the decision of the chaplaincy."

I'm so glad that such a dedicated couple was living near Fort Sheridan while J.—attended a nearby seminary and that we met them while visiting that fundamental church. We must faithfully remember them in our prayers as they requested.

Speaking of Thailand, remember that chaplain from Bangkok who came to the Chaplain School in New York? It was so interesting to have him in our home and to learn from him about his homeland and his training as a Buddhist priest. It was wonderful that he in turn listened with such great interest to our testimony of what Jesus Christ means to us as our personal Lord and Saviour. We may never meet him again, but we can continue to pray for him and for his family. I hope that the new chaplain and his wife will be able to contact them at the address that I sent. Perhaps they can water and nurture the seed that was planted.

I'll never forget that time at Fort Bragg when you came home from the Special Warfare School and told me that you had invited three foreign officers for supper. Remember? I didn't know what menu to prepare that would be acceptable to all and not offend their varied religions. I fixed lamb for the Iranian Captain, and fish for the Majors from Spain and Peru since it was a Friday night. I decided also to fix a roast of beef, just in case it might be tempting—and, at the last minute, something prompted me to add some good old Southern-fried chicken to the menu. Weren't we flabbergasted when the chicken got the most attention and we had the lamb, roast and fish all to ourselves and the rest of the week for leftovers!

Of the three guests, the officer from Spain was the biggest surprise with his sincere interest and probing questions about our faith. I'm sure that it was of the Lord that we saw him that next Sunday after church as

he was walking in the hot sun. And he was delighted when we stopped the car and invited him to be our guest at the restaurant with us. He seemed eager to ask the many things that time had not permitted in our home with the other two guests present. I feel sure that the Holy Spirit was working in that man's heart.

You know, I'm so glad that we both like people and enjoy making new friends wherever we go. We had such wonderful fellowship in Germany both with our chapel group and with the German pastors and their congregations. I've always enjoyed singing in the choir wherever we've been and have been privileged to know some choice people through clubs like the German-American Women's Club, the Officers Wives' Club, the volunteer calling I've been doing for the Army Community Service, the Officer's Christian Union Bible Studies, the Protestant Women of the Chapel, volunteer work at the Post Thrift Shop, and of course the neighborhood ladies' Bible study class that meets in the next town.

I've had many opportunities with other chaplains' wives at our monthly coffees, too, in telling about The Brethren Church and its firm stand in the preaching of the Word. I love teaching Sunday school, too, and VBS is always such a special time. Some-

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... CHAPLAIN'S WIFE

(Continued from p. 14)



News about our
1970-71 WMC
Bible studies
from the Iowa
District Devotional
Program Committee:
Mrs. Robert Sackett,
Mrs. John Aebly and
Mrs. Donald Sawyer.

times I wish I were twins or triplets and could do more.

Say, did you see that sweet note that I found in the mailbox today from the little girl up the street who was in my first grade class before promotion? I am so thankful that the Lord answered my prayers for patience when she always seemed to pick an inconvenient time to come calling—especially when her father was in the hospital for brain surgery and her mother was gone to see him so much and she needed love and reassuring. Her note says "I love you Mrs. Hatch, I love you because you are good to me and you are a good mommy. I like your home." It's so easy to point children to the loving Saviour when they are convinced that you have His love in your own heart. I'm sure that it was because of the love and concern and prayers of God's people that Susie's parents are now active in the chapel program.

Was that the bugle blowing taps? I'm so sorry I got carried away reminiscing, and you know that I could go on all night, but I think I'll take pity on you so we won't still be awake when the cannon goes off at six o'clock and reveille sounds. Anyway, honey, let me just tell you again how thankful I am that the Lord chose me to be your wife and that He called you to be a pastor and chaplain.

It is our prayer as we study God's Word together from the Bible and our study-booklet "*The Abundant Life*" by Ray E. Baughman that each of our WMC ladies will be drawn closer to the Lord and live a more abundant life for Him.

Our Bible study course has been written:

1. To introduce those to Christ who do not know Him as their Saviour.
2. To help Christians grow spiritually and possess this happy, joyful, abundant life that Christ promised.
3. To help them in turn to share this life with others who have not had the privilege of meeting the Person, the Lord Jesus Christ.

The lessons are divided into three main parts: the lesson text, the questions, and the memory work, plus a suggested Bible-reading program.

We suggest that you encourage each lady to have a copy of "*The Abundant Life*" in order that she might study the lesson before the WMC meeting.

Encourage more of a discussion-type Bible study this year and try to get more women to take part.

Notice our Bible study and Scripture are combined. We suggest that the one giving the Bible study also read the Scripture.

Note that our mission studies also correlate with our monthly theme and that each of our mission fields will be represented through the year.

We have chosen hymns and special numbers to tie-in with the monthly theme.

Let's make this a year of real revival in our WMC meetings.

May the Lord bless each of you abundantly.

MISSIONARY BIRTHDAYS FOR NOVEMBER

AFRICA

Mrs. J. P. Kliever	November 12
B. P. 13, Baibokoum, Chad, Africa.	
Rev. Donald F. Miller	November 13
B. P. 13, Bozoum via Bangui, Central African Republic.	
Rev. George E. Cone	November 16
B. P. 10, Bossangou via Bangui, Central African Republic.	
Mr. Gilbert Aellig	November 28
B. P. 240, Bangui, Central African Republic.	

ARGENTINA

Rev. Hill Maconaghy	November 25
Quintana 353, Adroque, F.C.G.R., Bs. As., Argentina, S. A.	
Theodore Nelson Fay	November 28, 1967
Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S.A.	

BRAZIL

Terry Mark Schwartz	November 7, 1964
Caixa Postal 861, Belem, Para, Brazil.	
Miss Kwang Ja Park	November 26
Caixa Postal 861, Belem, Para, Brazil.	

MEXICO

Rev. James P. Dowdy	November 1
5864 Teal Lane, El Paso, Texas. 79924.	
Rev. Phillip Guerenia	November 29
Apartado 8-961, Mexico 8, D.F., Mexico.	

IN THE UNITED STATES

Mrs. George K. Wallace	November 4
5 Imperial Trailer Court, Route #1, Coatesville, Pennsylvania 19320.	
Rev. C. B. Sheldon	November 8
510 Rose Ave., Long Beach, California 90812.	
Rev. Edward D. Miller	November 11
101 - 4th St., Winona Lake, Indiana 46590.	

Something's Happened

By Mrs. Solon Hoyt
Missionary to Argentina

Many things baffle us regarding God's will and workings. We ask the question, Why, and usually find no final answer except to rest in the knowledge that God doeth all things well. Why has a choice servant been snatched from the midst of a life of fruitful service while others, apparently less dedicated and less useful, have been left in the Lord's vineyard? Why have certain mission fields had a constant supply of missionaries and thus much more opportunity to be evangelized, whereas, others go unnoticed and almost forgotten? There is another question constantly before us these days—Why has the Lord allowed our missionary force in Argentina to dwindle to so few?

No sooner had our group grown to a size that would have enabled us to undertake the evangelization which had been challenging us for years than the ranks began to diminish. One who has given his life for Argentina cannot help but ponder the situation and ask himself and the Lord a stream of questions.

Can it be that we have fulfilled our mission in Argentina? If we are thinking of an established national church which can carry on by itself, our mission has been fulfilled. The church is small in numbers but their experience and leadership is such that they could manage *somehow* without the missionary. If one is referring to making the Gospel accessible to the Argentine people, in some very *small measure* this has been accomplished, but only as we refer to gospel radio programs which are very few in number but could possibly reach all Argentina. But our mission is not fulfilled in reference to the great, unevangelized areas which can never be reached by the handful of believers who are struggling to maintain their own local testimonies plus a missionary effort among the Indians in northern Argentina. We have churches in only

two of the approximately twenty provinces in Argentina. In the Buenos Aires area which has between one-fourth and one-third of the total population, we have only two churches.

Is the exodus of missionaries of the Lord, or is the missionary just seeking his own temporal good? Often we seek our own good without considering God's will. Does not the Word teach that His will is always for our good? Perhaps it was necessary to have the missionary removed in order to permit and oblige the national church to take on the responsibilities. And again, it would not be contrary to the Lord's ways if He were to use the selfishness and lack of spiritual vision on the part of His servants to bring the national church to adulthood. This reasoning would not necessarily condone the missionary's actions which would be taken into consideration in God's dealings with the individual either now or at the judgment seat of Christ, but at the same time He would be carrying out His plan. Surely all the praise for the accomplishment would then of necessity belong to the Lord.

Why are there no new recruits to fill in the ranks? Is there no concern for the lost millions in Argentina? Has our thinking been so geared to thinking of the national church, an organization, as God's instrument that we lose sight of the individual lost soul? Is there no deep concern on the part of our brethren here in the homeland? Is there no intercession at the throne of Grace? Do we as missionaries portray an image of Argentina which fails to be used in the Lord's hands to draw candidates to that field?

We certainly do not have the answers to the questions which have crossed our minds. But the fact still remains that Argentina is a great field and a needy field. The Brethren Church has assumed a responsibility in this field and it is still upon us. What are we going to do about it? ☛

BRETHREN MISSIONARY
HERALD

September 19, 1970



GRACE THEOLOGICAL SEMINARY
WINONA LAKE, IND.

*The First Congregation
in the 50th State*

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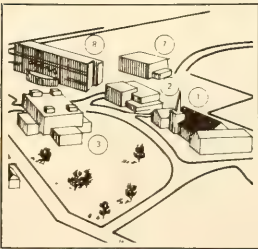
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Home Missions and Grace Schools Issue

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The Editor's Viewpoint

by Clyde K. Landrum

It Will Be Done Through the Home

A recent funeral sermon still has me thinking. The preacher spoke briefly of the deceased, then turned immediately to preaching to the living, stating that while we can do nothing to change the affairs of the departed, there is much that can be done to work with the living, particularly in the solution of society's moral problems.

He did not specialize in the usual "doom and gloom" theme; nor did he extoll his own generation at the expense of the present. Yet he did not overlook the fact that society is on trial, and that dark and heavy problems await solution.

To his credit was the fact that the solution which he offered was the Word of God. He read an appropriate passage, stressing the fact that it was God's Word, and that therein is the answer to all our problems. After charging parents to rely upon the Bible, he made the firm statement: "The home is the agency through which the solution to society's vicious problems must come;—it will be done through the home."

Actually, this is not in any sense a new theme. Yet, it is such a very important one, for as the hearts and minds of the children are molded, so goes society a few years hence. Fathers and mothers can ill afford to lose a single moment in teaching and training their children in the home from the earliest days of childhood. That mother who waits even one year to begin living and teaching Christian principles to her child, has waited too long. The too-busy father and the

working mother will pay dearly if they neglect their children.

In retrospect I can see that I caused my parents many hours of anxiety. But they were steadfast both in good counsel and firm discipline. Someone once asked my mother: "If your child should die tomorrow, wouldn't you regret having punished him today?" She answered firmly: "No, I am responsible for training my children for both life and death." The discipline which we received was always mellowed by the genuine love that we saw in and heard from Mother and Father.

This is not a one-way street; parents need to be admonished as well as children. It is the easiest thing in the world for parents to misunderstand the children's situation, and to make decisions that divide parent and child, rather than unite them. Parents are not expected to take orders from their children. But surely the children should be able to expect understanding from their parents in facing their problems.

In commenting on life in the 70s, NBC's John Chancellor said, "It seems to me that the present fix we are in could provide a spectacular opportunity for ministries of various kinds. . . . We are living in a period in which our institutions are breaking down, and our conceptions of life and society are undergoing great change. So for me, when you get right down to it, it looks as though in the 1970s that faith may have a chance at making a comeback in this country."

If faith is to make a comeback in this country in the 70s, it must begin in the home.





The Uniforms of a Pioneer Pastor

By Robert W. Thompson



With Alaskan prices "frozen" at 58 cents a gallon for gasoline and \$300 a month for a small apartment, Rev. Herman Hein needs these various outfits to make ends meet. But the real value of the Kenai work cannot be measured in dollars and cents.



Brethren Missionary Herald

The sun glinted brightly on the silvery wings of the great jet but the beauty of the snow-covered mountains below kept me from turning away. With my face pressed lightly against the chilled glass I strained for one last look at the enchanting landscape far below. Only when the billowy white clouds blotted out my vision did I relax in my seat and close my eyes for a much needed rest on the long flight back to Los Angeles. But sleep was impossible as a kaleidoscopic jumble of vivid picture memories flashed hauntingly before my eyes.

It was difficult to believe that just ten days ago I got my first glimpse of Alaska. Like others who have a special affinity for the great outdoors I had dreamed of such a day when I could visit this land which had been a possession of United States since 1867 but did not become a state until 1958. One-fifth as large as all of the other forty-nine states Alaska has been called by many, and rightly so, the last frontier. The memories of the last ten busy, action-packed days were etched permanently on the canvas of my mind as well as on the Kodachrome II packed safely away for future showing to the folks at home.

In the quietness of the pressurized cabin I was able to capture again in cinematic detail, the events which I had so recently experienced. There was Pastor Hein waiting at the Kenai airport with a warm handshake and a hearty welcome for this cheechako from outside. This term used to describe all newcomers in Alaska became a familiar expression for the duration of my visit. The nearest I came to being considered a sourdough was after I arrived home and unpacked my bag. It was then we discovered that the prized sourdough "starter," the gift from our newly found friends in Alaska, had become extremely "lively" during my high-altitude flight to southern California. There followed, in parade-like order a review of the events of those exciting days. The mental images that appeared on the screen of memory

were so real that I thought I could hear the slap of angry waves on our boat as the pilot of the chartered vessel worked frantically to keep his craft from going aground on the shores of Kachemac Bay where we had spent such a lovely day. The draft of air from the ventilating system on the Boeing 707 became the cool breeze of Cook Inlet as I relived my clumsy efforts to dig the elusive razor clam from the cold wet sand in the wake of the rapidly receding tide. Moving quickly to another scene I saw the ungainly moose, truly one of God's most incongruous creatures, grazing awkwardly beside the roadway. I could sense their disdain for these two-legged creatures who had dared to invade their private domain. Oh yes, there in living color was the unforgettable sight of the great schools of salmon fighting desperately to reach their spawning ground before the completion of their life cycle.

Then the camera of my mind suddenly focused sharply on the events that were responsible for my visit to Alaska—the new Brethren church in Kenai. A feeling of great joy flooded my heart as I remembered again the faithfulness of that little band of pioneers who with dogged determination are hewing out a new Brethren church in this wilderness area. It takes special kinds of people for pioneering work and I was grateful that I had had the opportunity of working with such a group, if but for only a few days. Like all pioneering there is a certain loneliness to the task and the sight of the pastor standing beside the post office eagerly reading the letters from home stabbed my conscience. Here in Alaska, going to the post office is a daily ritual and every card and letter is treasured as an indication that others have not forgotten the real purpose for your being here. Like so many others, I needed to be reminded that our missionaries deserve our continued prayers and correspondence.

I saw again the faces of the many people to whom I had spoken concerning the Lord Jesus and felt again the urgency of the moment. Like people

everywhere the response is varied—some too busy, others unconcerned, still others promised much but produced little, but there were the few, elect of God, who sensed a real need for a spiritual experience with God and eagerly listened to the gospel message.

But the cost of a pioneer work in Alaska continued to plague my thoughts. And I kept remembering the prices that I had so carefully noted during my visit. Rent—even for a small apartment—nearly three hundred dollars; groceries—25 to 50 percent higher than here at home; gasoline—fifty-eight cents per gallon. Almost automatically I found myself uttering the words—is it really worth it?

As I pondered this question the scene changed and I saw the young man who had made a decision on the last Sunday night—standing tearfully at the altar exclaiming, "I want to trust Jesus Christ as my own Saviour." How do you set a price on such an occasion? The worthwhileness of such a venture can never be figured in dollars and cents. I remembered again how difficult it was for the pastor to earn a livelihood while endeavoring to develop this new home-mission point. Surely the folks in the "lower forty-eight" would agree that we should have a full-time missionary on the field who does not have to concern himself with the mundane matters of earning a livelihood.

Just as I was wondering how I could relate all these facts to the folks at home I was abruptly awakened by the voice of the stewardess announcing dinner. Not every one could have an experience such as I, but everyone should surely have an opportunity to participate in this great adventure for Christ. As the young lady placed the tray before me and I bowed to pray I was thankful for the "Bread of Heaven" and for the truth that "if any man eat of this bread, he shall live for ever."

High above the clouds I knew that every effort should be made to make that "Bread" available to those who reside on the peninsula of Kenai. ❁



CORNERSTONE FOR ATLANTA

Many people worked hard to reach the day, and the goals sealed behind the stone leave no room for slackness over the next decade.

By William A. Byers, pastor

Nothing worthwhile just happens! After several years of prayerful planning and over two years of intensive work the Lord has answered prayer for the new Grace Brethren Church in the Greater Atlanta, Georgia, area!

July 26 marks another historical date for our congregation as this was the day for their cornerstone service. Seventy-eight people attended this service as the building committee members, Seals Smith, John Shelly, Wallace Swan, Charles Brown, Bill Stroup, Harris Kroes, Darrel Eakle and Pastor William Byers, sealed the

church goals and documents behind the cornerstone. It is the projected goal of this church to have these sealed goals removed in ten years and in a dedication service review the progress God has given toward the attainment of the faith goals set by the charter members of this church. In addition to the family names listed above in the building committee the following charter families are putting forth effort with their support in funds and work to move this church to a strong soul-winning and soul-building center for the glory of God:

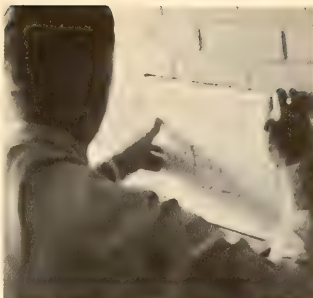
Ed Frank, Jerry Warren, Brent

Weldy, Roy Holsinger, Bob Yancy, Marvin Price, John Sowers, Curtis Perry and the Maddux family. A number of other families are showing added interest to join this group in the support of the establishment of this church.

Since January of this year, thirty people have made first-time decisions for Christ. A baptism service is scheduled starting with the first Sunday of the completion of the new building, August 30, and the Lord willing each month following this date. The dedication of the new church will be September 20, 1970, 9:45 a.m. The following



Time capsule in place . . .



cornerstone fitted . . .



then cemented . . .

and finished!

week, Rev. Lester Pifer, executive secretary of Brethren Home Missions, will hold the first revival meeting (official series of meetings) for our church. The Atlanta Brethren are in a special drive to have at least one hundred members in their Sunday school by dedication date.

The goals set by the church at the beginning of this year are: fifty-two first-time decisions for Christ, twelve new families as members of the church (added), one hundred actively attending Sunday school, and twenty-five for their youth fellowship. Proportionately for the first months of this year these goals have been exceeded.

The following items are small items needed that any church or individual could assume as projects if the Lord led in this manner: small lectern stands for Sunday-school classes, bulletin boards, slide projector, movie projector, mimeograph machine, refrigerator and range, hymn books (200 at \$2.40 each) and a tract rack.

The program of outreach the Atlanta Brethren are using to see families come to Christ monthly is the method now taught by the special outreach efforts of The Brethren Home Missions Council through the ministry of Ron and LaDonna Picard. It was a thrill to have the Picards with us for two weekends and share their methods in visitation evangelism. The Lord has used many of the things which they taught our people while they were in Atlanta. They are scheduled to carry on their complete series of workshops and visitation in December of this year. Your prayers are coveted for this time of ministry. Every home-mission church should look into the possibility of hav-

ing this team come to your church for this ministry.

The completion date of this church, August 30, has shown a turn-key construction job complete with air-conditioning, pews, carpets, and the usual finish items. The complete permanent loan of \$125,000, however, must yet be raised through the Brethren Investment Foundation. Christian co-workers are asked to save funds through the foundation to be designated for the Atlanta work.

The Atlanta Brethren send their special words of thanks to all their Christian friends across the country for their continued prayers and gifts.



The new building is now occupied by this congregation.



She had a lot of questions, and even knew the answers. But believing was the problem.

a Modern Berean?

By Isobel Fraser
Messianic Testimony

After reading of Paul's experiences in Berea (Acts 17:10-12), I can more readily appreciate having met Muriel. According to her own testimony she cannot get enough of the Word of God. Openly displayed in her living room are the King James version of the Bible and the Jewish Holy Scriptures; both well read.

"Quite a step for one who has been orthodox to feel this way about the sayings of Jesus."

What is "this way"? That Jesus is God and Saviour? No, not yet. Some years ago when she faced a real need of comfort, she could not find it in the Old Testament—too full of wars. She found help in the "red words" (of Jesus) in a red letter edition of the Bible; used so much it is worn out. As she read those words, it was as though someone was with her. When she prays to God, she sees Jesus, not in a robe, but in a plain white coat with sandals.

When others speak against Jesus,

she is hurt and does not hesitate to take a stand for Him. The virgin birth she can accept, yet doesn't seem to comprehend what this involves. How can she believe the virgin birth? If that could not be true, how can one believe the God who made it possible for the Jewish people to cross the Red Sea on dry ground?

"Won't say that He isn't, but not convinced that He is."

The above remark was elicited by my pointing out that if He could help her, He would have to be more than man. This opened the way to explain the trinity and our reason for praying in Jesus' name. He is "visible God."

The wonderful truth that the Lord did make physical appearances in the Old Testament was discussed. The incident in Judges regarding Gideon was reviewed. At our last ladies' discussion meeting we had learned that the Angel of the Lord was identified as the Lord when He spoke to Gideon.

"At Passover the cross was put on the door."

This remark truly took me by surprise. In this action of putting the blood on the doorpost could be seen the symbol of the death of another Lamb. By the application of His blood, also by faith and in obedience to God's Word, God's wrath would pass over believers in Christ in the day God judges the world because of sin.

Muriel told of encouraging a neighbor whose husband was near death's door because of a blood infection. This incident provided the opportunity to explain the truth of Leviticus 17:11. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Another proof that the Bible is God's revelation, for had man known this truth he would not have bled people for sickness as was done less than two centuries ago.

"I could not give her the New Testament for then she would have wondered, 'What kind of mother do I have?'"

One of her daughters was in need of spiritual help so she gave her a copy of the Old Testament. Like mother, like daughter. She also was unable to find comfort because of all the fighting it contained. Not being able to explain the New Testament or being fully convinced of its teaching, she did not feel free to give a copy to her daughter. It would be like giving food that one was not convinced it was all right before testing it oneself. This she could not do.

"Twenty years ago I would not have thought I could have believed this."

It has been very slow but this Jewishness has come quite a ways.

Our first personal contact with her was made about two years ago. She called on our code-a-phone; the phone card had been left at her door a year

earlier. She had kept it all this time. Conversations were held with her on the phone and visits were made in her home. She was always open and eager to discuss the Bible.

She was also informed of our various meetings. Not being free to come to our evening Bible class, last month she attended our Monday ladies' discussion meeting for the first time.

"There is an emptiness in my heart. I never get enough of talking about the Bible."

It is a joy to visit with her and share the wonderful truths of God's Word. As she receives the Word with a ready mind, and searches the Scriptures daily, may she, as many of the Bereans, believe on Christ Jesus as Lord and Saviour.

Lord, lead us to more who have such hungry hearts and give us the privilege and joy of seeing each find the satisfaction of heart and soul that only Jesus, the Messiah of Israel, can provide.

☛

You Should Look into the B. I. F.

Your Savings Could be Building Churches



BRETHREN INVESTMENT FOUNDATION

BOX 587

WINONA LAKE, IND. 46590

Builds Fire Destroys Church in Elkhorn

The temporary meeting place was destroyed, but the fire kindled hopes for a new building in the hearts of the people.

By Marvin Lowery, pastor

Surprise! Surprise! Surprise! Yes, it was a surprise to return to the top of the mountain at Elkhorn, Kentucky, and find only ruins and smoke where we had just previously worshiped. Fire had destroyed the one-room school

building, and little wonder with no fire company within seventy miles and no telephone in the community. How did the fire start? Perhaps defective wiring, perhaps arson—one will never know.

The fire was no problem for the

school. It could just bus the children to another larger one, but this was the beginning of a branch work for Christ and we had a problem—no meeting place. The store owner offered her store as an immediate temporary meet-

This plot of donated land has been cleared for building.



ing place. Some consideration was given to moving into an old school bus and with a little old house try to get by but it seemed the better part of wisdom to build. Build where? Well, that hurdle was soon removed when ground was given for a church site by one family.

It takes more than ground to build a building—it takes some money. Very little in this area though compared to other areas. How does a cash outlay of \$400 for a 20' x 30' building sound? And we are not asking for any money from outside sources.

The testimony at Elkhorn was started in a rather unique way. One day I went with a friend from Camp Nathaniel on a mountain trip that took us near Elkhorn. We arrived at this little one-room school building and here were fourteen children from grades one through eight. My friend was conducting a year-around Scripture memory program and Bible study for boys and girls in eastern Kentucky

and this day stopped to check on the memory work of these children. The Lord had laid on my heart to branch out from our Dryhill work and it was my thought it would be in an entirely different area. However, the Lord led us to Elkhorn to develop a work here through this contact and we held our first VBS there in August of 1969. In September the first Sunday service was held and then our meeting place was destroyed by fire just a few weeks later.

The people of Dryhill Grace Brethren Chapel had prayed for the Elkhorn branch, they had helped in starting it and now they were ready to help in a tangible way. At our June business meeting our church voted to give \$50 toward the lumber cost for the new Elkhorn building. A man from the church gave \$50 and one of the ladies added another \$10, making a total gift of \$110 for our Elkhorn Brethren. It was the kind of concern and enthusiasm that was kindled in our congrega-



The Brethren Chapel in Dryhill.

tion for the Elkhorn work following the fire.

To me this is an example of The Brethren Church growing with Brethren Home Missions, for here I am a home missionary in a home-missions work and yet the Lord has led us to branch out and extend His work beyond our Dryhill testimony. ☛

Dedication of New Buildings This Fall

September 20

ATLANTA, GEORGIA
GRACE BRETHREN CHURCH
WILLIAM A. BYERS, PASTOR



—SPEAKER—
Rev. Lester E. Pifer
Executive Secretary
Brethren
Home Missions Council

November 1

ORANGE, CALIFORNIA
GRACE BRETHREN CHURCH
LUTHER L. GRUBB, PASTOR

Grace

GRACE COLLEGE

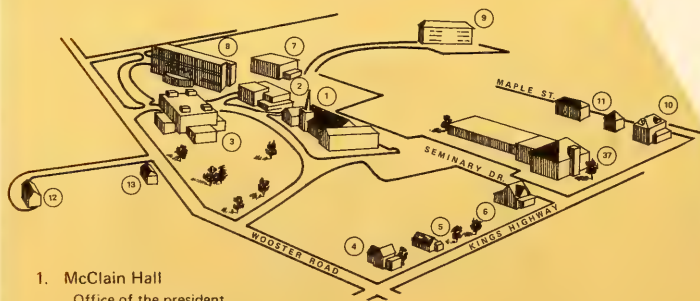
**GRACE
THEOLOGICAL SEMINARY**

**WINONA LAKE
CHRISTIAN ASSEMBLY**

WINONA LAKE, INDIANA 46590

*GRACE SCHOOLS ARE THE ONLY INSTITUTIONS OF HIGHER LEARNING
AFFILIATED WITH THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES*

GRACE CAMPUS DIRECTORY



1. McClain Hall

Office of the president, vice-president, alumni coordinator, dean of the college, dean of the seminary, dean of students, director of admissions, director of Christian service, director of development, director of public relations, information (switchboard)

2. Philathea Hall

Office of maintenance supervisor, dean of men and dean of women

3. Library-Learning Center

- 4. North Hall (Music)
- 5. Sands House (Music)
- 6. Byers Hall (Fine Arts)
- 7. Gymnasium

Office of the director of athletics

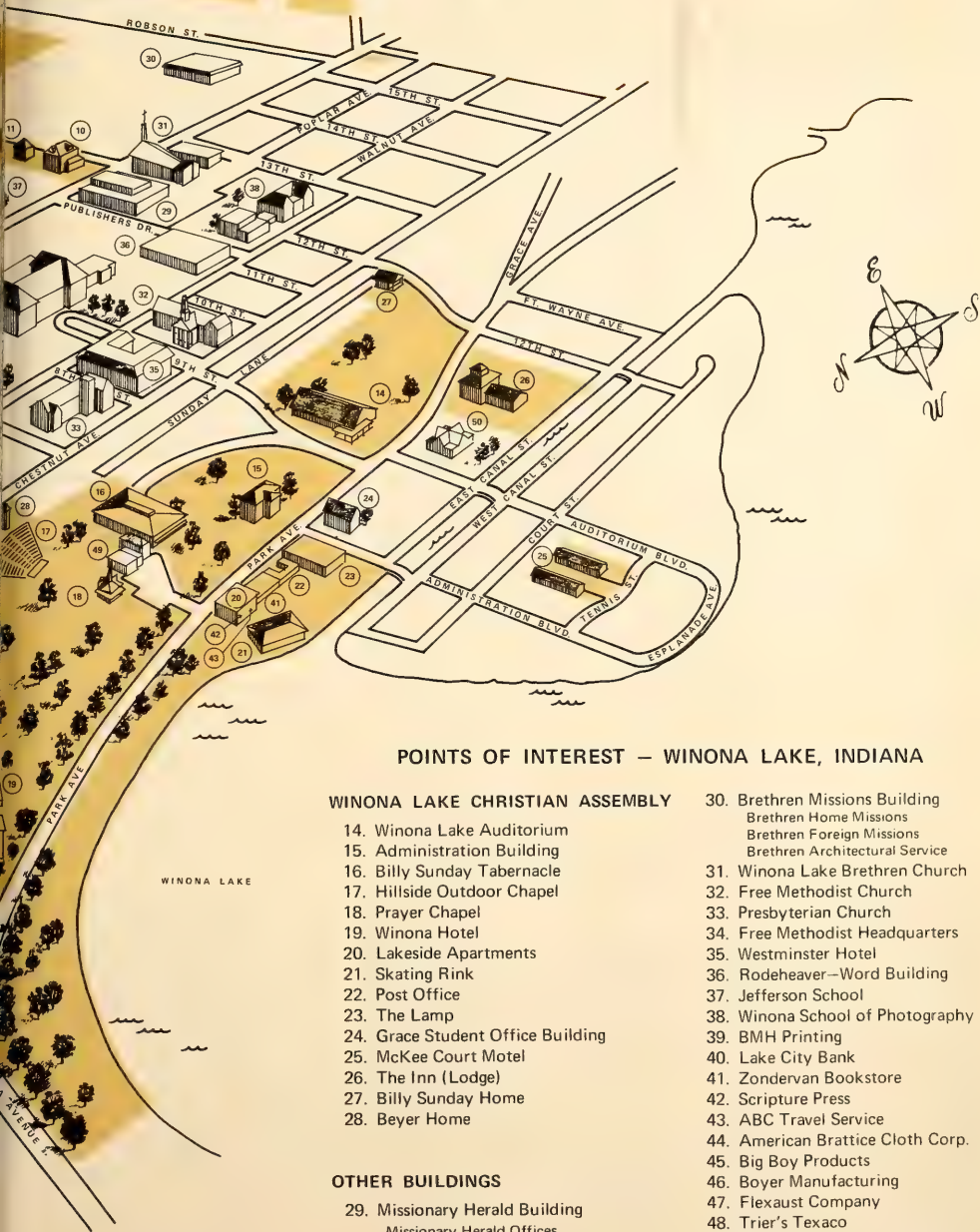
- 8. Alpha Hall (dormitory and dining commons)
- 9. Beta Hall (dormitory)
- 10. Gamma Hall A (dormitory)

11. Gamma B and C (apartments)

- 12. Maintenance Building
- 13. Health Center

Office of the business manager, director of financial aid, director of food service, director of housing, and the financial office are located in the Administration Building, number 15 on the large map at right.

Shaded area indicates Grace Schools and Winona Lake Christian Assembly Property



POINTS OF INTEREST — WINONA LAKE, INDIANA

WINONA LAKE CHRISTIAN ASSEMBLY

14. Winona Lake Auditorium
15. Administration Building
16. Billy Sunday Tabernacle
17. Hillside Outdoor Chapel
18. Prayer Chapel
19. Winona Hotel
20. Lakeside Apartments
21. Skating Rink
22. Post Office
23. The Lamp
24. Grace Student Office Building
25. McKee Court Motel
26. The Inn (Lodge)
27. Billy Sunday Home
28. Beyer Home

OTHER BUILDINGS

29. Missionary Herald Building
 - Missionary Herald Offices
 - College Bookstore
 - Christian Education Dept.

30. Brethren Missions Building
 - Brethren Home Missions
 - Brethren Foreign Missions
 - Brethren Architectural Service
31. Winona Lake Brethren Church
32. Free Methodist Church
33. Presbyterian Church
34. Free Methodist Headquarters
35. Westminster Hotel
36. Rodeheaver—Word Building
37. Jefferson School
38. Winona School of Photography
39. BMH Printing
40. Lake City Bank
41. Zondervan Bookstore
42. Scripture Press
43. ABC Travel Service
44. American Brattice Cloth Corp.
45. Big Boy Products
46. Boyer Manufacturing
47. Flexaust Company
48. Trier's Texaco
49. Winona Lake Police and Fire Depts.
50. Rodeheaver Music Building

Church News

My four children join me in thanking the National Fellowship of Brethren Churches for the wonderful love gift of \$257.74 which came from a special offering received at conference. God has been very gracious in providing for all of our needs since He took Edisene to be with Him on June 28. The continued prayers of God's people for me and the children will be greatly appreciated in the coming days.

Sincerely in Christ,
Dr. John Whitcomb

MYERSTOWN, PA. Do we like broken records? Yes. We praise the Lord for the record-breaking attendance of 164 at the worship service on Aug. 9. We are anxiously waiting to occupy our new sanctuary about the first of the year. Luke Kauffman, pastor.

FREMONT, OHIO. A historic day was Aug. 2 for the Brethren Chapel of Fremont, Ohio. The congregation unanimously voted to secure the corner lots by the west side of the chapel, and also the house to the east which will be used for Sunday-school classrooms and a youth center. Two made decisions for the Lord in a morning service and five were baptized in the evening. Marion Thomas, pastor.

STRATFORD, N. J. Rev. Daniel Eshleman who recently resigned as pastor of the Grace Brethren Church of South Jersey, has accepted the call to become the pastor of the Grace Brethren Church of Virginia Beach, Va. He began his ministry in Virginia Beach on Sept. 1.

PALMYRA, PA. Pastor Glenn Moore of the Grace Brethren Church of Palmyra, Pa., has resigned and has accepted the call to the Calvary Brethren Church of Alto, Mich.

CLAYTON, OHIO. Rev. William Howard has resigned as pastor after serving the church for seven years. His final service will be Nov. 1.

WINONA LAKE, IND. Arthur McCrum, who has been an employee of the Brethren Missionary Herald while attending seminary, has accepted the call as pastor from the Fremont Avenue Brethren Church of South Pasadena, Calif. The Herald family will miss the fellowship of Art, but pray God's blessing on him and his family in their new work for the Lord. The address of Mr. and Mrs. McCrum will be 712 Meridian Ave., South Pasadena, Calif. 91030.

CHANGES. Please make the following address changes in your *Annual*. Rev. Adam Rager, 107 S. Vance St., Sanford, N.C. 27330. Rev. George S. Ritchey, R. R. 3, Box 87, Duncansville, Pa. 16635. Rev. and Mrs. William Snell, 306 S. Mulberry St., Martinsburg, Pa. 16662. Rev. Glenn E. Moore, R. R. 2, Alto, Mich. 49302. Rev. Daniel Eshleman, 201 Peachwood Lane, Virginia Beach, Va. 23452. Rev. Frank Dunigan, 6318 Hoover Ave., Apt. A, Whittier, Calif. 90602. Rev. and Mrs. Charles Winter, 710 Elizabeth St., Pasadena, Calif. 91104. Rev. Robert White, 5477 Don Basillo Ct., San Jose, Calif. 95123. Rev. and Mrs. J. Keith Altig, 202-14th St., Winona Lake, Ind. 46590. The Grace Brethren Church of Ashland, Ohio, 1144 W. Main St., Ashland, Ohio 44805.

LONG BEACH, CALIF. On July 22, an all-time record attendance was experienced at the First Brethren Church. The communion service was attended by 555 persons. David Hocking, pastor.

WEST MILTON, OHIO. A groundbreaking service was held Sept. 13 at 2:30 p.m. to signal the beginning of construction of the Community Grace Brethren Church. Rev. Clyde Landrum was the special speaker for the occasion. Irvin Miller, pastor.

SANFORD, N.C. Mr. and Mrs. Steve Taylor spent the month of July assisting in the new Grace Brethren Church here. Steve is a student at Grace Seminary. Two Daily Vacation Bible Schools were held, and a number of first-time decisions were recorded. The church has been meeting in the Bert Jordan home, but due to zoning regulation problems future meetings will have to be held in another location. This church was accepted into the National Fellowship of Brethren Churches at national conference this year. Rev. Adam Rager was called to be pastor and is already on the field.

WHITTIER, CALIF. Congratulations are in order for the Community Brethren high-college victory over First Brethren in the 75-hour volleyball marathon. The final score was 3,749 to 3,738. When the game was finally completed at 12:05 a.m., July 5, a time of testimony and prayer was held. Ward Miller, pastor.

SUNNYSIDE, WASH. A piano for the Kenai, Alaska work was the project for the DVBS at Sunnyside. Two teams, a pair of scales with small colored buckets and a penny march added excitement to the project for the 175 boys and girls. The total offering was \$438. John Mayes, pastor.

WEST ALEXANDRIA, OHIO. "We really enjoyed him. He brought wonderful messages. The attendance and offerings were fine. But the most exciting promise of all was 18 decisions for the Lord. This all took place at our special services with Rev. Allen Herr." Harold Combs, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Portland, Oreg.	Oct. 4-7	William Schaffer	Nathan Meyer
Fort Wayne, Ind.			
(First)	Oct. 4-11	Lee Myers	Allen Herr
Summit Mills, Pa.	Oct. 5-11	Roy Kriemes	Wesley Haller
Albany, Oreg.	Oct. 11-16	Leonard Meyers	Nathan Meyer

RITTMAN, OHIO. Mission Impossible—makes it four in a row. For the first 26 weeks of the year we were not able to surpass the attendance of a year ago. However, for the four Sundays in July we achieved our goal by passing the previous records—now it is Mission Possible. Rev. Joseph Gingrich was the pulpit supply for two Sundays in August. Charles Turner, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Jan Shultz and Daniel Firl, Mar. 31, Meyersdale Grace Brethren Church, Meyersdale, Pa.

Glenda Hoover and Kenneth Kreider, May 5, Meyersdale Grace Brethren Church, Meyersdale, Pa.

Becky Malles and John Sherman, May 23, Community Grace Brethren Church, Warsaw, Ind. Ceremony performed by Rev. Mark Malles and Dr. William Male.

Susan Rogers and John Davis, III, June 13, Rosemont Brethren Church, Martinsburg, W. Va.

Teressa Whitmore and Larry Henney, June 13, Grace Brethren Church, Lake Odessa, Mich.

Wanita Parker and Joe Parker, June 13, Simi Community Brethren Church, Simi, Calif.

Janet Hochstetler and Allen Snyder, June 14, First Brethren Church, Wooster, Ohio.

Eileen Schimmels and George Harper, June 20, Simi Community Brethren Church, Simi, Calif.

Arlene Brown and Ronald Clinger-man, June 20, Grace Brethren Church, Everett, Pa.

Donna Hoover and Gary McIntyre, June 20, Leamersville Grace Brethren Church, Duncansville, Pa.

Colleen Baum and Philip Teran, June 27, San Diego, Calif. Rev. Archer Baum officiated.

Karen Edgington and Robert Moyer, Jr., June 27, First Brethren Church, Kittanning, Pa.

Norma Turgon and Michael Maresh, July 2, Grace Brethren Church, Denver, Colo.

Alberta Mae Dunning and Paul Kuns, July 11, La Habra Brethren Church, La Habra, Calif. Rev. Harold Dunning and Pastor Roscoe Williams officiated.

Margery Tackett and Rickie Davenport, July 12, First Brethren Church, Camden, Ohio.

Judy Mae Howard and David Broyles, July 11, Clayton Brethren Church, Clayton, Ohio.

Crystal Elliot and William Thompson, July 18, West Homer Brethren Church, Homerville, Ohio.

Gail Bishop and Roger Ricket, July 24, Seattle, Wash.

Karen Lakes and Dennis Crowe, July 31, First Brethren Church, Camden, Ohio.

Doris Darr and George Valentine, II, Aug. 1, Grace Brethren Church, Washington, Pa. Rev. Shimer Darr officiated.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

ALEXANDER, Mrs. Dovie, 57, died June 24 following an illness of many months. A member of the Grace Brethren Church of Covington, Va., since 1938 and one who witnessed of her faith in Christ until death.

COOK, Mrs. Erma, 47, died July 4. She was a member of the Grace Brethren Church of Covington, Va., since 1938.

COULSON, Wilson C., 51, a faithful member of the Grace Brethren Church of Greater Lancaster, Pa., went to be with the Lord July 17.

FIREBAUGH, Bruce 23, a graduate of Ohio State University with honors, expired following heart surgery, June 23. A memorial fund in Bruce's name has been established to purchase books for Grace Schools. Bruce was a member of the First Brethren Church, Wooster, Ohio.

LONG, Bessie, 86, passed away July 14. Aunt Bessie had been a faithful member of the First Brethren Church of Clay City, Ind., for over 50 years, having taught a Sunday-school class for many years.

MAUST, Adam, 90, the oldest member of the Summit Mills Brethren Church departed from this life July 22. He was a member of the church since 1900—having come into it under the ministry of Rev. John Knepper while it was a part of the Meyersdale circuit.

MEYERS, Elizabeth, 69, a faithful member of the Meyersdale Grace Brethren Church, Meyersdale, Pa., went to be with her Lord May 18.

MYERS, Clem John, 85, departed this life July 15. He had been a member of the First Brethren Church of Dayton, Ohio, since 1932.

PHILLIPS, Georgia, went to be with the Lord on July 6. She was a member of the Grace Brethren Church of Washington, Pa.

PLATT, Harriette, 81, went to her heavenly home July 6 after a short illness. She was the wife of Rev. J. Wesley Platt. The Platts became members of the Grace Brethren Church of Ripon, Calif., having been faithful to its services since the Ripon work began in 1967. They had served Brethren congregations for over 50 years before their retirement. A memorial fund for Mrs. Platt has been established at the Ripon church.

REED, Karole, age 6, went to be with her Saviour on July 16, after being kicked in the head by a pony and brain surgery which followed. Karole was a member of the Ankenytown Grace Brethren Church of Ohio.

RODDA, Florence, a life-long invalid, was a faithful member of the First Brethren Church, Wooster, Ohio. She went to her eternal reward Apr. 28. In her memory the family has presented an electric organ to the junior department of the Bible school.

SCHLARB, Karen, age 9, passed away following a school-ground accident, May 21. A memorial fund in Karen's name has been established to purchase books for the missionary children's schools in Africa and Brazil. Karen was a member of the First Brethren Church of Wooster, Ohio.

SOVERNS, Mildred, 90, was called to be with the Lord on June 27. As a child "Grandma" Soverns accepted the Lord as her personal Saviour and has served Him in a commendable way. Her pet project has always been the Navajo Indians and she has spent untold hours sewing for them. Among her accomplishments was approximately 1,050 blankets. She also sent 40 blankets to Africa along with baby dresses she had made. Her latest project was the making of 55 lap-robies for a convalescent home. Until her death she faithfully attended Sunday school and the morning worship service every week at the Norwalk Brethren Church, Norwalk, Calif.

WILLIAMS, Elizabeth, 96, went to be with her Lord June 23. She had been a member of the First Brethren Church of Philadelphia since 1898.



By Leatha Smith, 16

Have you ever taken a trip and not wanted to come home, and then found out you didn't have to? I have; so let me tell you about it.

Before I went on this trip, I was able to eat, breathe, hear, look and touch. What I couldn't do was taste, smell, listen, see and feel. No, it doesn't make sense; but I'll make myself clear right now.

It all happened after my mother died. Everything seemed to be so hopeless that I quit caring altogether.

My friends seemed to see what was happening to me. They saw that I was in a trance and became very concerned. Some said, "You need to get away from everything, and soon, or you'll have a nervous breakdown." Others invited me to come and spend the night in their homes to ease the tension. "Take a long trip," advised still others. I balanced the pros and cons of that trip. After thinking about it, I decided I would still come home to find that my mother was really dead.

Finally someone offered me cigarettes saying, "This is a real good way to relieve yourself of your worries. It's proved too—think about the expectant fathers in waiting rooms." I considered these facts. If I started smoking, I was taking a chance of getting "hooked," getting cancer or getting fat trying to get "un-

hooked."

People I didn't even know came up to me and offered me drugs. "Take some of these and visit a 'far-out' place," they insisted. I gave some thought to this idea too. I didn't know if I would have a "cool trip" or a "bummer," or whether there would be brain damage or gangrene. I also thought of having to go through "cold turkey" while withdrawing.

Finally I was offered another trip, and that invitation was hard to turn down. I was told to turn my problem over to Christ—to trust Him as my Saviour and Lord. I thought about it. I saw that I would definitely get "hooked," but what was so bad about that? I wouldn't go through "cold turkey," get cancer, gangrene or end up with a damaged brain. This was the trip I wanted to take; I knew that.

Awhile back I wanted to quit living. I wanted to get away from the world around me, and I did! On this "trip" I'm not suffering one bit. My once sorrowful and heavy heart is now full of joy. Sure, I miss my mother very much; but I have the hope of salvation through Jesus Christ. With this hope, I am looking forward to His coming because now I am saved as was my mother. ☸

Used by permission of *Young Ambassador*, Good News Broadcasting Association, Lincoln, Nebraska.

A Rose Is a Rose

"A rose is a rose is a rose." What makes up a rose? Petals, stamen, pistil, these all are parts of a rose, yet each of these has no beauty apart from the others. They find beauty only when linked by a common lifeline, the stem. So it should be with many things in our lives. And so it was with the Northern Atlantic District Camp this year.

Think of a flower having four petals. Think again of four facets of camp life. Think of a stem binding the petals together making the flower a beautiful thing to behold. Think again of Christ, a lifeline binding together camp life, turning camp into a wonderful thing to enjoy.

Now take one of the petals of that imaginary flower and label it "Activities." Look at the petal. Let its color grow hazy and in your mind imagine yourself on a mountainous Pennsylvania camp site. . . .

You have just joined a volleyball game which is already in progress. Though you are new to the environs, the friendly encouragement or discouragement given by the opposing team and the team spirit all combine to make you feel comfortably at home. You've already been adopted by the rest of the group.

Glancing down in the valley you see a half dozen sturdy souls in swim suits. These have decided to brave the rigors of the numbing cold, mountain-spring-fed pond. One shivering swimmer stands near the barn talking to a friend who also is shivering. The friend has just found out that her mount today will be "Lady," a horse notorious for being the fastest of the bunch.

Behind you, you hear the swoosh of arrows and off in the distance the crack of rifles. Could it be they are practicing for a game of Cowboys and Indians? No, it is just archery and riflery.

These are not all the activities we have. Let me see, tonight we have a hike-hayride; tomorrow—golfing or swimming. Oh, you can't forget water skiing. Man, when you finally get up on those skis you'll feel like you've conquered the world. Don't worry

there will be plenty for you to do.

By becoming a part of the camp activities you have automatically become a part of the other facets of camp life. You now hold three petals in your hand. The top one is labeled "Social Life."

Just because you are new here is no reason to worry. If you are alone more often than not, someone will go out of his way to talk to you. The idea of the teams is to help form friendships by a common urge to overcome the opposing team. For instance, a mutual enjoyment of archery might lead to conversation and later to friendship.

The third petal in your hand is labeled "Mental-Spiritual." Because of the Christian emphasis of our camp you will find that both your mind and your heart will be involved in the discussions. You will hear a lot of great talks by Rev. Vernon Harris. He has the Bible hour. That's just before campfire. I hear he is going to have some great topics. You weren't here last night were you? Well, he spoke to us about "You, the Bible and War." He cleared up a lot of ideas I had about war and our responsibility to our country. I am sure you will enjoy him. In the morning we have a Bible class and later a discussion group.

Now there is only one petal left in your hand. It is labeled "Special." For the first time in the history of the Northern Atlantic District Camp program those kids who wanted to could go out soul-winning. Last night about twenty kids showed up while the rest went swimming or mini golfing. About three quarters of the twenty were first timers at the business, myself included.

For our approach we used a community religious survey in which we asked for name, address and church affiliation. Then we asked some opinion questions about Jesus Christ and Christianity. These questions led into the "Four Spiritual Laws." Believe me, it was absolutely terrific. We were all scared stiff to think that we were actually going to go up and talk to strangers about Christ. Yet we all got in there and plugged away. You know



By
Jane
Fretz

what? It was exciting. When you hear some of the pitiful answers given to the question, "Who is Jesus Christ?"—you realize how much these people need what you have to give. Of course there were the funny times too. For instance, the time I asked a Catholic Priest if his kids attended Sunday school. Do you know, that last night God used one of our fellows to lead an old man to Christ.

At campfire last night we were allowed to tell about our experiences. There were some of us who couldn't stop talking. We are going out witnessing again tomorrow night. You have just got to come along. If you want to find joy, the real thing, go out and witness to someone about your faith in Christ. . . . It is terrific!

* * * * *

"Well, now that you have been to the Northern Atlantic District Camp, tell me how you liked it."

"It was great!"

"Do you realize that because of our going out soul-winning 156 people were contacted and 11 made professions of salvation?"

"No, I didn't. That is a lot of people."

"What was the thing that impressed you the most about our camp?"

"Well, there was a certain spirit, a unity in the kids, the activities, in everything you did. I can't explain it. It is just that the whole camp was, well . . . Christ centered!"

. . . and Still Growing

Grace Schools have now completed thirty-three years of ministry, and this thirty-third year was the greatest of them all. Through this long period of time the Lord has been with the schools, to guide, to guard, and to guarantee fulfillment. His Word has been the platform for all plans and programs and promotions. His Spirit has been the energizing and empowering force that has carried the schools, through varied crises. His provision has enabled the schools to pay the bills, to mount a sufficient plan as well as to supply qualified personnel with which to train the students who have elected to come to Grace. We must therefore give all the glory to God for this remarkable achievement.

At a time when mounting financial pressures in every area of life are being felt around the world, and especially in the field of education (even more particularly in private education, and with intensity in Christian private education), more than ever we have reason to thank God for His ample provision.

We did not have all we wanted. We did not even have what we felt was minimal to do a satisfactory educational task. But we did get through the year, and after a final appraisal our conclusion is that we succeeded in our task.

The fact that we finished this year in the black is almost a record among private institutions. By far the great majority of them are operating in the red these days. This has become so much a pattern in the area of private schools, that knowledgeable diagnosticians are predicting private schools are on the way out. In another decade

or two public education could dominate the scene.

This is no time to assume the role of a prophet, but perhaps some wise projections can be made. For one thing, we know at this moment that we face a sizeable deficit in setting up estimates for the coming year. We will need all the help our donors have been giving, and more, to balance the budget.

As we approach the coming year, the number of students who have applied and are being admitted to the college and seminary will come close to the figure arrived at and placed in the budget. The knowledge of the actual number who will enroll must wait till school opens in September. But this should not be too far from the number placed in the budget.

We know that students will have trouble in the area of finances. There are less funds to use for student aid and there is greater need for such funds. This means that we must have more help from our donors.

But we do believe that God has led us in our plans, in our promotion, and in our presentation of the need to the people who value and support this school. So we are entering the new year with concern, but also with hope in a great God.

The largest graduating class ever to go forth from Grace Schools took place last May. There were 170 in the combined classes. If there is to be any increase in the total number of students for the coming year, there must be at least 170 to take the place of those who graduated, and then others to take the place of those who for one reason or another do not return this fall. As near as the admissions officers can calculate at this moment, it appears there will be perhaps 200 new students in the college and 100 in the seminary. The net result in both schools may be an increase of 25 students, which could mean a total of 875 students in comparison with 825 last year.

Again, this is almost paradoxical in the light of diminishing numbers in other private schools. We credit this to the fact that Grace Schools hold

precious the ideals and standards of the Word of God. For this reason, God is directing young people to the schools, and this very fact lays upon us, and upon all who cherish these schools as their own, the responsibility to pray for their preservation, performance, purity.

In addition to faculty members who will return to the campus after a period of absence for the purpose of securing advanced training, new people will be added to the faculty in both the college and the seminary. This increase in the staff was made absolutely necessary in order to provide quality instruction for the increase in the number of students.

These new faculty members not only have adequate training, but they are qualified spiritually for the Christian testimony they will bear on campus and in the classroom. Many are concerned when they read the new names appearing on the faculty roster, and wonder whether they are the kind that can be trusted with this great spiritual responsibility.

Because so many write to me about the spiritual qualifications of faculty members, and express concern for the schools, I write this word of encouragement. We have used our best judgment in the selection of these new teachers.

But do not cease to pray for us. These are perilous days. Satan is using every effort to bring pressure upon us from all angles. Pray that God will uphold and direct every teacher, administrator, and staff member.

As one of the features now prevalent all around the world, students are bringing pressure on educational institutions. While it is true that the students who come to Grace Schools have been largely conditioned over a pattern of the Christian faith, we must not forget that they have been living in the world, and its conditioning influence has been imperceptibly making inroads on their thinking and conduct. Let continuous prayer be made to God for these young people, and for those of us who must impart knowledge to them and direct the course of their lives.



By
Dr.
Herman
A.
Hoyt

*President,
Grace
Schools*

Which Is Changing—Christians or Christianity?

By Richard G. Messner
Director of Development
Grace Schools

One of the biggest problems in American higher education, as well as in society at large, is learning to accommodate to CHANGE. People are disturbed, anxious, apprehensive. They are sick of the war in IndoChina, baffled by the young, and nervous about change. People are saying: "This country is edgy, testy and nervous." "Changes are coming so fast it is hard to learn to live with them." "We've fouled up the atmosphere, the waters, and the soil. We don't have any real leaders and we've forgotten how to do things well."

In the past ten years there has been a marked increase in the use of the word CHANGE. The now generation wants change in most every field—and they want it now. Is this good or bad? Personally, I think we ought to look into the matter of change and see what can and should be changed and what should not.

We who are Christians should not be afraid of change. CHANGE is a very important word for the Christian. Jesus Christ came into the world insisting that people be changed, be converted, be transformed, be repentant—changed from the kingdom of darkness into the kingdom of life and light. Jesus Christ came to save that which was lost, to give life to those who were spiritually dead, to transform sinful man into the likeness of the living God. The redemption taught by Christ was the gospel of CHANGE.

Jesus Christ has not been the only advocate of change. Before Jesus ever came to this social system of ours, there were philosophers who had projected the view that *the very essence of all things* is CHANGE. In the sixth century B.C., when other Greek philosophers were suggesting that the essence of all things was air, or water, or material atoms, Heraclitus was saying that the essence of all things was

CHANGE. He liked to use the word "fire" as descriptive of what things are. All things are fire, he said, because they are undergoing the total changes that are evident in things that burn.

As the centuries passed, greater refinement was given to the theory that becoming or changing is the only essential element that can be applied to all things that are. Ultimately this became known as "Process Philosophy," that is, the view that reality is not a thing, an object, a something, but a process from one state to another.

One of the strongest proponents of this view is Harvey Cox in his runaway best seller, *The Secular City*. In this book, he repeatedly sets down as unchangeable truth his belief that there is no thought or belief held by one human being or group of human beings that is not subject to change in itself, and to contradiction by other human beings.

This philosophy of change has been readily accepted by the majority of the now generation. Their thinking seems to follow this pattern:

"Since there are no absolute truths and change is normal and to be expected, let's get the show on the road. We will change our standards, our moral codes, or ideas of right and wrong. We will change them and we will change them NOW. Please step out of our way."

Change has come. And I must admit that change needed to come in many areas. But how far can we carry this philosophy of change?

The view taught by "process philosophy" is the very opposite of what God's revelation proposes to the mind of man. I firmly believe that every word uttered by Jesus Christ and every lesson taught by His actions and example center around two basic assumptions: (1) Man has a mind that can know with certainty what things

are for his good; (2) There are truths, both of the natural and supernatural order, both of reason and revelation, to which the human mind can cling without the slightest tinge of doubt.

Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). He in essence is saying that there are unchangeable truths that man can know, that he must know, that are the very foundation of his freedom.

I believe we are made in such a way that unless we have absolute truth written in our inner parts, we are like a ship adrift on the open seas. There are truths which we can embrace without doubt and fear of being proved wrong. Knowing these truths gives us power and poise in a confused and dying world. But sad to say, the now generation is giving them away, slowly perhaps, but surely.

At this point perhaps it would be wise to review the philosophy of Grace Schools. We base our entire program on a philosophy which recognizes certain basic truths regarding man's origin, purpose, and destiny.

ORIGIN—Man is a direct creation of God answerable to his Creator

PURPOSE—The purpose of man is prescribed in a divine plan and revealed in the Holy Scriptures

DESTINY—Man chooses either to fulfill or frustrate God's plan for his life, thus bringing to himself consequences which extend beyond this life.

Central to this philosophy is the conviction that God has spoken, that He has spoken in truth and that His truth is revealed in the Holy Scriptures. Such a philosophy in this day and age is anything but popular.

Personally, I believe in change, and I feel strongly that change is important if we are to be a relevant voice in the contemporary world. I do not, however, embrace the philosophy that the essence of truth and being is change. To my way of thinking, change cannot be equated with wisdom. There are, to be sure, many things in the Christian world that are changeable and should be changed. Changes are coming, but I'm deeply concerned with the kind of changes. Christ Jesus is the unchangeable rock and once we have moved off of this sure foundation, change can only end in disaster and must be resisted.

Introduction to Irreverence

It's a new course offered on the secular campus taught by professors who tear pages out of the Bible and who aren't afraid of lightning.

By Bill Meldin

(Editor's note: The author is a college senior who according to his own testimony, found Jesus Christ less than a year ago. Now he is looking forward to the ministry.)

In 1950 a book entitled *God and Man at Yale* quickly made its controversial way to the top of the nation's best-seller list. Written by William F. Buckley, Jr., a 1949 graduate of Yale University and a man who was to become one of America's foremost conservative spokesmen, the book rocked the academic world by revealing the degree of liberal bias in Yale's departments of history, philosophy, political science and religion.

In his treatment of the latter, the author proved there was a pronounced anti-Christian inclination in the university classroom that went far beyond the limits of necessary academic objectivity.

One of the reasons for the success of *God and Man at Yale* was the fact that the book spoke to a common problem, not restricted to the Yale campus. Indeed it turned out that Buckley described a condition existing in most of the nation's secular universities and colleges.

Now, twenty years later, the phenomenon has become ever so much more pronounced. The 1970 campus is marked by a severe antipathy toward the Bible and Christianity. There's a hostility that permeates the entire academic community. It is not, furthermore, restricted to the faculty sector with which Buckley originally took issue, but is rather propounded by faculty, students and administration alike.

The result is an atmosphere in which genuine confrontation with Jesus Christ is difficult and spiritual

growth nearly impossible.

Years ago, the Christian student could count on a marked apathy among his peers in relation to any religion, including Christianity. His fellow students, with few exceptions, simply didn't care about the Bible or Christ or the true Christian Church.

This was unfortunate enough, but it has been replaced by something so much less desirable as to make a good dose of apathy almost pleasant.

Today, the apathy has been banished, just as political apathy is so obviously absent from the college campus. In its place a malignant constant hostility toward, and even hatred of, Christianity and all that it stands for has emerged. More than mere "questioning" is involved; here is rather the final form of total irreverence, the end result of spiritual blindness.

What I call the "cult of irreverence" is expansive and multifaceted. It ranges from vicious attacks on Christian belief in the classroom to sarcastic sacrilege in the pages of student newspapers.

The born-again Christian student takes his scholastic and social life into his hands when he ventures on to the secular campus. Once there, he can expect nothing but ridicule, unfairness, and intellectual stripes from those who seek to scourge true faith wherever they see it.

A student enrolls, for example, in a course called "Introduction to the Bible." On the first day of classes, the professor mounts his podium and, without so much as a word of explanation, throws a copy of the Bible to the floor. "I just want to show, class," says the professor, "that lightning will not strike simply because I'm not showing 'proper respect' to this book."

Picking the Bible up, he osten-

tatiously opens it and tears out a few pages. "See, class?" he asks. "Still no lightning!"

From this flamboyant start, he proceeds to take up his semester-long attack upon the divine inspiration of the Scriptures. In the second half of the course, when the New Testament is being treated, he begins by saying, "In this section of the course we will examine the life and ministry of Jesus of Nazareth. Please do not, either in discussion or on a test, refer to this man as 'Jesus Christ.' He was not the Christ. He was merely a rather inspiring historical figure—a minor seditionist who was completely misunderstood by his peers—themselves ignorant Jews doggedly awaiting the coming of a nonexistent Messiah."

It is amazing what you can get by with, this side of libel, for which of course the professor cannot be prosecuted.

The remarks I have just reported are not, alas, a figment of my imagination. Even if I wanted to create such a character as this gentleman, I am afraid my imagination would not meet my needs. No, the man here is quite real, not a caricature—and, in point of fact, is the chairman of his department at his university.

In another class, a history course which freshmen must take in order to graduate, the professor discusses the shameful events of the Dark Ages, with a special emphasis on children's crusades, inquisitions and the like. He links them, skillfully and convincingly, to the fundamentals of Christian belief. In this manner he supposedly shows that the aberrant behavior described is "typically Christian."

Not content to leave it at that, however, he also takes up the better part of an hour discussing "the historical Jesus"—Jesus the revolutionary, Jesus the fanatical Israeli nationalist,

Jesus the anti-Roman conspirator.

Of course, it is easy to point out, with C. S. Lewis, that this "Jesus" never existed, but most college freshmen do not know that Lewis ever existed, and most of the cogent arguments of the classic Christian apologists are also beyond their ken.

The examples, from my own experience and the experience of others, could go on endlessly—the Darwinian biology professor who pointedly sneers at the Genesis account of creation, the psychology professor who goes out of his way to explain conversion experiences as self-induced delusions.

From these few cases we can all too easily see that Christ and Christianity, far from being ignored or even laughed at, are actively, constantly attacked in the university classroom by men and women whose academic status lends credence to their statements in the minds of their students.

What of the student who, solidly grounded in the Word of God, sees through the professors' colorful heresy? What of the student who dares question the irrational, biased assumptions to which he is constantly subjected?

Well, his is not a happy lot; if he attempts to "contend for the faith" in the classroom he is usually savaged by the professor's greater polemical and oratorical skills. Unless he is able to put forth a solid, factual argument for the Bible or Christ, he will be laughed or sneered into silence.

If, as is rarely the case in one so young, he does manage to put forth such an argument, the professor will probably, with great color and flourish, evade the issue and find a more vulnerable point in the student's knowledge or eloquence.

To put it bluntly, the student who tries to defend his Christian beliefs in the classroom will immediately be subjected to intellectual bullying and intimidation which is as totally unjustified as it is brutal.

What happens to the student when he happily leaves the classroom behind? For one thing, he transfers into an atmosphere of unrelieved hedonism, but that is a matter to be treated in another article. He also enters into a climate of anti-Christianity which is every bit as pronounced as that of the classroom.

His professors use "knowledge" and wit as their weapons against Christ; his peers use crudity and social ostracism as theirs.

Of course, the probability is that the saved Christian student did not desire their dark fellowship in the first place, so the latter weapon is largely ineffective. However, this young man or woman is nevertheless a human being, and the continual scorn and hatred of his fellows is not a pleasant thing to experience on a daily basis.

On a more impersonal level, the students in a university who hate Christ and Christianity find numerous ways of expressing their feelings. In the pages of the campus newspaper they can engage in political diatribes in which they blame the organized church for all of the world's ills, and refer to Christianity as a "tool of repression."

That such a thesis bears a marked resemblance to the Marxian dictum that "religion is the opiate of the masses" does not faze them in the least; better a Marxist than a Christian, they reason.

These students also call upon the findings of science to support their non-beliefs, although theirs is not true science. (A favorite quotation is the gleeful recollection of the Soviet cosmonaut who said he "didn't see God up there.")

Or, they turn to their ideological ancestors, such as Mark Twain, Thomas Paine and Bertrand Russell, for arguments against God in general and the Christian God in particular.

All this constitutes one approach. Another, probably used with greater frequency and effectiveness, is sarcasm and blasphemy. The thought seems to be that if you can't fight the Christian on intellectual terms, you attempt to shock him into silence.

Follow the lead of the modern

"Please do not refer to this man as 'Jesus Christ.' He was not the Christ. He was merely a rather inspiring historical figure—a minor seditionist who was completely misunderstood by his peers—themselves ignorant Jews doggedly awaiting the coming of a non-existent Messiah."

witches and wear an inverted crucifix about your neck, or tell a blasphemous joke; this might have results. Such is the mind of the anti-Christian. (I understand this mind. I once possessed it.)

This is all so widespread today that it has become fashionable. The culture-makers of the under twenty-five generation have picked up the anti-Christian theme and are seeking to capitalize on it by churning out books, songs and even plays in which it appears.

A song entitled "Spirit in the Sky" is on its way to the top of the charts, with a sarcastic, heavy-handed attack upon the Christian doctrine of salvation. In London, theatre entrepreneurs are producing a "rock musical," *Superstar*, about the life of Christ.

I shall not quote from the title song, which is also selling quite briskly here in the United States; if you have not heard it, I would suggest you avoid your radio—that is, if you have any illusions left about the decency of today's songwriters.

I recently glanced through several college literary magazines. In each, I found some derogatory reference to Christ and Christianity. These came in the form of essays, short stories, even poems.

The modern university student, so eager to prove his "intellectuality," does not wait for opportunities to assail Christ, but rather creates his own.

In looking back on all this, I realize that some will say, "But why do you concentrate upon the universities? Isn't there an anti-Christian bias evident throughout society as a whole?" Yes, to a certain degree there is, and the Biblical student can only conclude that it will become more evident as times goes on.

But the colleges and universities have always had a vitally important effect upon society, inasmuch as they forge the ideas of tomorrow's leaders, and in this day of advanced technology this is even more true. Therefore, it is reasonable to assume that no small portion of hostility toward Christianity abroad today has been spawned in the universities.

Few students are antipathetic toward the Bible and Christ when they graduate from high school. It is in the "intellectual" atmosphere of a college

(Continued on page 23)

Wooster Honors Ashmans

More than 300 parishioners, former members, college and seminary associates and relatives joined on the evening of July 21 in congratulating Dr. and Mrs. Kenneth B. Ashman on their 25 years of service at the First Brethren Church of Wooster, Ohio.

While a quarter of a century as the pastor of the same church is not a record, nevertheless, it certainly is an exception in these days, and a tribute to both the pastor and his people. Pastor Ashman was called to Wooster in 1945 at the time he was serving at the First Brethren Church of Meyersdale, Pennsylvania.

In a surprise "This is Your Life" program, the family background of Dr. Ashman was told by Mrs. Thomas (Mary) Hammers, sister; Robert and Charles, brothers—all three from Winona Lake, Indiana; and Dr. Harold Martin, brother of Mrs. Ashman from Ashland, Ohio. Pastor Ashman is the son of the late Dr. Charles H. Ashman,

pastor and denominational leader in The Brethren Church for close to 60 years.

Other guest speakers included Dr. Harold Etling, a fellow student while in seminary, who told some school—"daze" experiences; Dr. Homer A. Kent, Sr., representing Grace Schools; Dr. Russell Barnard, representing the Foreign Missionary Society; and Rev. James Kennedy in behalf of the churches of the Northeastern Ohio District.

Former associate pastors, James Custer, Columbus, Ohio, and Knute Larson, Ashland, Ohio, shared in the program along with Tom Miller, present associate pastor.

Gifts from the congregation and words of appreciation were given by Miles Firestone, moderator; John Armstrong, vice moderator; and Ivan Moomaw, Sunday-school superintendent.

During these 25 years of pastor-people teamwork God has blessed. The

church membership has reached 556, and Sunday-school attendance runs close to 400 as revealed by Herbert Stair, chairman of the church board of trustees.

For the past 24 years Dr. Ashman has conducted the "Daily Devotions" broadcast over Wooster radio station, WWST. Two more broadcasts were added four years ago "Midnight Meditations" seven nights a week and "Minute with the Master" six days a week.

Over the past seven years Pastor Ashman has edited and published, with the assistance of pastors and missionaries as writers and volunteer help from his church, the quarterly *Daily Devotions* which now has a circulation of more than five thousand. Copies go to churches and individuals throughout the nation and mission fields around the world.

Thirty-five men and women who have been associated with the church in some capacity, are now involved in full-time Christian service, as foreign missionaries, pastors and wives, associate pastors, educators and in denominational channels of service.

From its beginning in 1937, Dr. Ashman has been closely associated with Grace Theological Seminary. He was a member of the first graduating class in 1938, and since 1966 has served as chairman of the board of trustees of the college and seminary.

For many years he has also served as recording secretary for the board of



Dr. and Mrs. Kenneth Ashman are shown with moderator Miles Firestone amidst the decorations for the occasion, including the cake, a scaled replica of the church.



trustees of the Foreign Missionary Society of the Brethren Church.

Mrs. Ashman has proved her willingness to be of service to the Lord, also. As well as serving in the local church in various capacities she was the capable and faithful national WMC president for five years.

At the reception following the program, an anniversary cake was served, modeled to scale, four feet to one inch, after the First Brethren Church—requiring thirty boxes of cake mix, baked and decorated by Mrs. Galen Moomaw.

The Ashmans have three daughters: Cindy at home; Mrs. Dennis (Linda) Brown, Winona Lake, Indiana; and Mrs. Gary (Carol) Oswald, Mt. Vernon, Ohio. There are three grandchildren.

Introduction to Irreverence

(Continued from page 21)

that ideas are born, or destroyed. And when the average student, who goes to church but has never had an experience with Christ, goes into university with its anti-Christian proclivities, he is liable to be turned away from Christ for the rest of his life.

There may be some who will say, "Well, if his faith is so easily shaken, then it isn't a faith worth keeping." I violently disagree with this. It is precisely this tiny, embryonic faith that needs an atmosphere of spirituality (or at least fairness) in which to grow.

The heresies on campus are not likely to shatter the faith of the strong, spiritual Christian—but they can certainly commit infanticide upon an uncertain faith, or abort a faith yet unborn.

Today's universities will, I believe, have much to answer for in the day of judgment. The professors who assault Christianity in their every teaching, and the administrators and trustees who sanction them by silence, will likewise bear the terrible fruit of their apostasy in the future.

In the meantime, one can only ask God for the love of Christ in dealing with them, and for the unassailable power of His Holy Spirit in reaching their unfortunate victims.

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Student Aid Nears \$1 Million

A campus job, loan, or scholarship is often the deciding factor as to whether or not a student will be able to attend college.

In just 5 years, Grace College students have received a total of \$915,727 in financial aid. Of this amount, \$303,538 in scholarships, plus \$152,522 in Education Opportunity Grants for a total of \$456,060, were outright gifts.

Wages earned and paid to student employees on campus jobs under the College Work Study Program totaled \$229,469.

During the same period, students borrowed \$230,198 under the National Defense Student Loan Program. *This must be repaid*, but under very generous terms. Repayment does not start until 10 months after graduation or withdrawal, with 3 percent interest per year charged on the unpaid balance. In the event the borrower becomes a full-time teacher (in either a Christian school or public school), up to one-half of the loan principal and interest may be canceled, with cancellation at the rate of 10 percent per year up to 5 years. This means that a student who borrowed \$2,000 would actually repay \$1,000 plus interest over a 5-year period, while the other \$1,000 would be canceled.

For those who teach handicapped or retarded children or teach in federally designated poverty areas, it is possible that the entire loan may be canceled at the rate of 15 percent per year.

Out of the 599 college students

at Grace during the 1969-70 school year, 485 or 80 percent received some form of financial aid. Many students who received financial aid over the past 5 years, have already graduated and are productively engaged in the work God has given them to do. Others will soon join their ranks. Without this help, college would have been impossible for many.

As the costs of a college education, along with other costs, continue to rise, more and more students will need financial aid. However, it may be necessary to turn some away because of insufficient funds. You can help avert such a tragedy by giving generously to the scholarship fund.

Some years ago an Iowa father and mother, in one of our Brethren churches, were planning to send their daughter to a state university where she could receive a needed scholarship. When they learned, however, that she could receive a scholarship at Grace, our own Brethren college, she enrolled and later graduated. Her sister also graduated from Grace.

Recently, in appreciation for what Grace College had done for their daughters, these parents sent a generous gift to Dr. Herman Hoyt, asking that it be used as a scholarship for some deserving student. Some young man or woman will be able to attend Grace this fall because somebody cared.

Wouldn't you, too, like to help some student get a Christian Education?

CRUSADERS COMMUNICATE CHRIST

"It's refreshing to hear a college student speak of Christ," and, "Isn't it wonderful that these young fellows are concerned about a living faith in Christ," is the way folks reacted to the ministry of the Grace Crusaders at the Penn Valley Grace Brethren Church, pastored by Robert Griffith, in Telford, Pennsylvania.

James Dixon, pastor of the Greater Washington Grace Brethren Church felt that the reverent and relevant program of the young men under the direction of Prof. Don Ogden, did much for the image of Grace College. Especially effective was the "extra curricular" ministry of the team members as they mixed with the youth, encouraging their interest in Grace.

From the great Northwest, Pastor Ostrander said that the Harrah Brethren "really loved them throughout

their entire performance. When you hear so much about campus radicals and all the stunts they are pulling, the people really appreciate seeing young men who are sold out to Jesus Christ and not ashamed to tell others about it."

Young people, a mile high in the Rockies, at Denver, Colorado, in an STP session, Seminar on Teen Problems, responded, "They challenged me to be a more vibrant Christian."

"... made me realize that I have to walk closer to God, for I haven't been for a long time."

"From the 'chuck wagon' supper, through the singspiration on top of Lookout Mountain, these young men conducted themselves Christ like," is the way Pastor Inman summed it up.

A Pennsylvania pastor, John Gregory, said: "We were thrilled with their

service, with their excellent selection of music, their impressive testimony for the Lord and also for Grace. Their appearance and behavior were outstanding. We place our stamp of approval on this type of ministry and just hope it will continue."

"Can a young man be a Christian without being a square? Can a young man be a Christian and have joy in life?"

"The Grace College Crusaders are a positive yes answer to the above questions," says Pastor Howard Snively of Mabton, Washington. "The testimony of this group of young men to our church, community, and youth was a challenge to the positive things in Christ."

"They were great!" said a senior high boy of the Crusaders at the Brethren Camp Clear Lake, high in the Cascade Mountains in Washington State. "You could really see the dedication in their lives and from their testimonies," the boy added. "Now, I can't wait to get back to Grace!"

For ten weeks this past summer, the Crusaders and Don Ogden, with an evangelistic thrust, sang and witnessed their way coast to coast across America in restaurants, motels, conferences, shopping centers, camps, swimming pools, Sunday schools and churches.

Great audiences help make a great team. Thanks, Brethren, for a great response.

One Door Is Always Open

In writing to Rev. Tom Hammers regarding the fine results the 10-man "Crusaders" team has been seeing on its summer tour, Prof. Don Ogden reported the following:

"I feel I should write at some length to share with you the most exciting single event of the tour, and the thing that has done the most to give inspiration to our whole venture. Friday night was free. The Lord had closed all five doors at which I had knocked. I felt inclined to give the boys a break and check into a motel at Gettysburg for that night. Soon after we arrived, two bus loads of high school young people, one from Colorado and one from Minnesota, checked in for the afternoon and night. There was some interchange at the pool, and it was suggested that we get together in the evening for a sing-along.

"This event began about ten o'clock on the upper balcony of the motel, but was shortly removed to one of the motel conference rooms (at the suggestion of the manager who was concerned for his other guests) and there we had the free use of the room for as long as we might wish. After some time of secular songs, skits, foolishness, and so forth, we asked if they would like to hear some of our spirituals. They responded well, and we continued with some sacred folk songs and then led very easily into the presentation of our "cause" which naturally included the plan of salvation. We then opened it up to discussion and found ourselves answering many typical teenage questions. After a kind of conclusion to this "service" we invited them to talk with us individually if they were interested. Most of us found ourselves occupied with one, two, or more of these kids, and some of these small groups continued until 2:30 and 3:00 in the morning. Four of these made professions of faith (the first of our tour) and several indicated a real desire to do so. We believe more will come of this seed sowing, as several of our boys are now writing to some of them and sending additional literature."

BRETHREN MISSIONARY

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October 3, 1970



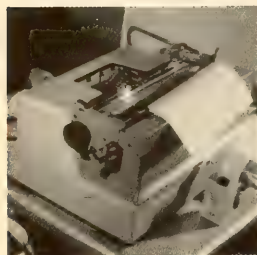
The Just Shall Live By Faith

Volume 1
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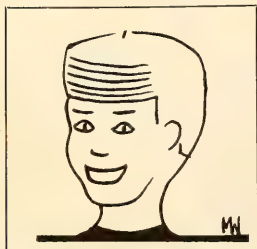
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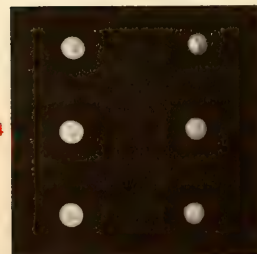
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October 3, 1970
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Cover Photo: The first Reformers voice their protest in 1529. (H. Armstrong Roberts photo)

Foreign Missions and WMC Issue

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Brethren Missionary Herald

The Editor's Viewpoint

by Clyde K. Landrum

Reformation Fire

Many churches across the nation during the month of October will be observing Reformation Sunday, and will be rethinking and reviewing the Reformation. But the number doing this is far too small. In an effort to avoid formality in the commemoration of days, I fear we have gone to the other extreme. There is real value in reminding ourselves of how this movement developed and progressed, bringing about a return to some basic Bible principles which had been abandoned.

We do well to remember that the Protestant Reformation was not an "instant" movement. It is so easy to think of it as something that happened only as result of Martin Luther's most publicized act, the nailing of his theses to the church door. Newman in his *Manual of Church History* reminds us that the Reformation was not inaugurated by Luther, nor by Wycliffe nor Huss, but that its incipient stages date back much earlier. It was indeed a movement that had its origin in the hearts of men of God who were distressed by the apostatizing of the church and the placing in human hands of the eternal destiny of immortal souls.

But once men's hearts were stirred they moved relentlessly forward to free the church of its domination by a corrupted, and in one sense a money-motivated hierarchy. Revival fires burned brightly as men gladly gave their lives for a cause they knew to be right. There was determination that the cause should and must prevail.

Perhaps our October 1970 social and religious context is a good one in which to rethink these issues. Everyone seems to have a cause and to be proclaiming its virtues and presenting its claims in the streets and on the campuses of America. And the champions of some of these causes are paying with their lives.



Luther burns the pope's bull.

In contrast, what is happening today in the ranks of the followers of Christ? Are we Christian soldiers marching as to war? Are we concerned enough with the message which has been committed to us to give our lives for it? Or, simplify the matter—are we even concerned? The church today, much like in the times preceding the Reformation has become complacent, and addicted to materialism. There is a routineness that borders on boredom—Sunday morning and evening, and midweek service. Now it's great to get together for study of the Word and for fellowship, but where is the fire? Where is the passion for souls, the

sharing at any cost the great message which has been entrusted to the church?

Martin Luther was a revolutionary, a spiritual revolutionary for Christ after the order of Paul and some of his brethren of whom it was said they "have turned the world upside down" (Acts 17:6). I maintain that the church is news. Martin Luther made it news. If God's people will do what God intends them to do, the church will be news today. Perhaps reread the thrilling episodes of Wycliffe Huss, and Luther could help to start the fires burning in our souls today. Let's try it.

TIME 1970:
Seated;
Dale McDaniels,
Wayne Hanna.
Standing;
Ardyth Miller,
Beckie Fogle,
Terry Davenport.

TIME AFOOT IN EUROPE

By P. Fred Fogle
*Director of Missions
Grace Schools*

It was to the tune of "God Made It," "Jesus Christ Is the Way," "He's Everything to Me," and other such musical renditions that the 1970 TIME team whirled through six West European countries this summer. This trail of Christian testimony was made possible by the Christian Education Department working in cooperation with the Foreign Missionary Society of the Brethren Church.

Members of the team were Terry Davenport of Canton, Ohio; Beckie Fogle of Pensacola, Florida; Wayne Hanna of Dayton, Ohio; Dale McDaniels of Goldendale, Washington; and Ardyth Miller of Washington, D. C. They were accompanied by Professor and Mrs. P. Fred Fogle of Grace Schools, Winona Lake, Indiana. With one exception, all members of the team are alumni of Grace College. These young people are to be admired for giving their summer to the Lord rather than using it for personal pursuits.



Packing guitars and suitcases high on the automobile roof rack, traveling miles and miles, meeting new people, changing money, buying souvenirs, muttering a few newly acquired words in an unfamiliar language, and eating exotic foods were all the order of the day during the eleven-week tour.

MISSIONARY THRUST

All of those activities were but sidelines compared to the *raison d'être* of the endeavor. It was first and foremost missionary in purpose and the team members proved themselves to be excellent workers for Christ.

The forty-six meetings held varied from a Bible-institute graduation service, a Sunday afternoon gathering in a forest outside Paris, meetings on beaches and public squares, morning, afternoon, and evening church services, young people's discussion groups to a concert at a prison for young men.

Testimonies and explanation of lyrics rendered in English were interspersed with the songs and translated into French by Beckie Fogle. Mr. Fogle delivered the messages in the French-speaking areas on the continent, and Mrs. Fogle, also proficient in French, contributed much in her conversations with the people.

BRETHREN WORK

Services were held among Christians of seven different denominations including the largest evangelical church in French-speaking Switzerland, but the major portion of time was spent with our Brethren missionaries in France and Germany. For over a month the delightful setting of the Chateau of Saint-Albain in the Saone valley was our home. The activities were under the leadership of Mr. James Renick. The most concentrated effort was a three-week evangelistic camp when our TIME team joined singers from France, Britain, and Holland to form an international team called the "New Life Singers." This group was ably led by Daniel Dutruc, a graduate of the European Bible Institute, and who was won to Christ some years ago through our Brethren testimony in the city of Lyon.

By means of orientation and intensive practice sessions, the fourteen youths readied themselves for the concerts. The weeknight concerts were held in public halls and parks of surrounding towns. On weekends, young

people were invited to stay at the Chateau where they enjoyed concerts and the *son et lumière* (sound and light) productions on the history of the castle. The technical director of the historical presentation was missionary Dan Hammers.

In Germany, with the Roger Peughs, the activities were equally exciting. The team participated in four meetings in an evangelical Free Church where Roger Peugh has been youth director for some months. His fine work there was evidenced by the spirit among the German young people and their new-found desire to witness for Christ. During two open discussion sessions for the general public, the three young men of the TIME team presented the relevancy of the Christian faith to present-day situations, interests, and trends in music, art, and philosophy.

RECEPTION

The radical change in the European scene in the past few years was an encouragement. Europeans are much more pro-American than previously, and churches where the meetings were held were quite often well filled. By their friendliness and ability, the team won their way into the hearts of the people of the countries where they ministered. Not only was this reception evident among the Christians, who supported the meetings, but also by the local press which gave excellent and gratuitous coverage of all concerts with abundant praise for the quality of their music. One reporter stated that it was superior to what he usually witnessed on television.

One of the most thrilling meetings was in a tenth-century feudal castle presently used as a rehabilitation center for young men. The group which attended talked about spiritual matters with members of the team for an hour after the end of the concert.

RESULTS

Frustration at not being able to carefully and perhaps coldly calculate all results of such an endeavor should never be the experience of a Christian. It is not possible to give precise figures to measure the response to the summer ministry, but the TIME team rests assured that this effort in the Lord was definitely not in vain. Many of the results will become visible as the workers carry on the follow-up among the people contacted, but the team was

immediately rewarded by encouragements and signs of blessing. Some declared that the services were used by God to answer their prayers. Others completely unknown to the local workers came to hear the Gospel for the first time. One young Frenchman, working in Singen, Germany, where the team served, came to the meetings and manifested a genuine thirst for truth. A French air force officer and his entire family from Paris, long-time friends of the Fogles, spent a few days at the Brethren center and were deeply moved by the atmosphere created by the young singers. And to the team itself, God gave assurance in the faith because of being actively engaged in Christian witness for an entire summer.

NOT ALL ROSY

To state that all was perfect and rosy would be misleading. On two successive nights, due to the abundance of tourists, especially in the area of Oberramgau, Germany, where the Passion Play was being executed, hotel accommodations could be found nowhere. There were problems and disappointments, and a financial budget to be strictly observed, but the Lord overruled and gave victory in the various situations.

AMUSING EXPERIENCES

The grueling schedule and difficulties were tempered by amusing situations into which some of the team members found themselves. Two passed into Switzerland from Germany and back again without passports. Another who was unable to speak the language properly, got lost in Paris with no money and without the address of the hotel. Another mistook a bed comforter for a large pillow and caused an entire congregation to chuckle on a Sunday morning.

PRAISE TO GOD

In the final analysis, the seven members of the team are grateful to God for His protection during the 5,500 miles of travel on crowded European highways, for good health to the extent that only one team member missed a service due to illness, for His provision of funds to make the venture possible, and for friends and loved ones like many of you readers who followed with prayers and interest this important work of making Christ known in our world. ☛

FMS Capsule Report

UP TO DATE IN AFRICA

News from Africa is a paradox. On the one hand are forces attempting to disrupt the work of the mission, believing that by so doing greater economic benefits will flow their way. Reports from the field indicate a widening breach between missionaries and this particular segment of nationals, due to demands which cannot be realized. On the other hand there is an outpouring of the Spirit of God upon the nationwide "Life in Christ" campaign. Reports coming to the office tell of many who have made decisions for Christ, and of the great increases in church attendance. Rev. Wayne Beaver, overall coordinator of the campaign, writes the following:

"Well over 20,000 prayer groups are gathering daily with more than 100,000 Christians faithfully praying. Individual churches are reporting that large numbers of their members are participating in the soul-winning classes, such as, for example, Batangafo with 350 members taking the course, Yaloke with 300, Bouar with 800, Bangassou with 205, and so on, with hundreds of smaller churches reporting classes of from five to one hundred in attendance. Some of the church members have already completed the course in soul-winning, and are now seeking to lead three unsaved friends to the Lord. In one district alone the churches have reported over one thousand conversions in the month of June. In one of the churches in the Bangassou District, 90 decisions were reported in one day. Three Arab young people and one Moslem woman of the Bororo tribe have accepted the Lord as a direct result of the campaign.

"The most exciting evidence of the outpouring of the Spirit continues to be the Batangafo District. There in the

central church at Batangafo itself, at 4:00 p.m. each day, Monday through Saturday, Pastor Ngouyambo and his assistants have been holding classes in soul-winning for large numbers of the church members. Not being able to wait until the course is finished, the members have begun to go out seeking the lost. Last Sunday (July 26) there were 2,942 in attendance at the morning service. At that service there were 241 first-time decisions to accept Christ and 190 rededications of life among backsliders. Now they are faced with a building problem. The solution seems to be to divide the congregation and to start a second church on the other side of town. But at the same time they will build an addition onto the present church building. Praise the Lord with us, and tell the folks in the homeland to keep praying."

MISSIONS SEMINAR

The annual Missions Seminar for approved candidates and furlough missionaries was held during the week preceding national conference in Long Beach. Rev. Keith Altig has written up a resume of the seminar which is found elsewhere in this issue.

ANNUAL BOARD MEETING

Among the many items of business considered by the board of trustees are the following points of general interest:

Board Election—Officers of the Board and Society were re-elected to serve for the year ahead: President, W.

A. Ogden; Vice President, John C. Whitcomb, Jr.; Secretary, Kenneth B. Ashman; Treasurer, Homer A. Kent, Sr.

Missions Building—The Foreign Missionary Society has taken action to rent quarters in the proposed new missions building, which will soon be constructed in Winona Lake by the Brethren Home Missions Council.

Audio-visual Department—Rev. Gordon Austin, former missionary to Argentina, has joined the home staff of foreign missions to direct the audio-visual department. This department will serve churches in the homeland as well as our overseas personnel in the area of audio-visuals.

Deputation and Public Relations—The action concerning Rev. J. Keith Altig was taken at the midyear meeting of the Board, but we would like to take this occasion to remind our readers that Mr. Altig joined the staff as of September 1 to serve as Director of Deputation and Public Relations. Pastors may address correspondence concerning missionary conferences and speakers to Mr. Altig at the FMS office.

We praise the Lord for the addition of these two capable men to the office staff. Their ministries will greatly improve our services to missionaries and churches.

Brethren Financial Planning Service—Rev. and Mrs. Leo Polman will continue to serve as representatives of BFPS. Grace Schools, Brethren Home Missions, and Brethren Foreign Missions cooperate in this service. We encourage our readers to talk with the Polmans about wills, annuities, and investments. Mr. Polman will be happy to counsel you concerning the best use of your funds for the Lord.

Total Support—A recent study by our financial department reveals that

A Moment with Missions

due to inflation, our total support figures fall short of the actual costs for missionary personnel. Therefore, a new recommendation will be presented to churches soon in order to bring the total support commitments up to a more realistic figure.

Candidates Dedicated—During the foreign missions challenge hour at national conference, seven candidates were dedicated to join the ranks of our missionary family. The Brethren Church is blessed with a steady stream of candidates who are preparing themselves for service with our Society.

Yet, support for these candidates is not being underwritten by churches as quickly as needed. Five of these seven have been given permission to proceed with their language studies even though their total support is not all promised. Should support needs still be lacking by the time their language courses are finished, these candidates will not continue on to their fields, but must come home until such time as their total support needs are met. Brethren, let us pray that this will not happen. Let us pray that The Brethren Church will continue to be in the fore-

front of the foreign mission outreach. Let us pray that no candidate called of God and ready to serve Him in the foreign mission outreach will ever be turned away due to lack of funds. The God who thrusts forth laborers into the harvest field can also supply the needs of those laborers in that harvest field, but He does it through Christians. Are you doing all you can to support a foreign missionary? Just a *little* more from a *lot* of Brethren would meet the new missionaries' needs and assure their ministry for Christ.—JWZ

Missions Seminar in Long Beach

By Keith Altig

Gathering from six fields of our far-flung missionary endeavor, and including seven candidates preparing to depart for language study and the field when support has been arranged, thirty-seven missionaries met for the better part of a week just prior to national conference in Long Beach in August.

The seminar week began with a fellowship banquet attended by about seventy missionaries, board members, candidates, retired missionaries, and staff members. Pastor David Hocking of the First Brethren Church of Long Beach was our host, and the banquet was catered in the fellowship hall of the church. The speaker was Pastor George Peek of the North Long Beach Brethren Church. Telling of what he and his wife, Mabel, had seen and learned on their recent visit to various mission fields in South America, Dr. Peek gave us a tremendously interesting and informative address.

The sessions of each day began with a devotional message and prayer time led by various missionaries. Following the prayer time the seminar sessions were spent in considering important and instructive subjects dealing with diverse facets of missionary endeavor. The evening sessions were closed by challenging and inspiring messages from a number of the Southern California ministers.

Three field trips were made: one to the Narramore Foundation, one to the Moody Institute of Science, and one to the World Vision headquarters.

These trips were made in the bus provided by the First Brethren Church of Whittier, and with Mr. Al Shamberger of Whittier as the driver.

At the close of the seminar an evaluation sheet was prepared asking the missionaries to comment on the activities of the week on the basis of the following questions: 1) What would you have liked to be emphasized; 2) What was omitted that you feel should have been included; 3) What was superfluous; and 4) What was especially helpful?

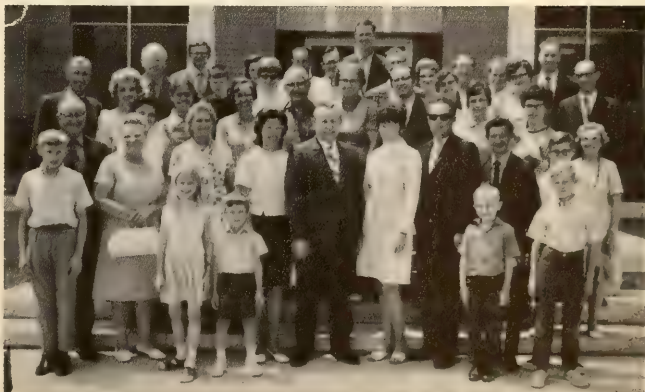
There were many expressions of appreciation for the information given by staff members Zielasko and Thompson on mission policy relating both to the field operation as well as to the Stateside activities. A number

of evaluations suggested that there was not enough of this. A desire for more time to be spent in prayer and Bible study was frequently expressed.

An indication that a cross section of missionaries would simply be a cross section of humanity was given by two comments on the child care provided during the week. Answering the question of what was omitted, one said, "Satisfactory provision for children." The other, in response to the question of what was especially helpful said, "I liked the child care provided." So, you see, you can't sometimes tell—hardly!

Next year we will acquiesce to the plea of one missionary who wrote: "Take us back to Winona! It is easier to find your way around."

These missionaries reviewed the past and planned for the future.



In Argentina the mail coming in from the correspondence-course students, even though it involves work, is just as exciting to receive as a personal letter. I can't wait to see what all the envelopes contain; and so I open them immediately, take out all the letters and notes, and read them right then. Would you like to "read" some of them, too—in English, that is?

"I am a high school student, sixteen years old. The course has been a great blessing to me. . . . And now I would like your help on a problem I have in my home. My parents are not saved. They don't want me to go to church; and they do want me to go to movies, parties (where there's dancing and drinking), and so on. The Bible says that children are to obey their parents, but what about these matters? Please explain all this to me."

"I am extremely interested in the

person to throw a curse or cast an evil spell on someone else? My uncle has been angry with my father ever since we moved here. He told my father that he would see to it that things didn't go well with him, and others have told us that my uncle had caused a curse to be thrown on us. Well, we have been here for three years now, and all we've had is bad luck. Do you think my uncle could really have caused this? If so, how can we get rid of the curse?"

"I had always been taught that the resurrection and rapture of believers would take place at the end of the tribulation period, but the lesson you sent teaches that it is to occur before the tribulation. Please give me all the passages that mention that this is the way it will be."

And then there are the letters that bring a special joy—the ones that inquire concerning salvation, like the fol-

lowing:

"I am afraid I do not know whether I am saved or not. What is salvation? How can a person know whether he is saved or not? You can never be really sure, can you?"

Now, all these letters were in Spanish. But what about those other languages? Well, you see, our radio programs from Buenos Aires reach into several other countries bordering Argentina, including southern Brazil. And so every now and then someone from this area in Brazil writes in—Portuguese, of course. (Portuguese and Spanish are quite similar.) The rest—the Greek, Hebrew, and Latin—all come from one student, who must be a Roman Catholic priest. He encloses a letter with each lesson he sends in, commenting on various points of the Bible study, and frequently quotes phrases from the Scriptures in either

She receives letters in Spanish, Latin and even Greek!

Help from P. O. Box 109

By Miss Bertha Abel
Missionary to Argentina

study on the tribulation and the things that will take place during that time. I would like to study this further, and so could I bother you, please, to have you send the Bible references where it mentions that the tribulation will last seven years."

"I am a Roman Catholic and want to tell you how much spiritual help I have been receiving from the lessons you send on the Bible. My parents are Mormons, and a neighbor of mine is a Jehovah's Witness; and they all keep telling me I should join their group—that what I believe is wrong. I read the Bible every day and ask the Lord to help me. But these people have me confused. Am I wrong?"

"I am sorry to have to bother you, but there's something I need to know, and so I would appreciate very much your answer to this: Is it possible for a



Miss Abel answers one of many letters.

Hebrew or Greek. And once he included a poem on the Second Coming in Latin! (Someone translated it for me.)

I'm sure you will agree with me that it is a privilege and a thrill to be able to help these people in their various spiritual needs. At times I've wished it were possible to talk with them face to face, but even letters can bear a personal touch and make it almost like being with the person himself. The students have become dear to my heart, and I shall always experience a warm feeling whenever I think of the lady who, although she did not know me personally, invited me to spend a vacation with her in her home.

Letters from just X, Y, or Z? No, they are all from friends—friends for whom the Lord has given me His love.

An African Fireside Story

The Bat

By Miss Ruth Snyder
Missionary to Africa

Darkness had fallen. The stars were bright. The children had tired of their play, so when they heard their father's voice calling them, they ran gladly to sit around the fire. They knew this would be their hour of delight, the hour when they would sit with Father and Mother and hear a lesson from God's Word.

"A story, a story," they coaxed with a tone intended to show fear that they might not get their request. Mother and Father laughed as Father reached for his Bible which was lying open by his side. "Verily, verily, I say unto you, I know you not." The children glanced fearfully at each other as Father began his story.

The bat is an odd creature. He looks like a bird, but he is not a bird. He looks like an animal, but he is not an animal. He wants to go up to the sky, but he does not. He wants to walk on the earth, but he does not.

One day the sky looked curiously at the bat. "Where are you from?" he asked. "I am from you," the bat answered. But he did not mount up to the sky.

One day the earth looked curiously at the bat. "Where are you from?" he asked. "I am from you," the bat answered. But he did not

walk on the earth. He remained between the earth and the sky, not paying taxes to either.

One day the bat died and fell to the ground. The earth called all the animals to see if this strange creature was one of them, for it was the duty of each family to bury its dead. The animals looked carefully at the bat. "Truly," they said, "the hair on his body and his teeth look like he is one of us. But he has wings and animals do not have wings." So the animals refused to bury the bat.

The sky called for the birds to gather to see which family among them should bury the bat. The birds looked carefully at the bat. "Truly," they said, "he has wings like us, but he has teeth and hair which birds do not have." So the birds refused to bury the bat. Since there was no one to bury the bat, he lay on the ground until nature covered him.

"Children," said the father, "there are some people who are like the bat. They want to be considered as Christians, but they want to gather with the world, too. Don't be like them, for at the last day Jesus will say to them, 'I do not know you.'"

The children went thoughtfully off to bed.

Through Wings of Prayer

An intercessory foreign missionary is a "laborer" who cannot go in to the foreign field. He sets himself apart to pray for the definite details of the foreign missionary work. He alone is entitled to the name who enters upon an engagement to work for definite fields, an engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of "the heavenlies" instead of among visible men; that there are no restrictions as to the number who can be intercessors, to the places of their residence, or to the variety, sweep, and completeness of the results accomplished.

NECESSITY FOR INTERCESSORY FOREIGN MISSIONARIES

That mission field which has the largest number of missionaries (faithful intercessors), whose names are not in the published lists, will always be the most successfully harvested. This is so for the following reasons:

1. Because of the nature of missionary activity. Ephesians 6:10-20 reveals the facts clearly, concisely, and completely, showing that we are not primarily overcoming the prejudices and superstitions of men, but "principalities, powers, world rulers of this darkness, spiritual hosts of wickedness in the heavenlies"; these are various grades of rulers organized into invisible

kingdoms of darkness. In Daniel 10, some of these principalities are mentioned by name: "Prince of Greece," "Prince of Persia," "King of Persia," and so forth, while Christ calls the head of all these kingdoms the "Prince of this world." Other forces are revealed in "the horses and chariots of fire round about Elisha," and the "twelve legions of angels" mentioned by Jesus. Thus revelation shows missionary activity to be a spiritual warfare between the forces of Christ and those of Satan, not man trying to reform and civilize man. This war is waged for the possession of living men and through the medium of living men. Christ seeks men to be "members of his body," while Satan "enters" the hearts of men, so that each works out his purposes through the men who submit to him. It follows that men must go in person, as Jesus came to the world in person, to do the work made possible by prayer.

2. Because prayer based on God's Word is the only weapon man can use to touch the invisible foe. We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual Prince of China only by way of the place "above where Christ is" ever living to make intercession. An inspection of Ephesians 6 shows that the end of putting on the armor of God is prayer for all saints, but especially for

Paul who represents his mission successors. This armor is not for self protection but to enable us "stand," and like Moses, Aaron, and Hur, by supplication to give victory those fighting Amalek. Jesus did call upon the twelve legions of angels but upon His disciples, that they should watch with Him in prayer while He fought the invisible foe. In this has shown the way for all who "fight the fight of faith." Even now it is intercession that He continues the work.

3. Because the missionary on a field alone cannot do his work. *When the intercessors' hands fall, Amalek prevails on the mission field today.* The enemy is strong. Jesus refused bow down to Satan, but the heathen bow and worship; therefore, the blindness of darkness broods over the lands, a stifling, choking power of death. There a Christian is like a dike at the bottom of the sea.

In Christian countries, prayer continually offered for the pastor and for every detail of the work of the church; special meetings are held to pray for a revival. In open-air meetings, while one is speaking others are praying. Exactly in the same way one or two missionaries alone among the sands or millions need other persons to pray definitely while they work and speak. Only the need is more urgent as the bottom of the sea is more

gerous than the air, just as there are more deaths "on the firing line" than in the quiet of the home.

The Body of Christ does not consist of each one of us individually, but of us together, and if a missionary is left without sufficient aid in prayer, he stumbles, limps, stumbles. Some have been worn away. He may succeed in fighting his way to the very presence of God and receive blessings unspeakable, meanwhile the heathen perish.

WHAT CAN BE DONE BY INTERCESSORY MISSIONARIES?

1. A host of intercessors can be readily enlisted for this war.

2. Enough missionaries and intercessors can be found to really accomplish our task.

3. *Suitable* men can be sent as missionaries, and the unsuitable can be prevented from making the mistake of going. Such mistakes have in the past cost many lives and thousands of dollars. They can be prevented by the aid of the harvest only when He is enabled to do so. Even Christ himself prayed all night before He chose the twelve missionaries. (It is a significant fact that there is no distinct command for *man* to send forth missionaries. That work was done by Christ Himself and then by His Spirit when He chose Paul and Barnabas. When we try to choose fellow workers we quarrel over the choice. The command is to *pray*.)

4. Many urgent questions of general missionary policy can be solved through much prayer.

5. Individual heathen can be prayed for by name and thus saved.

6. A native ministry can be raised

up and maintained.

7. Revivals can continually spring up on the foreign fields.

8. Fresh fillings of the Holy Spirit can be given to overburdened missionaries.

9. The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.

10. Lonely missionaries, those without many friends, can be cheered and helped until their usefulness is many times multiplied.

Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that, as far as man can see results, he was able to do more for the heathen toiling as an intercessor in America than while he was among the heathen without intercessors pleading for him.

HOW TO DO THE WORK OF AN INTERCESSORY MISSIONARY

1. Decide deliberately that this intercession is to be a regular binding duty.

2. Select fixed days, hours, times, and make them take precedence, as far as possible, over all other engagements.

3. Begin humbly, letting experience enlarge and guide.

4. Wait on the Lord of the harvest for directions as to what part of the field you are to belong to.

5. Learn the names of all missionaries in your field and pray for them by name.

6. Do not pity the missionary or condole with him, but give him your

sympathetic help.

7. Write to the missionaries you are praying for, asking pointedly what their difficulties and needs are. Tell them you do *not* want something bright and newsy, but something dark and discouraging, and that when they are worn out you want them to drop you a postal telling you, so that you can pray them strong again.

8. Pray for every need or condition that you can learn about. This article is only suggestive.

9. Form the habit of letting God impress upon you the things for which to pray. He will do it.

10. Not many words are needed, but much time must be spent in "waiting" upon Him, the very silence calling for His will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought," and must let "the Spirit himself make intercession."

11. Study and practice the art of praying until you are expert in it. The Bible furnishes its laws and examples, which can be worked out by patient practice only, just like any other art.

The author of this message, Alfred Ernest Street, went as a missionary to the Island of Hainan, off the coast of China, south of Canton, in 1892. He gave his life to that work both while on the field and when at home in America. He went to be with the Lord on January 10, 1922, at the age of sixty-one years, and was laid to rest in Bubbling Brook Cemetery, Shanghai, China, to await the sound of "the last trumpet" (1 Cor. 15:52).

(From *The King's Business*, April, 1964. Reprinted by permission.)

THE CHILDREN'S PAGE

MHC at National Conference Long Beach, California

Dear Missionary Helpers,

"The time goes so fast when we are in Missionary Helpers." That's what one eleven-year-old said to me. Yes, the children had a great time at Long Beach and I did, too.

To speak to the children, this year we were able to have almost all the missionaries who were present at the conference. They came on just one after another and each was so interesting and challenging. We only took time out between the speakers for action choruses and then we would hear the next one.

On Monday night Brazil was presented by the Keith Altigs, Earle Hodgsons, Duke Wallaces, and Eddie Millers. Tuesday night brought us to Africa with Marie Mishler, Marian Thurston, Ruth Kent, the Ed Johnsons, and Mrs. Harold Dunning. By Wednesday we were ready for three fields: Tom Juliens from France, Foster Tresises from Hawaii, and Jack Churchills and Phil Guerenas from Mexico. The last night was Thursday—Argentina—with the Solon Hoyts and Gordon Austins.

On Monday the Brazil missionaries brought a real Brazilian pastor with them—Raimundo Cardoso. On Wednesday there were two Mexican pastors, Raul Tirado and Javier Peraza. On Thursday we thought the Argentinians brought a real ostrich, so we all started on the hunt, throwing the "boleadora" at it to catch it. If we hit it we got to pluck out a feather. When we got all the feathers pulled out, there was Aunt Alys under it all! It was fun, even though the ostrich wasn't real.

We made switch plates. One was an owl with "Watch and Pray" on it; another was a flower pot and flowers

with "Growing for God" on it. The juniors made prayer-list booklets about all the missionaries they heard during the week, so they could remember better what to pray about.

Here are the winners:

For saying all ten verses: Kim Gerner, Dawn Stroup, Kenny Davis, Ruth Howard, Dawn Ely, Laura Ely, Jackie Koehler, Patty Lake.

Coloring contest: 6-year-olds: Todd Leedy; 7-year-olds: Debbie Overholser; 8-year-olds: Amy Miller; 9-year-olds: Dick Russell; 10-year-olds: Helga Linn; 11-year-olds: David Brumbaugh, 12-year-olds: Laurel Inman.

Peep-box contest: Oscar Escobedo.

Quizzers:

First place: La Habra, Calif.—Ruth Howard, Dawn Ely, Laura Ely, Jackie

Koehler, Patty Lake.

Second place: San Ysidro, Calif.

—Dawn Stroup, Oscar Escobedo

Third place: Ankenytown, Ohio—Kim Gerner

Fourth place: Manheim, Pa.—Mark Haldeman

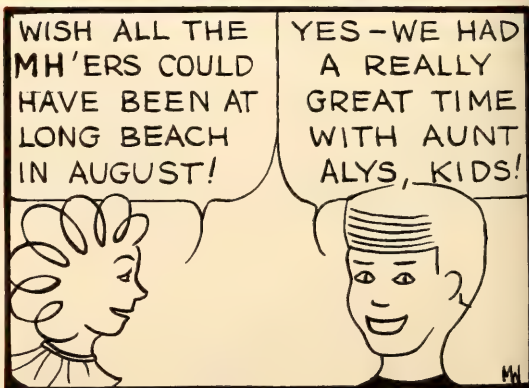
Fifth place: Warsaw, Ind.—Kenny Davis.

Would you like to know how many boys and girls came to the meetings? Monday, 102; Tuesday, 129; Wednesday, 146; Thursday, 175. Offerings: Total for boys, \$44.80; for girls, \$44.31.

Don't miss MHC at conference next year! It will be at Winona Lake, Indiana, again—in August.

Love in Christ,
Aunt Alys

HARRY HELPER AND MARY MISSIONARY



Church News

MIAMI, FLA. One of the highest accolades of the American Guild of Organists was given to Prof. William Schaffer, chairman of the College of Music in Miami Christian University. The honor was given to Mr. Schaffer as a result of the successful completion of both written and performed examination.

CHANGES: Rev. and Mrs. Thomas Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910. Rev. Leland Friesen, 1435 Arbutus Ave., Chico, Calif. 95926. Chaplain (Maj.) Emlyn H. Jones, Staff Chaplain, Nurnberg Medical Service Area, 130th General Hospital, APO New York 09696. Rev. Albert Flory, 12410 E. Orange Dr., Whittier, Calif. 90601. Rev. Robert C. Moeller, 609 E. Jackson St., Flora, Ind. 46929. Rev. Robert F. Spencer is the new pastor of the Geistown Grace Brethren Church, Johnstown, Pa. Rev. and Mrs. David Willett, 6112 Mahogany St., Westminster, Calif. 92683. Rev. Russell Ogden, 204 Red Rock Ave., Colorado Springs, Colo. 80904. Rev. Gordon Austin, 102 Pope, Winona Lake, Ind. 46590. Rev. Bruce L. Button, 825 S. Ermine, Albany, Oreg. 97321. Rev. Lynn D. Schrock, 3490 Atlas St., San Diego, Calif. 92111. Please change your *Annual*.

OKEECHOBEE, FLA. The Christian Brethren Church voted to change its name to Grace Brethren. Rev. Gerald Root has accepted a call as pastor and will begin his ministry Oct. 18.

ROANOKE, VA. A gift of \$1,400 toward a new car for the pastor (Robert Combs) was surely appreciated according to the report in the Ghent Brethren Church bulletin.

WESTMINSTER, CALIF. The missionary goal of \$200. to buy a Moody Institute of Science film for Africa was exceeded by \$25.29. This achievement was accomplished by the DVBS this summer. The highlight of the school though was the 325 decisions for Christ. Douglas Bray, pastor.

JENNERS, PA. "Rev. and Mrs. James Hoffmeyer are proud to announce the arrival of Jon David on Aug. 4. Jon weighed 10 pounds and was 21 inches long. This makes two boys to bless the Hoffmeyer home within nine months. Dean Austin Hoffmeyer, born Nov. 14, 1969, arrived by adoption and Jon by birth."

VIRGINIA BEACH, VA. The featured performer and speaker at the Sept. 18-20 youth rally was Paul Anderson who has lifted over three tons in weight. He has a live and real testimony for Jesus Christ.

CLAY CITY, IND. A rare privilege was shared at a recent worship service when we heard Dr. Donald Yates speak. He is a man of varied experience and training. At present Dr. Yates is an eye surgeon affiliated with the Physicians and Surgeons Clinic of Terre Haute. In the past he served as a missionary to Japan and also to Nigeria. Dr. Robert Clouse, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Meyersdale, Pa. (Summit Mills)	Oct. 4-10	Robert Burns	Mason Cooper
Rittman, Ohio	Oct. 4-11	Charles Turner	Leonard Eilers
Waterloo, Iowa	Oct. 4-11	John Aebly	The Messerschmidts
Margate, Fla.	Oct. 5-11	Edward Lewis	Ron Thompson
Roanoke, Va. (Ghent)	Oct. 11-18	Robert Combs	Mason Cooper
Norwalk, Calif.	Oct. 18-25	Stanley Jensen	Allen Herr
Beaverton, Oreg.	Oct. 21-23	Leonard Meyers	Nathan Meyer
Richland, Wash.	Oct. 25-30	Nelson Hall	Nathan Meyer

WINONA LAKE, IND. Rev. Clyde K. Landrum has resigned as Missionary Herald Executive Editor—General Manager. Plans for the future are incomplete.

ASHLAND, OHIO. Dedication of the new Grace Brethren Church on W. Main St., in Ashland was held on Oct. 4 with Dr. Larry Poland, president of Miami Christian University, Miami, Fla., as the special speaker. Two men—David Goodman and Roger Saurer have been called as part-time student-assistant pastors at the church. Knute Larson, pastor.

FORT WAYNE, IND. Dorothy Craig, director of nursing at Parkview Memorial Hospital, is listed in the edition of "Outstanding Young Women of America" to be published this fall. Selection was made from an entry submitted by the faculty of Grace College where she received a B.S. degree in nursing in 1964. Her nursing speciality is in pediatric psychiatry. Mrs. Craig is an active member of the Grace Brethren Church of Fort Wayne and her husband is a seminary student at Grace. Quentin Matthes, pastor.

ROANOKE, VA. September 6 was the last Sunday for Rev. Russell Weber as pastor of the Clearbrook Brethren Church. The mailing address for Mr. Weber remains the same as listed in the *Annual*. All mail for the church should be sent directly to the church address.

WOOSTER, OHIO. A reception was given Aug. 23 in honor of the 50th wedding anniversary of the Harold Jolifs of the First Brethren Church.

MARGATE, FLA. Outreach—Deerfield Beach, Fla. Pray for Pastor Edward Lewis as he conducts a Bible class every Thursday night in this new field. The men of the Margate church believe in works—they are actively engaged in repairing and redecorating the church and church property. Edward Lewis, pastor.

COMMITTEE ON PASTORLESS CHURCHES AND AVAILABLE MEN

Officers of pastorless churches desiring information about available men may write to:

Rev. Thomas E. Hammers
Committee Chairman
Grace College and Seminary
Winona Lake, Indiana 46590

BELLFLOWER, CALIF. "Bottles For Baby"—A special day for the junior department, but one that all were invited to participate in was observed. Everyone in the church was asked to save all glass containers—from vanilla bottles to baby food jars to pickle jars to no-deposit soft drink bottles to . . . you name it. These jars were turned in at a glass redemption center. Why this unusual project? The money received for the jars is being given for the support of the David Shargel baby as his parents serve in Central Africa.

MARTINSBURG, PA. A special welcome was given to Pastor Robert Burns and his family when the church honored one of its sons who has been in the ministry. Pastor Burns served churches in Barberton, Ohio; Kokomo, Ind.; and Aleppo, Pa. He is presently pastor of the Grace Brethren Church in Meyersdale, Pa. William Snell, pastor.

POMPANO BEACH, FLA. The baptistry fund has risen to \$715.74 which means construction on it started as of Aug. 8. Local help was used on the project. Gene Witzky, pastor.

WHITTIER, CALIF. The Brethren Elementary and Junior High School began its 18th year on Sept. 10 with a record enrollment of 360 pupils. A family conference from Sept. 13—Nov. 22 (Sundays) at 5:30—6:45 p.m. is being conducted by Ed Martin. Some of the seminar contents are: Identifying 6 Areas of Basic Youth Conflicts; Tracing "Adult Conflicts" to Unsolved Youth Conflicts; How to Turn Bitterness Into Forgiveness; Discerning Visible Symptoms of Family Conflict. Ward Miller, pastor.

CAMDEN, OHIO. Although a unanimous call was given to Pastor Ritchey by the Camden church, he declined because he felt the Lord was opening another place of service for him. He will be available for substitute preaching along with his new endeavor in Pennsylvania.

PORTLAND, OREG. On a recent Lord's Day a father, mother and five children presented themselves before the church for various reasons. One son for missionary service, several for renewal of faith, and one for a better Christian witness to unsaved loved ones. William Schaffer, pastor.

MARTINSBURG, PA. A 50th wedding anniversary was celebrated on June 20, by Mr. and Mrs. William Metzger who are members of the First Brethren Church of Martinsburg, Pa. William Snell, pastor.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BEAVERS, Verna, 69, went to be with the Lord Aug. 9. She had been a faithful member of the Grace Brethren Church of Defiance, Ohio, for many years. The pastor of the church officiated at the memorial and Rev. Maynard Tittle, former pastor brought the message. John McKay, pastor.

HOLLAND, John, a long-time member of the Leamersville (Pa.) Grace Brethren Church went to be with the Lord Aug. 17. John Gregory, pastor.

LEMMON, Roy, 49, died suddenly of a heart attack while at work on Aug. 17. Services were conducted by Rev. Ronald Jurke.

RINGLER, Harry, 77, was called home by the Lord while he was in Kansas. A memorial service was held Sept. 5 at the First Brethren Church of Johnstown, Pa., where Mr. Ringler had been a faithful member for many years.

SKINNER, Hazel, 75, went to be with the Lord July 31. A memorial service was held on Aug. 3. She was one of the six charter members of the Hackberry Hill Grace Brethren Church (Arvada, Colo.) where she worshiped faithfully. Her love for the Lord was evident by her prayers, faithful attendance and missionary interest. Robert Firl, pastor.

MIAMI, FLA. A new Christian radio station went into operation on Aug. 24. Mr. George Pool, Jr., formerly president of World Radio Missionary Fellowship, Inc., is the station manager. The station is an arm of the Miami Christian University where Dr. Larry Poland is president.

RITTMAN, OHIO. The completion of 14 years of radio broadcasting over WWST was celebrated recently by Pastor Charles Turner.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Judith Kelley and James Ludwig, June 19, Grace Brethren Church, Parkersburg, W. Va.

Coralie Sturz and William Lowe, July 4. Coralie is the daughter of Dr. and Mrs. Harry Sturz.

Sandra Uhrig and Jimmy Meredith, July 25, Brookville Grace Brethren Church, Brookville, Ohio.

Mary Ann Neal and Bill Eyre, Aug. 7, Community Brethren Church, Whittier, Calif.

Diane Harris and Loren Bebee, Aug. 8, Seattle, Wash.

Jill Bemore and Lee Finkbeiner, Aug. 15, Grace Brethren Church, Margate, Fla.

Elwina Walker and Lawrence Lloyd, Aug. 15, Grace Brethren Church, Elyria, Ohio.

Paulette Hawkins and Keith Kizer, Aug. 21, North Long Beach Brethren Church, Long Beach, Calif.

Margaret Smith and Steven Wilson, Aug. 21, First Brethren Church, Winchester, Va.

Patty Sowers and Pete Hite, Aug. 22, Patterson Memorial Brethren Church, Hollins, Va.

Susan Kittle and Roger Saurer, Aug. 28, First Brethren Church, Wooster, Ohio.

Linda Betow and Edward Highman, Aug. 29, Grace Brethren Church, Ashland, Ohio.

Nancy Jean Downs and David Lucks, Aug. 29, Community Brethren Church, Whittier, Calif.

Diane Kay and Allen Zigler, Sept. 5, Grace Brethren Church, Fort Wayne, Ind.

the Creative woman

By Althea S. Miller

Is Vitally Alive

Once upon a time woman was not expected to be creative. Indeed, such an idea was often frowned upon. Depending on her family or cultural background she was either man's plaything or a passive, usually overworked wife and mother. If this statement sounds like an echo from present-day women's "liberation" groups it is purely coincidental, although we may have something in common up to this point. History shows that women who made noises in the direction of creativity were frequently ostracized in subtle but positive ways.

When Christ was on earth woman was given a new charter. Creativity was encouraged and her role in the affairs of life clearly delineated. That both men and women have dragged their feet in obeying His directives seems apparent from the contemporary ground swell of feminine rebellion against the status quo. The idea is worth a thought or two until consensus and consonant behavior based on God's Word (this for the sake of the Christian woman who honestly wants to obey the Lord in every area of life) are balanced. Or so it seems to me.

The Bible explicitly indicates that God never intended for woman to be anything but creative! This must be obvious in her assignment to the challenging, rigorous workshop of motherhood and homemaking. Read Proverbs

31; Judges 4, 5; John 11; Acts 18; Philippians 4:1-3 to encourage your heart in what God has planned for you to be.

On this high road, the creative woman must be vitally alive. Are you? You are breathing, of course, if reading this page. Each day you function at some task related to your life responsibilities with a degree of efficiency and interest. But what is your V.Q. (Vitality Quotient)?

Although I may not know you personally, there are some facts about you that are obvious. You are somebody's daughter, perhaps a wife, probably a mother and/or business woman. You're a full-time cook, launderer, mediator, housekeeper, chauffeur, ad infinitum.

Our government knows something about you also—hopefully not from any face-to-face confrontation. To the powers that be you are a faceless blob among the seething masses; so many rectangular holes on a computer card. You possess no warmth, character or emotion.

To the merchant you are business, money, trouble (depending on what you each had for breakfast that morning!). To a hobo, a soft touch; to your small fry, warmth, security, a refuge. To your teenagers you are variously o.k., a pain-in-the-neck, a "square," "out of it," not for real. To your employer, a charming enigma. What a portrait!

After a little self-evaluation, how alive do you believe you are? What do you honestly know about your vitality in terms of creative impact on people

with whom you daily associate?

The Bible has a gauge to test V.Q. in relation to native or developed talents called "gifts." (Don't forget that the capacity to develop and use abilities is God given.) Nestled among an imposing array of "... diversities of gifts but [by] the same Spirit ..." is the exquisite jewel known as "... the gift of ... helps ..." (1 Cor. 12:4, 28). Lest we become braggarts because of the importance of this gift we are admonished to "... not think of himself [ourselves] more highly than he [we] ought to think ..." (Rom. 12:3). With this balance our life vitality will be healthy and healthful.

Many friends in our denomination have shared with us the gifts of helps and hospitality exemplified by a dear couple in Akron, Ohio. To Aunt Ida and Uncle Gus, as they are affectionately known, helps and hospitality are synonymous. They are the epitomy of generosity, graciousness and good cheer. I've gone to their home more than once being weary and cheerless but left refreshed in spirit and body. Their helps have not been *because* of a superabundance of this world's goods, but out of the abundance of love in their hearts. They've not been afraid to spend or be spent for others. And they don't boast! These dear folks are the best definition of being vitally alive you'll find anywhere.

Humble achievers are hard to find. If you are accomplishing what you should in view of your state and station in life, your future achievements will not be dependent on compliments for present performance. Now there is nothing wrong in showing appreciation to others; there's all too little spoken thanks in our grabby world today. But if you are expecting your world to applaud and bow every time you succeed in something, honest humility may be short in your heart. And you are certainly doomed to disappointment. The vitally alive woman gladly gives without expecting in return.

The vitally alive woman has that "I'll be happy to" attitude within the reaches of her ability. She will not bite off more than she can honestly chew, neither put on a facade of false humility to dodge an undertaking. Have you tested your V.Q. lately? It's an enormous assignment but necessary to creativity. ☛

WMC SUGGESTS . . .

RECOMMENDATIONS

TO LOCAL COUNCILS

1. That a membership renewal and consecration service be held annually (preferably in the fall), to reconsecrate members and to recognize new members.

2. To purchase and encourage the reading of the following books, which may be purchased from the Brethren Missionary Herald Company, Box 544, Winona Lake, Indiana 46590.

(1) *Under the Parsonage Roof* by Althea Miller

(2) *L'Abri* by Edith Schaeffer
(3) *Born Under Conflict* by Ben Song
as told to Cliff Christians

3. That good, usable clothing be sent to the following missions: (each council being responsible for the entire expense.)

Navajo Indian Mission—Children's machine washable clothing ONLY (up to 15 yrs.). Send Parcel Post to: Mr. Larry Wedertz, Brethren Navajo Mission, Counselor, New Mexico 87018. (Use of freight not recommended.)

Taos, New Mexico—Adult and children's clothing. Send Parcel Post to: Rev. Robert Salazar, Spanish-American Mission, Box 975, Taos, New Mexico 87571.

Dryhill, Kentucky—Adult and children's clothing. Send Parcel Post to: Mr. Marvin E. Lowery, Brethren Chapel, Dryhill, Kentucky 41737.

4. That they use Brethren talent when available and support Brethren works.

5. That the women read and use the Pen Pointers. We suggest an annual quiz. (Pen Pointers may be obtained from the WMC literature secretary—address in *Herald*.)

TO LOCAL COUNCILS CONCERNING OFFICERS

1. That officers be elected and begin planning in June. That they be installed in July, and take office at the close of the August meeting. The national and district statistical reports compiled by the retiring local president must be in the hands of the district president by July 1, and shall include all reports from July 1 through June 30, 1971.

2. That each local president or representative attend each district meeting and national WMC conference, her council aiding in expense, if at all possible, for the latter.

3. That the secretary of each council keep the membership cards and be responsible for giving her card to any member trans-

ferring to another council.

4. That the prayer chairman keep a record of all souls saved. (Include all decisions made for salvation through evangelization of youth, VBS, and so forth.)

5. That the prayer chairman be responsible for the family worship emphasis in local councils, emphasizing the use of the Brethren booklet *Daily Devotions*.

LOCAL OBJECTIVES

PERSONAL OBJECTIVES

1. IN REGULAR BIBLE READING AND STUDY. *First choice*—The entire Bible. *Second choice*—Regular Bible reading of own choosing.

2. IN PRAYER. Each WMC woman a prayer warrior, using Home and Foreign Mission Prayer Booklets and praying for the youth in her district who have made decisions for full-time service.

3. IN PERSONAL WORK. a. Every member a witness and a soul winner. b. Encourage each woman to be active in the evangelization of the youth and assist willingly in SMM, DVBS, Sunday school, children's Bible classes, young people's work, Missionary Helpers Club, and other church-sponsored youth activities. c. That each woman in each council be urged to show increased interest in the SMM in all possible ways, such as prayer, work projects, financial help and willingness to serve as a patroness, assistant, or in any other capacity.

4. IN STEWARDSHIP. Each member give regularly to WMC her time, talents and money as the Lord leads and prospers her.

FAMILY OBJECTIVES

IN FAMILY WORSHIP. Establishment of regular family devotions in every home.

COUNCIL OBJECTIVES

1. IN PRAYER. Each council observe a special time of prayer on the 15th day of each month, using the prayer helps provided by our denomination and sent to pastors.

2. IN MONTHLY MEETINGS. A minimum of 12 meetings, using the Brethren WMC programs in the packet.

3. IN DISTRICT PROJECTS AND RALLIES. Each council should be represented at rallies and take part in district projects. This promotes individual growth and enthusiasm for the local WMC work.

4. IN OFFERINGS. Please send all money to the national financial secretary-treasurer, Mrs. Robert Ashman, using the

proper offering slip from the treasurer's sheet in the program packet. a. September, October, November—Home Missions—send before December 10. Goal \$4,500. Navajo Mission—Water System. b. December, January, February—Grace Schools and Christian Education Department—send before March 10. Goal \$4,500—2/3 Grace Schools—Video-Corder Equipment and 1/3 Christian Education Department—Program of Brethren Student Life Volunteers. c. March, April, May—Foreign Missions—send before June 10. Goal \$4,500—Bible Commentaries for Africa (in Sango). d. June, July, August—WMC Operation and Publication Expenses—send before September 10. Goal \$4,500. e. Thank Offering for Brethren Jewish Missions. Send anytime before June 10. We suggest a penny-a-day per member offering. The Brethren Home Missions Council is no longer able to secure synagogue banks. f. Birthday Offering to be received during the year for the support of WMC Birthday missionaries. (We suggest a minimum goal of a dollar a year per member.) Send before June 10.

Birthday Missionaries for 1970-71 are:

1. Mrs. James Dowdy (Mexico)
2. Mrs. Earle Hodgdon (Brazil)
3. Miss Margaret Hull (Africa)
4. Mrs. Edward Mensinger (Africa)
5. Mrs. Jean-Louis Steudler (Africa)

DISTRICT OBJECTIVES

DISTRICT WORK

1. Each district is encouraged to honor, with an award, those reading the entire Bible within a year.

2. Each district is encouraged to recognize the SMM on the district WMC conference program.

3. Each district is encouraged to use Brethren talent when available and support Brethren works.

DISTRICT OFFERINGS AND EXPENSES

1. Each district shall sponsor at least one project, said project to be cleared through the national first vice-president, Mrs. Ralph Hall, to avoid duplication. The project may be kept within the district.

2. Each district shall contribute an annual free-will offering to be used toward the furnishing and repair of the Brethren Foreign Missionary Residences at Winona Lake, Indiana. This offering shall be sent to the national WMC financial secretary-treasurer, Mrs. Robert Ashman, by June 30 and used as the committee in charge sees the needs.

3. All district offerings for national Brethren works shall be sent to the WMC financial secretary-treasurer, Mrs. Robert Ashman.

4. Each district should pay the district president's expenses, wholly or in part, to national conference.

5. Each district should give financial assistance, if possible, that it's district SMM patroness and/or president may attend national conference.

6. Each district contribute annually to the national WMC Operation and Publication Expenses. This offering shall be sent to the national WMC financial secretary-treasurer, Mrs. Robert Ashman, by January 30.

DISTRICT PRESIDENT

1. The district president shall promote the organization of a WMC in every Brethren church in her district.

2. Each district president shall stress the importance of using the Brethren WMC program packets and achieving our objectives and recommendations in the local council to foster unity among us.

3. The retiring district president is to write a four-minute achievement report which is to be presented by the new president or representative at the national board meeting.

4. Each district president will receive the local annual statistical reports and will compile the district statistical report to be sent to the national secretary, Mrs. Gerald Kelley, by July 20.

5. The district president shall represent her district on the national WMC board at national conference. If she is unable to attend, a representative should be sent in her place.

WMC OFFICIARY

President—Mrs. Richard Placeway, 540 Randall Rd., Elyria, Ohio 44035

First Vice President (Proj. Chm.)—Mrs. Ralph Hall, R. R. 3, Warsaw, Ind. 46580

Second Vice President (Prog. Chm.)—Mrs. Phillip Simmons, 10600 S. E. 226th St., Kent, Wash. 98031

Recording Secretary—Mrs. Gerald Kelley, Box 67, New Troy, Mich. 49119

Assistant Recording Secretary—Mrs. Dan Pacheco, R. R. 3, Warsaw, Ind. 46580

Financial Secretary-Treasurer—Mrs. Robert Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590

Assistant to the Financial Secretary-Treasurer—Mrs. Donald Sellers, P.O. Box 587, Winona Lake, Ind. 46590

Literature Secretary—Mrs. Charles Koontz, R. R. 3, Warsaw, Ind. 46580

Editor—Mrs. Kenneth Rucker, 100 4th St., Winona Lake, Ind. 46590

Prayer Chairman—Mrs. Thomas Hammers, 604 Chestnut Ave., Winona Lake, Ind. 46590

SMM Patroness—Mrs. Robert Boze, Route 1, Box 224-D, Berne, Ind. 46711

Assistant SMM Patroness—Mrs. Gerald Franks, 1513 Greenhill Dr., Warsaw, Ind. 46580

MISSIONARY BIRTHDAYS — DECEMBER

AFRICA

Tina Marie Walker	December 3, 1964
Medical Center, Boguila via Bangui, Central African Republic.	
Miss Mary Cripe	December 5
Medical Center, Boguila via Bangui, Central African Republic.	
Thomas George Hocking	December 15, 1959
Mission Evangelique, Yaloke via Bangui, Central African Republic.	
Joyce Louise Garber	December 16, 1964
Mission Evangelique, Yaloke via Bangui, Central African Republic.	
John Paul Garber	December 16, 1964
Mission Evangelique, Yaloke via Bangui, Central African Republic.	
Rev. Harold L. Dunning	December 27
B. P. 13, Bozoum via Bangui, Central African Republic.	
Mrs. Donald F. Miller	December 27
B. P. 13, Bozoum via Bangui, Central African Republic.	
Kent Leigh Juday	December 28, 1966
B. P. 13, Bozoum via Bangui, Central African Republic.	
Miss Mary Ann Habegger	December 29
B. P. 13, Bozoum via Bangui, Central African Republic.	

ARGENTINA

Rev. E. N. Fay	December 15
Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S.A.	
Mrs. Clark W. Miller	December 25
Echeverria 96, Jose Marmol F.C.G.R., Pcia. de Bs. As., Argentina, S.A.	

BRAZIL

Rev. Ralph R. Schwartz	December 14
Caixa Postal 861, Belem, Para, Brazil.	

EUROPE

Mrs. Daniel Hammers	December 12
Chateau de St. Albain, 71—Lugny, France.	
Ryan Douglas Peugh	December 21, 1968
776 Radolfzell, Strandbadstr. 86, Germany.	

HAWAII

Mrs. Foster Tresise	December 14
95-303 Waioni Street, Wahiawa, Oahu, Hawaii 96786.	

MEXICO

Rev. Walter Haag	December 4
425 Sunset Lane, San Ysidro, California 92073.	
Margaret Loree Churchill	December 20, 1952
2758 Caulfield Drive, Imperial Beach, California 92032.	

IN THE UNITED STATES

Miss Johanna Nielsen	December 3
1819 Pine Avenue, Long Beach, California 90806.	
Miss Mary Emmert	December 4
Dallas Center, Iowa 50063.	
Robert James Cover, Jr.	December 9, 1959
P. O. 588, Winona Lake, Indiana 46590.	
Stanley Craig Miller	December 29, 1954
101—4th Street, Winona Lake, Indiana 46590.	

The Master Cal

1970
Conference
Address

By
Mrs.
Richard
Placeway

National
WMC
President

It is with great joy that I welcome each one of you to this thirty-first conference of the Brethren Women's Missionary Council. Surely the Lord is good and greatly to be praised. It is a real pleasure to be enjoying the warm friendship and hospitality of you here in Southern California. I trust this conference will be one long to be remembered in all our hearts and minds as we fellowship together one with another in these critical, chaotic and changing days.

I have been thrilled almost beyond words with our Bible studies this past year and have been so mindful that "The Master is come, and calleth for thee." How wonderful to imagine for a brief moment the experience of Mary—sitting at the feet of Jesus—to picture myself in Ruth's shoes and how perhaps I would have reacted in the same situation—to shudder and shake at the thought of Esther being willing to stand—to imagine the experiences of the woman at the well and then to pull myself up short by asking how eager I am to "Go and Tell." Then the faithful devotion on the part of Dorcas in her willingness to use her needle for the glory of the Lord. And the example of hospitality to each of our lives Lydia should be—made me hang my head in shame. Then I had to ask myself if I could be compared to Jochabed in the training of my sons. The Shunammite woman who was called to share—the widow who was called to give—Deborah who was called to encourage—Rahab called to opportunities—Sarah called to the home. The American home is falling apart at the seams—why?—because in most cases Mother is too busy doing other things—Dad is too busy making money to devote the time and love that is needed in our homes today. I can be quick to add that this situation often prevails even in the parsonage. Are we really busy about the Master's business? I feel Mrs. John Mayes has done a tremendous job this year in our Bible

studies and I laughed, cried, and was convicted many times of my own failings as I heard them presented as well as when I prepared them for presentation.

While reminiscing about last year's blessings, I thought it would be interesting to do some research on my own to see just what the national WMC has done down through the last fifteen years. It was amazing. And even though statistics can be boring I know these will inspire you. Our goal in 1955 for each major offering was \$2,800. It gradually increased about every two years one-to-two hundred dollars. Now our goal is \$4,500 per year for each major offering. Throughout the years our giving has been remarkable. The men of our Fellowship have often remarked that if you want to get things done—go to the WMC ladies.

Early in the spring a neighbor asked me what our women did to raise money for their various projects. When I explained to her why we didn't have fund-raising projects and then a bit later shared these facts and figures with her—she was amazed. Her only reply was—"You don't have to have bazaars, bake sales, rummage sales and so forth, to make money." If God can be for us who can be against us!

These accomplishments are tremendous, but along with joys come areas of need and concern. These I would like to share with you. Of all our major offerings, our goals have been met, or nearly met, except in our Operation and Publication Offering. (Formerly known as General and Publication Offering.) To my knowledge we have never reached this goal—which in a way is sad. I praise the Lord for the vision our ladies have had for missions in every way, but this phase of our work is also very important and essential if we are to continue to be Women Manifesting Christ. This offering pays for our pages in the *Brethren Missionary Herald*, the printing of Pen

the Abundant Life

Pointers, printing of our constitutions and membership cards, our program packets (which we are so grateful for), the project booklet, all the postage on these mailings, just to name a few areas. All of us are aware of the spiraling costs and these are no exception. Something is going to have to be done to help promote this offering or some areas of WMC will have to be curtailed. Do we want this? I'm sure your answer is in the negative.

Another area of concern is in our Bible reading and witnessing to others. Are we really women of the Word? Do we really care about our friends and neighbors who know not our Master? The Lord has laid on my heart a real burden for starting Bible study groups in my home. Many women, even though they attend church and feel they are religious, have been exposed to very little of the Bible because of the lack of Bible training. These women also attend churches where air pollution, water pollution, population explosion, *The Reader's Digest*, and so on, are the texts instead of God's Word. Where else could we really be women of the Word than by showing a genuine interest for the spiritual needs of these women. There are all kinds of Bible study courses available today and laywomen could really be used of the Lord in this way. Who knows just what the end results will be? I'm sure we would see results as God's Word will not return void. It shall accomplish what HE intends.

If we have answered the call of the Master—then we are ready for our new challenge to be "Living Abundantly." To make this a reality in our lives the Iowa District Committee has selected for the coming year a Bible study course *The Abundant Life* by Ray Baughman. Mr. Baughman, the author, states his aims in the introduction to his book as follows:

1) To introduce those to Christ who do not know Him as their Saviour.

2) To help Christians grow spiritually and possess this happy, joyful, "abundant life" that Christ promised.

3) To help them in turn to share this life with others who have not had the privilege of meeting the Person, the Lord Jesus Christ.

Studies in this course tell how to lead a person to Christ, how to encourage growth in this new life, how to meet temptations, how to read the Bible, how to pray—just to name a few. It was felt these are the most obvious areas of weakness. Not only how to gain the "Abundant Life," but how to share it with others as well. To

achieve these aims would be the means of revitalizing the work of WMC on the local, district and the national level. In light of this we are using this already prepared material.

The text for these studies is John 10:10: "I am come that they might have life, and that they might have it more abundantly." This abundant life is only a promised life and does not become our personal possession until we are ready to utterly abandon our wills and desires to the will and desire of the Master for us—until we are totally under the control of the Holy Ghost.

UTTERLY ABANDONED

Utterly abandoned to the Holy Ghost!
Seeking all His fullness at whatever cost:
Cutting all the shore-lines, launching in the deep
Of His mighty power—strong to save and keep.

Utterly abandoned to the Holy Ghost!
Oh! the sinking, sinking, until self is lost!
Until the empty vessel lies broken at His feet:
Waiting till His filling shall make the work complete.


Utterly abandoned to the Holy Ghost!
Seeking for no other path than my Master trod:
Leaving ease and pleasure, making Him my choice,
Waiting for His guidance, listening for His voice.

Utterly abandoned, no will of my own:
For time and for eternity, His and His alone:
All my plans and purposes lost in His sweet will:
Having nothing, yet in Him all things possessing still.

Utterly abandoned! 'Tis so sweet to be
Captive in His bonds of love, yet so wondrous free;
Free from sin's entanglements, free from doubt and fear,
Free from every worry, burden, grief, or care.

Utterly abandoned! Oh! the rest is sweet,
As I tarry, waiting at His blessed feet;
Waiting for the coming of the Guest divine,
Who my inmost being shall perfectly refine.

Lo! He comes and fills me, Holy Spirit, sweet!
I in Him am satisfied; I in Him complete!
And the light within my soul shall never more grow dim
While I keep my covenant—abandoned unto HIM!

May we in these last days be not only Women Manifesting Christ, but women ready to listen when "The Master Calleth," and as a result of our obedience be women ever enjoying "The Abundant Life." 

Yes. As a senior in a Christian high school I fully committed my life to the Lord Jesus Christ. Each class was studied around the main object in my life of serving my Lord.

During special services in my first year in college my fiance and I together presented ourselves to the Lord for His service. We were seriously considering home-missionary work.

After our marriage the Lord spoke to my husband about foreign missionary work as an accountant. It was a real adjustment in my life. As we considered the possibility of leaving this country, we needed to consider many aspects of life.

During this time of adjustment many sacrifices were made in my mind and heart. I realized that I, as a wife and mother would never have a home of my own and all the luxuries that go with it here in our country. I, also, would have to be ready to move at any time.

There was also the matter of our children's education. Maybe this responsibility would fall on me as their mother, as often there is not a school nearby. I did not feel prepared for this at all, but knew the Lord would give me wisdom if this was His will.

There was one thing that was a real concern to me, and that was what effect our dedication as missionaries would have on our children. Would our children resent our position and become rebellious or would they be proud of it? This effect on them all depended on us as parents in teaching them in the early years. What a responsibility! Sometimes I felt I spent too much time away from them in taking responsibilities at church. How much could I do in this area without neglecting the little ones God had given us?

During my husband's years in school many discouragements came. Each one we tried to solve with our life's goal in mind. Often we wondered if we were in His will. Sometimes our efforts seemed so futile. Step by step the Lord was leading us. If only we could see the future and where our place was to be—but then we would not need faith to trust the Lord.

We sent in several applications to mission boards and inquired about many others. Each answer told us we

needed more education. We tried again, but this area was very difficult and my husband felt he could continue no longer.

It was before Christmas and we were in a turmoil in our hearts and minds. We wrote letters and inquired at several places. Nobody at the time needed or wanted an inexperienced accountant. Then we were encouraged—one mission board seemed interested enough in us to send a representative to speak with us.

During our schooling years we had often been offered a position on the family farm. This seemed very appealing since both of us had spent our childhood in the country. But we had

mission was going well and hopes were mounting. We were accepted in their summer school and arrangements were being made for the summer. Our church and friends were completely behind us in prayer.

One evening my husband came home from work with a letter from the mission that dissolved all our plans. I guess you could say it "popped our balloon." The mission had discontinued processing our application because of the lack of education and experience. I immediately felt empty and useless. Why did it have to happen to us? What were we to do now? That answer should have been easy because of the fleece we had put before the Lord, but it was not easy to accept. There was a feeling of bitterness that came over me, and also my husband, that we both had to overcome. Then we realized that we had wanted the Lord's will and this was His will if we would only accept it as such.

Yes, we could have applied to other missions and possibly been accepted, but why should we do this with the answer already in our hands. So we made plans to move from the city to the country.

It was difficult to leave the fellowship of those believers who had helped us grow spiritually and stood behind us in each step of our decision. Our hearts were there and we knew we would be missing this close Christian companionship.

Now, as I sit at the kitchen table in a nice farmhouse which is now our home, I wonder what the Lord has for us in view of our commitment to Him. We feel this is our permanent residence here on earth, but what will our line of service be in the community where I grew up?

In our surroundings I recall many childhood experiences and my commitment becomes even stronger. The adjustment is great and often confusing, but "I will go in the strength of the Lord God" (Ps. 71:16).

I desire that through our experience others will see the need of being committed. To be willing no matter where the path may lead, be it at home or abroad. In my own life I would like to be able to say, "I have set the Lord always before me" (Ps. 16:8).

**We are always alert for the
missionary call, but . . .**

God Calls Farmers Too!

By Mrs. Bonnie Berg

committed our lives to the Lord in full-time service. So how could this be the answer?

In praying about our future we decided to leave it all to the Lord. We felt that if we were not accepted by this mission board, as we were, without further education, it was His will for us to go into farming.

We earnestly and prayerfully filled out our application. Constantly I asked the Lord to please let us go as foreign missionaries. By this time my heart was in it and I knew I could give up the many things we enjoyed as Americans. In fact, I did not even have a desire to stay here.

Our correspondence with the mis-

New Course for Brethren Men

... Jackson Goes Full Time



Ed Jackson—"arresting men for Christ"

Lt. Ed Jackson will end his twenty-two years with the Ohio State Police force, October 1 to go into the full-time work of "arresting men for Christ."

That is the date that Jackson will become the executive secretary of the newly incorporated National Fellowship of Grace Brethren Men (NFGBM).

The appointment was approved unanimously by a record number of delegates to the laymen's sessions at national conference in Long Beach, California, on August 11.

As head of the Grace Brethren Men's organization, Jackson will "plan and promote a program for men relative to the church." He will do this through meetings and seminars on local, district and national levels. The NFGBM hopes Jackson will be able to help local churches and the denomination to better coordinate the men and boy's works.

Jackson, a World War II Marine Corps veteran, was the past president of the national laymen's group for three years. Replacing him as president is Harold Jones, Lexington, Ohio.

Jackson and his wife, Pauline, have two children: a daughter, Jill, at Grace College, and a son, Jim, still in high school.

Jackson is a graduate of Rittman (Ohio) High School and has attended King's College, University of Louisville, and Rutgers University.

He is a member of the Grace Brethren Church, Worthington, Ohio, where Ed is chairman of the deacon board, and active in Christian Service Brigade.

His salary and expenses will be paid by the NFGBM.

Choose New Officers, Set Records ...

While laymen at national conference were taking historic steps in choosing the organization's first full-time executive secretary, they were also breaking records and setting some new trends.

Attendance records fell, with the high daily attendance of 137 being recorded the day that Jackson was unanimously chosen as new head of the organization. Average for the entire week hit 125, another all-time high.

Speakers included Duke Wallace, missionary to Brazil; Nathan Meyer, Bible prophecy speaker; and Ed Jackson.

Harold Jones was chosen new president of the organization, which on Friday changed its name from the National Fellowship of Brethren Laymen to the National Fellowship of Grace Brethren Men.

Jones had served as secretary, and editor of the laymen's page in previous years.

Other officers are: Vice-president—Lyle Marvin, Jr., Long Beach, California; Secretary—Wilbur Carlson, Shelby, Ohio; Assistant Secretary—Vernon Schrock, Waterloo, Iowa; Treasurer—Walter Fretz, Lansdale, Pennsylvania; Assistant Treasurer—Kenneth Rucker, Winona Lake, Indiana;

Editor—Phil Landrum, Carol Stream, Illinois; Committee on Committees—William DeBoer, Stow, Ohio; Jim Kelley, Parkersburg, West Virginia; and Willard Smith, Minerva, Ohio.

The election resulted in representatives from seven states and seven districts of the National Fellowship of Brethren Churches sitting on the executive committee. This is one of the best-balanced slates, geographically, in the organization's history.

The new book *Guidebook For Men's Work* was unveiled at the sessions, with 232 copies being purchased the first four days.

Here is an opportunity for you to support the expanding work of the National Fellowship of Grace Brethren Men. With a full-time director appointed, new dimensions can be added to the men's work with your support. Clip the form below and mail to ...

Check the following:

National Fellowship of Grace Brethren Men
Mr. Walter Fretz, treasurer
402 Norway Drive
Lansdale, Pa. 19446

- ☐ Would pray for the work
☐ Would use the service offered (for church or organization)
☐ Would financially support the work
\$ _____ per month

Name and address of individual, church, or organization

OUR OFFICIAL ADDRESSES ...

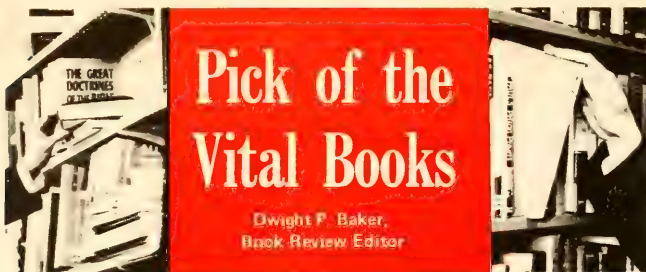
... are now twofold. Headquarters for the National Fellowship of Grace Brethren Men will be:

Ed Jackson, exec. secretary
85 Central Ave.,
Westerville, Ohio 43081
Phone: 614-882-1491

All financial matters:

Walter Fretz, treasurer
402 Norway Dr.,
Lansdale, Pa. 19446

Disregard any other addresses previously published.



Vinegar Boy

Alberta Hawse (Chicago: Moody, 1970), 176 pages, \$3.95.

Three would be crucified today. Would that third one be the notorious Barabbas? As he neared the hill Vinegar Boy did not have much time to ponder who it might be. This was an important day for him. His job was to deliver the flagon of myrrh and sour wine. That done, he planned to go find Jesus, who was reported to be in the area. Surely He would be able to heal the hideous disfigurement of Vinegar Boy's cheek. Then he would become the legally adopted son of his loved Nicolaus, steward of the commissary. How could the boy have known that before he reached the hill his world would begin to spin out of his control and his dreams crumble? Was his life always to be one disappointment and defeat after another?

Vinegar Boy is a heart-warming novel the entire family will enjoy.—*Althea S. Miller, Washington, D.C.*

This Mountain Is Mine

Margaret Epp (Chicago: Moody, 1969), 191 pages, \$3.95.

The story of Henry Bartel had to be written, though the book may lack some of the contemporary styling we are used to. Told like a reading from a family history, the quaintness and simplicity is in keeping with the Mennonite people. Henry Bartel's story is the story of the progress of the Mennonite church in China from right after the Boxer Rebellion to the fall of free China to communism.

The people who obeyed the Lord and established churches in the most primitive parts of China were people who simply followed God's command, "Go ye into all the world, and preach the gospel." They would leave the plows of simple farm life in Iowa or Indiana, and set sail for China. These Mennonite people lived as simply as did the Chinese themselves; they lived by faith, at times not knowing how God would meet very great needs.

Certainly the history of the Christian church inside China is incomplete without the chapter written in sweat and blood by the Mennonites.—*William F. Tweeddale, St. Petersburg, Florida*

My Son, My Son

Bernard Palmer (Chicago: Moody, 1970), 223 pages, \$3.95.

Bernard Palmer takes his title from David's cry over Absalom in II Samuel 18:33. The story he builds can be looked upon from two different points of view. It can be seen as a story of Royce and Penny Lawson, the parents, and their attempts to reach their wayward son, Craig. In another sense, it is the life story of Craig Lawson, the son, whose mother, Rita, died at his birth, and whose life was lived in rebellion toward his family, society, and God.

After the death of his first wife, when Craig was three years old, Royce married Penny. The story develops around Craig's life, through childhood, adolescence, and into married life. The progressive rebellion of the son and the despair of his parents are described.

The story is emotion-packed and provocative. The reader becomes a part of the nightmare and experiences the Lawsons' frustrations and agonies almost as his own. Any parent will find himself identifying with and suffering along with them.—*Leon Davis, Whittier, California*

God's Way of Holiness

Horatius Bonar (Chicago: Moody, 1970), 128 pages, paper, \$5.00.

Horatius Bonar was a consecrated saint of several centuries ago. His message, much needed in our day, is on holiness (a good word from which evangelicals shy away). Bonar writes: "With many of us the Christian life has not gone on to maturity." The book challenges any who will read to grow in holiness (Christian living). I highly recommend it.—*Wesley Haller, Johnstown, Pennsylvania*

The Work of Christ

I. Howard Marshall (Grand Rapids: Zondervan, 1969), 128 pages, paper, \$1.95.

Here is a new approach to the subject of Christ's work. Dr. Marshall shows how the different writers of the New Testament presented the work of Christ. Beginning with Jesus' own concept of His mission on earth and continuing on with the views of the apostles in the various New Testament writings, he points out that these men agreed on the basic understanding of Christ's work though different writers presented different aspects of it.

Dr. Marshall writes from an evangelical viewpoint, holding that the writers were inspired by the Holy Spirit and taking as historically accurate the writings of the New Testament. However, some will feel that he should have given attention to the connection between Christ's offer of the kingdom and the messianic kingdom.

The average reader will find that Dr. Marshall's style is easy to understand and that the material in the book is well organized. As footnotes and Greek references are kept to a minimum, the book will be easily understood by laymen. I recommend it for those who appreciate a different, though theologically conservative, approach to New Testament truth.—*Carl R. Sundin, Lancaster, California*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590 or the Herald Bookstore, Box 2385, Fullerton, California 92633. We pay postage.

Man, Am I Upright!

David Augsburg (Chicago: Moody, 1970), 122 pages, \$2.95.

A delightful volume of "situation ethics," this book examines life situations encountered by the average man in the pew.

Each topic is approached by delineating several situations which demand decisions on the course of action to be taken. There follows a discussion of various options open to the persons involved, including the rationalizations a person would likely use to justify his choices. The chapters conclude with a section, "As You Decide."

Entirely missing is any reference to how the options one selects may affect one's testimony as unsaved persons watch from the sidelines. Perhaps this is a deliberate attempt to avoid generating religious hypocrites, but its complete omission is unfortunate.—*Jacques Crapuchettes, San Jose, California*

Mo Bradley and Thailand

Donald C. Lord (Grand Rapids: Eerdmans, 1969), 227 pages, paper, \$3.95.

In a day when missionaries of the nineteenth century are being debunked, it is good to read the biography of Dan Beach Bradley, American Board missionary who gave forty years of outstanding service to the cause of Christ in Thailand.

Bradley was an unusually versatile missionary. He was a physician, surgeon, publisher, diplomat, and man of God all in one. As a medical man he performed the first surgical operation in Thailand in 1837. He introduced vaccination and inoculation in his fight against smallpox. He served as personal physician to several of Thailand's kings. As a publisher he founded the first newspaper in Thailand, the *Bangkok Recorder*. As a diplomat he was entrusted by the king with the delicate task of translating state papers, foreign treaties, and other important documents. He acted as special adviser to the government in its dealings with foreign powers.

The book is well balanced. There is no attempt to make Bradley a saint or a hero. The author records the faults and failings of Bradley and his fellow

missionaries. It also corrects the caricature of the King of Thailand created by the book *Anna and the King of Siam* and the movie *The King and I*.—*J. Herbert Kane, Northbrook, Illinois*

The Unique World of Women

Eugenia Price (Grand Rapids: Zondervan, 1969), 245 pages, \$3.95.

Choosing Bible women of whom little is written, some not even named, Miss Price has in her own discerning way brought them to life. She presents the situation and circumstances of each based upon the Biblical account and the customs and traditions current in the woman's day. Surprisingly, many aspects of their lives have counterparts in ours which bring either blessing or tragedy now even as then. Eugenia Price's main desire is to lead her readers to inquire, "What is God's word for me through the experience of this woman of the Bible?"

Written in a concise, colorful style, this book is excellent as a personal devotional guide or for use in group Bible studies for women.—*Mary Hammers, Winona Lake, Indiana*

Sex Is Not Sinful?

Jack Wyrzten (Grand Rapids: Zondervan, 1970), 64 pages, paper, \$3.95.

Attacking such a problem as "sex" in sixty-four pages is indeed a remarkable undertaking. But since Mr. Wyrzten is writing to teenagers, perhaps a concise book on the subject is appropriate. He uses many Scripture passages, statistics, and quotes from well-known persons to establish a framework for his Bible-based views of sex and marriage.

Sex Is Not Sinful? is quite suitable for most Christian teens, but the "new morality" generation of more mature college students will be harder to convince with such arguments as "premarital sex . . . lowers standards" and "virtue gives . . . a feeling of self-satisfaction, self-confidence and self-respect." Homiletical devices like "mini-skirts for the mini-minded" and "single blessedness is a great deal better than double cussedness" also may be distracting to intelligent and critical readers.—*Linda Renick, Park City, Illinois*

In Search of Balance

Virginia R. Mollenkott (Waco: Word, 1969), 151 pages, \$3.95.

Mollenkott quotes Aristotle, Ayn Rand, Robert Frost, and a host of other sources to replace bleeding-heart altruism with a Biblical view of man that allows a balance between self-fulfillment and the needs of others.

In Search of Balance is just that. Paradox is accepted as a natural and necessary and enriching aspect of our human existence. What she calls Relativistic Absolutism is a species of situational ethic that seeks to place primary emphasis on the divinely revealed absolute principles without in any way avoiding the "nitty-gritty of choice." To the mounting number of people struggling toward maturity after their first "taste of new wine," this book will be a set of wings and a vision of the life God really wants us to experience. But to fly you must have two wings, and you cannot lean to the right wing or to the left wing. You must be constantly in search of balance.—*Richard Kriegbaum, Wheaton, Illinois*

Defrost Your Frozen Assets

Carl W. Franke (Waco: Word, 1969), 147 pages, \$3.95.

Practical Christian living via the proper application of faith is the general theme of this book. The usual John and Mary Christian who cope with life's situations to the accompaniment of gasps and sighs are not the main characters. Featured instead are real people who have real problems in a real world.

Franke discusses several common problems of life with the reader. One recurring idea is that we *are* responsible for everyone around us because our behavior patterns affect everyone with whom we come in contact. Christ loved and served mankind not from the spectator's seat in the bleachers, but as a participant in life.

Nor does involvement in all aspects of life suggest conformity to present societal attitudes. All the precepts of Christianity, the ones so many of us keep on ice, are to be brought into play in solving the problems that engulf our lives each day.—*David J. Neely, Columbia City, Indiana*

Back to Puerto Rico

By James Dickson
Chaplain, U.S. Navy

When we left Puerto Rico in 1968 we believed it would be a long time before we would see the island we had come to love and call home for over eight years. We settled in Ohio making inquiries to the armed services for the chaplaincy. In September encouragement came to apply to the U. S. Navy and I was accepted in early March 1969.

I had heard the opportunities for reaching men in the service were great as long as one could get through the regimentation and extra duties. Working in San Juan gave me many acquaintances with navy personnel both on the bases and on the street. The men spoke of the chaplain's work as being varied and depending upon the individual whatever he wanted to make of it. I did not feel the Lord's leading into any specific branch of the service but the navy was the only one that had an opening.

From past experience I learned that when you are not certain of the Lord's will it is better to wait, but when you are sure—proceed with the assurance that He will make a way for you. I received orders to report to Newport, Rhode Island, for eight weeks of orientation and then to report to a Seabee Battalion for duty.

One cannot help but have some kind of a mental picture of what a new line of work will be like and this occasion was no exception. I assumed I would be living with a group of other chaplains—two, four or six to a room and would have a strict formal schooling for eight weeks. Instead, I had a small room to myself in the Bachelors Officer's Quarters with dining facilities across the street and classrooms a five-minute walk away.

The atmosphere was informal for the most part of the two months—much to my surprise. Navy protocol was followed of course, uniform inspections and physical training regulations had to be met, but the thirteen of us in the class were made to feel at home immediately. The emphasis was placed upon the individual chaplain



A "little gear" in the Navy

and how he would perform his particular calling inside the framework of the U. S. Navy. We learned navy and marine orientation and our own particular convictions were never compromised.

Role playing formed a large part of our training. Each new chaplain would be seated in the center of the room as if he were at his desk in his office and our instructors faced him with various problematic situations that we would all face in our various commands. In the critique which followed all would give their impressions of how well he met the situation and how better he could have handled it. It was similar to the hours we used to spend in public-speaking classes.

Since the Seabee Battalion to which I was assigned was homeported just across Naragansett Bay at Davisville, Rhode Island, you can imagine my surprise when I found that this battalion would soon be going to Roosevelt Roads Naval Station, Puerto Rico. My past experience had nothing to do with my being assigned to this particular battalion. These first sea duty assignments are the result of one "big gear" with the various units of the navy and the marines as cogs and a "little gear," the Chaplain's Corps, placing a chaplain in each unit. There were thirteen chaplains in our class and we were sent all over the world

including Vietnam. Four of us were sent to Seabee Battalions, two of us in particular to Davisville, Rhode Island, and one of us to Battalion Fifty-Three in Vietnam and myself to Battalion Seventy-One going to Puerto Rico. I dwell on this at great length to show how precisely the Lord directs in each one of our lives. His timing is always perfect.

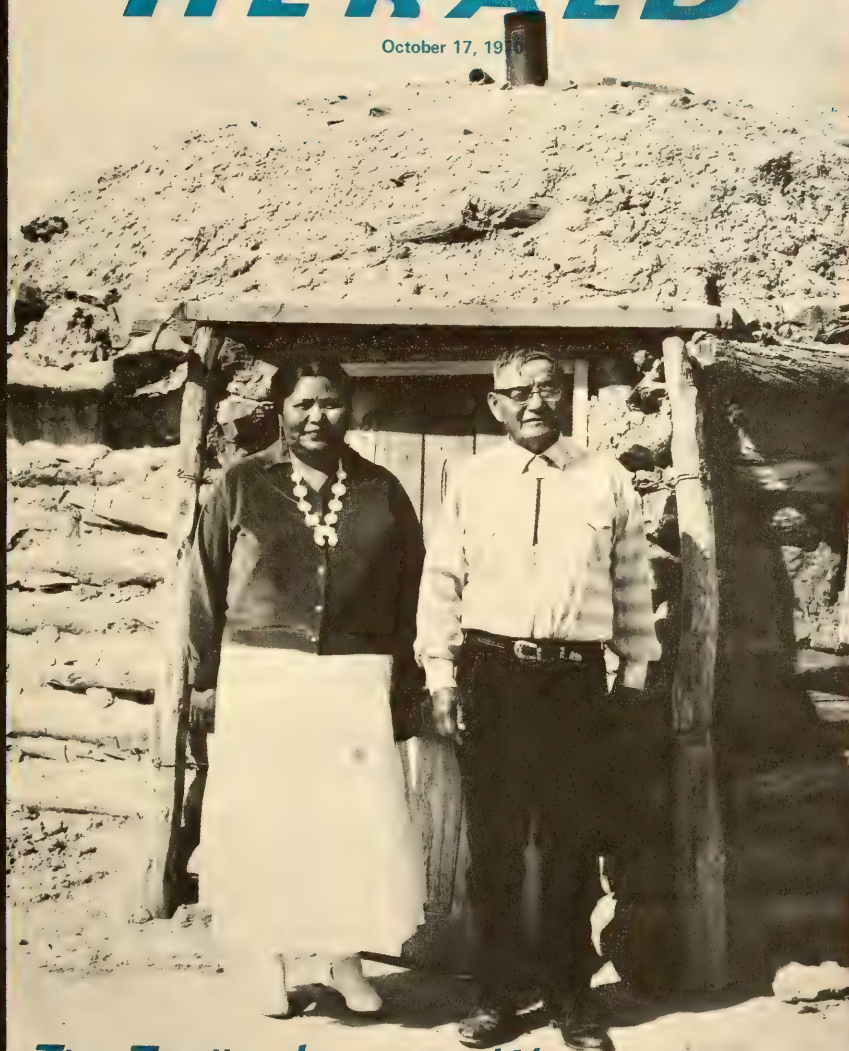
The command gives me the freedom to perform a ministry according to the leading of the Lord. I conduct preaching services, Bible classes, prayer meetings, communion and baptismal services, hold counseling sessions on marriage and personal problems, announce births and break the news of deaths to the men, perform weddings and funerals, visit the hospital, give invocations and benedictions at dinners, graduation exercises, and programs, answer correspondence from parents, wives and relatives of the men, attend battalion board meetings, write articles for the battalion and base papers, keep office hours from 7 a.m. to 4:30 p.m. and be on call the rest of the twenty-four. It is a steady diet of the Lord's work along with the joy of witnessing for Christ to those who have never heard.

THE (0.29)
Linda Kline
Hartford College
Watson Lake, IN 45890

BRETHREN MISSIONARY

HERALD

October 17, 1966



The Trujillos Lead the Way

CHAVEZ TRUJILLO
WITH HIS WIFE, ROSARIO

5



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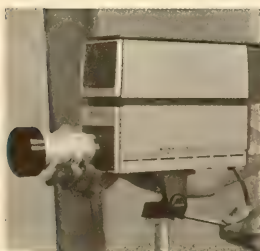
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October 17, 1970
Volume 32, Number 20

Home Missions and Grace Schools Issue

MEMBER  EVANGELICAL PRESS ASSOCIATION

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The Editor's Viewpoint by Clyde K. Landrum

The Child Is Father of the Man

Finding it difficult to understand poetry, I am not sure that I fully grasp what the poet had in mind when he said, "The child is father of the man." Yet, I know what it means. To me he is saying that today's child will be tomorrow's man.

How easy it is to see a child, but fail to see his potential as a man of tomorrow. Recently I saw a parent teaching his child the concept of numbers. In various ways he was seeking to get across to the child the number concept, using two fingers, two ears, and two eyes. How exciting to see the child as he began to grasp what his father was patiently teaching. Dad could have shrugged off the tedious duty of teaching the child with the thought of not having enough time, or even not wanting to be bothered. But he did not dare do that, for soon that child will have grown to maturity, will have completed formal education, and will, for better or for worse, be a part of the business of teaching the next generation. The job that the parent does with the child will largely determine what the adult of tomorrow will accomplish for the good of society.

"The child is father of the man."

That child whom we take so lightly will develop into one of the men of tomorrow. That child with whom we have great difficulty exercising patience will one of these days be a congressman, a minister, a teacher, or an editor. The child is a miniature man or woman. Through a real-life metamorphosis today's child will literally become a man or woman in a key position.

I have a classic illustration of the importance and value of training boys. Quite a number of years ago, in a five-year period, in one of my pastorates a group of men in the church dedicated themselves to doing an effective job of training boys. The program was well planned and executed, and the number of men available to do the work was adequate. These men and boys allowed nothing to interfere with club night. Week after week, year after year the men worked and played with the boys, counseling and training them in the Word of God. They memorized many passages of Scripture and were taught soul-winning through example. The outings which the men planned with the boys encouraged the regulars and drew new recruits into the program. It



was a boost for the men as well as for the boys. Today, I can count a number of those boys who are successful businessmen in different professions and who are active in the Lord's work. And, most of the men who did the teaching are still active in the church. The men have witnessed the reality of the statement that "the child is father of the man." They have seen those boys grow into adults and take their places as men in the world about us.

In the next regular issue of the *Brethren Missionary Herald* (Nov. 14), there will be special emphasis on the work of the Grace Brethren Men under the direction of Ed Jackson. One of their prime goals is to help establish an effective work among the boys of the Brotherhood. Let us all stand with them in this challenging ministry, assisting them whenever possible. And, let us dedicate ourselves anew to an effective work with our children, realizing that "the child is the father of the man."



WHAT PROGRESS THE NAVAJO CHURCH ?

Standing in line for an airliner at Denver, Colorado, my attention was drawn to a Roman Catholic priest with a thunderbird Indian emblem around his neck. Moving closer, I inquired if he were a missionary to the Indians. I learned that he was a director of a mission in Indian territory in Wyoming. Apparently, their mission was now forty years old. He produced a large photo showing the artistically decorated chapel where religious services were held. Though they had beautiful facilities, attendances were not large at their weekly rites. Finally I asked, "In forty years of missionary work how many Indian men and women have yielded their lives for the Catholic priesthood and nunery?" His answer, "I am sorry that we have not had one."

The Brethren Church has real cause for thanksgiving. Since the establishment of the Brethren Navajo Mission we have seen Mary Sala finish her school work and now she is involved in full-time service with her husband in missionary work in Arizona. Lee and Grace Trujillo, full-time workers at the Brethren Mission, are real leaders among their people.

Lee, a former medicine man transformed by the power of God in salvation, continues to mature in his knowledge of the Word and the Christian ministry. The road has not been easy for him nor for the superintendents at the Mission who have endeavored to be of help. Our leaders have literally spent many hours in each week helping this man to grasp a reading knowledge of his language, teaching him Bible understanding and interpretation, plus the practical aspects of the ministry. His people, mostly unsaved in the early days, were extremely skeptical of his newly found faith. Meeting temptation, the onslaughts of Satan and the psychological problems of a transition from a pagan, heathen religion to Christianity has demanded much of the grace and mercy of God. Though progress has been slow and discouraging at times, yet maturity is coming. The foundation has been laid and a fully organized Indian-supported church is seen on the horizon.

Lee and Grace, as pastor and wife, carry on a systematic visitation program. They conduct regular services at the church with attendances ranging from the seventies to over one hundred on special occasions. A Bible conference, revival meetings and Vacation Bible School are all a part of the yearly program. Many of the adults have consistently enrolled their children in the Navajo Boarding School. The friendly atmosphere at church services, the testimony sessions, and baptismal services speak well of the Spirit's work in the hearts of these dear Navajo people.

Two young men, James Werito and Roy Sam, now at Osceola, Indiana, in the Brethren Christian High School, offer good prospects for future leadership. Already, Pastor Trujillo has used these young men for song leading, teaching and preaching during vacation periods. The Navajo Church is a part of God's program. We rejoice in what Christ is doing among the Navajo Indians. "...and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).—LEP



By Rev. Larry Wedertz
Superintendent
Brethren Navajo Mission

Gospel

to the Checkerboard

The Brethren Navajo Mission is one of several evangelical mission groups ministering to 128,000 Navajos living on a reservation the size of West Virginia. Twenty-four thousand square miles of high plateau in Arizona, New Mexico, and Utah with a corner of Colorado make up this vast reservation.

Here in this semiarid region of sagebrush, juniper and pinon pine live the largest tribe of Indians in America. These people of the Athabaskan language group arrived in this area almost 1,000 years ago and by the time of the early Spanish Conquistadors and later the white settlers of the East, the Navajo was firmly entrenched in this great southwest desert.

His isolated, seminomadic life attracted little national attention until the time of the Civil War, a little over

one hundred years ago. At that time marauding bands of Navajos made life difficult for both white and Spanish settlers and Kit Carson was assigned the task of subduing them. This he succeeded in doing, but the four years of confinement and hardship on the banks of the Pecos River in eastern New Mexico did not impress the Navajos with the fact that the White Man's way of life was best.

The U.S. Government entered into treaty with the tribe in 1868 and brought the Navajos back to their home on the present reservation. The people were issued livestock consisting mainly of sheep and goats as well as simple agricultural implements and the Navajo returned to his normal way of life. Schools were promised in the treaty but because of isolationism and failure to believe that the White Man's

way could benefit their people, Navajos refused to send their children to school. By 1885, there was only one government school with an enrollment of thirty-three students, even though the facility was designed for up to two hundred pupils.

The years rolled on, the tribe multiplied and by the end of World War II the Navajos began to attract the attention of many U.S. citizens. Here in the midst of the most prosperous and powerful nation in the world lived a large tribe of Indians and two-thirds of them had never been to school. Disease and poverty were rampant across the entire reservation and brought about a high mortality rate. Education was pinpointed as the number one problem of the Navajos and a crash program adopted by the government and encouraged by tribal leaders was

the faithful staff in front of the mission sign





initiated on the reservation. By 1947 50 percent of school-age children were enrolled in school and the figure has moved up until last year a high of 95 percent was reached.

The Brethren Church in 1947 started a small mission point in northwestern New Mexico to reach the Navajos living just east of the reservation with a message that could change their lives. These people living in what is known as the "checkerboard area"

were actually more destitute than their brothers because of not living on reservation land. A visitation ministry was started among these people and services were conducted in the mission building basement with the use of a Navajo interpreter.

It became evident in the early years that the Navajo's response to the Gospel would be slow because of his feeling toward the white man and his way of life. The Mission ministry was therefore expanded to include a Christian boarding school and later a small medical clinic. These ministries meant concern for the Navajo in two needy areas of his life and gradually conversions came. Believers were baptized and students in the boarding school found Jesus Christ as their Saviour.

This spiritual ministry of the Mission continues on today in the same way as in the past—through the visitation, school and medical programs. Contact is made with Navajos in their hogans where the Gospel is presented and decisions for Christ are encouraged. Bible studies are conducted weekly in homes where the Gospel has been received and there is promise of possible leadership. Organized services are conducted on the Mission compound and consist of a graded Sunday school, a Navajo preaching service and on Sunday nights an English preaching service. Besides the midweek prayer meeting, there is a daily staff prayer service and a Navajo prayer meeting for those who live near the Mission compound. The school has a daily chapel time and Bible study in addi-



tion to devotions conducted in the dormitory. Bible conferences and evangelistic meetings are conducted throughout the school year and summer months with special emphasis in the summer on adult camp meetings, five-day Vacation Bible Schools and the mountain youth camps.

All these ministries are directed to leading Navajos to decide for Christ and then to live for Him. This past year fourteen Navajos confessed Christ in the waters of baptism. There were over seven hundred visits to Navajo hogans during the year and through these contacts and in formal services twenty first-time decisions and thirty-eight rededications were recorded on the part of both adults and children.

Along with the Navajo Tribe the Brethren Navajo Mission faces the future with new opportunities and challenges arising on the horizon. Complex problems confront the Navajos as they adopt more and more of American culture and the reservation becomes less and less able to sustain such a large number of people. Poverty is still real with 45 percent of the Navajo labor force without work. Urbanization offers some solution but the concept of living together in confined areas also presents difficult problems to a people who have roamed the great expanse of open sky and field.

The Mission now sets as its goal in reaching these people for Christ the establishment of an indigenous Navajo Church. This involves training Navajo Christians in the Scriptures and chal-

lenging Navajo young people to dedicate their lives to Christ and prepare for Christian leadership. This goal can become a reality in the next few years as Brethren people join with the Navajo missionaries and Christians in praying for God's blessing on His Word and His work among these people. We need prayer more than ever before as we face unlimited opportunities and at the same time tremendous forces of evil seeking to retain these people in the bonds of spiritual darkness.

Much hard work and complete dedication on the part of our missionaries will be needed. We will also need many more dedicated Christians across this land who will be willing to share in a financial way the ministry of the Word of God to Navajo hearts. Funds are desperately needed to keep this ministry going and to keep missionaries on the field.

We believe a new era lies before us in the presentation of the Gospel to Navajo Indians. We must not rest upon the accomplishments of the past but rather anticipate what God would have us do in the future as we fulfill the great commission until He comes. As we reach America with the Gospel, let us not forget the first Americans. ☛



Leskos Join Navajo Staff

Mr. and Mrs. Philip J. Lesko and son, John Philip, arrived at the Navajo Mission about Sept. 15. The Leskos, members of the Susquehanna Grace Brethren Church, Wrightsville, Pa., dedicated their lives to the Lord for full-time service and immediately answered the prayer of the Navajo Mission for a teacher and nurse. Mr. Lesko has a Master of Science degree in education and Mrs. Lesko is a graduate of the Presbyterian School of Nursing in Philadelphia.

With Miss Elaine Marpel, a teacher, on leave for further education and Miss Lois Wilson, a nurse, transferring to Africa, the Leskos will fill these vacancies and we are sure that they are an answer to the prayer of God's people for a very vital need.

The pastor of the Leskos, Rev.



Mr. and Mrs. Philip J. Lesko and son, John Philip, "filling the need."

George Wilhelm, said, "Our hearts are heavy at losing this fine dedicated couple, but we are happy to present them to our wonderful Lord for His use."





The "Valley" congregation



The "Heights" congregation

Amoeba do it, but so do Brethren churches!

Dividing to Grow

By Rev. Victor S. Rogers
Pastor, Albuquerque, New Mexico

The Sunday-school motto of "Divide to Grow" is being put into practice at Albuquerque, New Mexico. One year ago, following the national conference at Winona Lake, Indiana, Rev. Leo Polman, on his return home to California, stopped over for a meeting in Albuquerque. Leo Polman, who is always looking for an opportunity to get a new Brethren church started, suggested to Pastor Victor Rogers that they investigate a church building with a "For Sale" sign on it.

An investigation revealed that this building was for sale because another church that had started in it had outgrown the facilities and was relocating. The building pictured here is 70' x 84', with 15 classrooms, a seating capacity of 175-200 and fully equipped. It is located on four lots about one and one-half miles north of Interstate 40, in a beautiful residential area of the northeast section of the city.

The idea of another church in Albuquerque was not a new one. Bible

classes had been held with the idea of starting another church before Pastor Rogers arrived on the field. There were Brethren families interested in another work, and they were praying for an opportunity to see the second church started.

The Albuquerque Brethren became excited about this "\$45,000 opportunity." The Western Field Secretary, Robert W. Thompson, was immediately contacted and he in turn contacted the Brethren Home Missions Council Secretary, Lester E. Pifer, and some negotiating took place. This was not the usual way for starting a new church and at that time there was not even a Bible class being held. It seemed the part of wisdom to secure a lease-option which the seller was glad to enter into and so the contract was worked and signed in February 1970.

A meeting was held on February 15, 1970, with fifteen present and it was decided to start services on February 22. It was also decided the new

church would be the Heights Grace Brethren Church and the charter membership would be kept open for a few weeks. The charter membership closed March 15 with thirteen members and it was on this day the church was officially organized.

Pastor Victor Rogers is the pastor of two churches at the present time although another pastor will be secured for the "Valley" Brethren Church as it is known by the people as a means of distinguishing the two. The "Valley" Church is to be commended for its missionary spirit of giving families, leadership, financial support, manual labor and prayer support toward the establishing of the "Heights" Church. The lease-option expires in February 1971, and then purchase of the property will be necessary. Pray that these two churches will grow and that their need of a pastor will be supplied and financial help will be forthcoming at the time of purchase.

99

A Spanish touch flavors the architecture of the Heights church.



- lives: Mrs. George Bender, Ralph Kraus, Mr. and Mrs. George Bender,
3. for the physical needs of Ralph Kamin.
- Ross, Sally Bernstein, and Rose Kamin.
4. for a couple to replace the Neelys in the Los Angeles ministry, and for Isobel Fraser who will continue to carry the burden for Jewish souls in the Fairfax area.
5. for safety in travel as the staff begins its itineration schedule from June 9th to about July 21st, Lord willing.
6. for our open house, August 12, 1970 during Conference that it will stimulate a deepening interest in Jewish Missions.

BECAUSE YOU PRAYED

By John S. Neely

In our prayer letter written before we left for itineration, we asked you to pray for our safety. And you must have cared enough to pray, for God answered! Let me tell you about it.

As we were leaving our Davenport, Iowa, church we were warned that severe storms had been promised for the area. However, since we had a reservation of long standing with a small motel close by Des Moines, it was our prayerful hope that we would make our lodging point in safety so we could get some sleep before pushing off for Portis, Kansas, early the next morning.

As we traveled down that magnificent highway which stretches across Iowa, we were soon to realize that we were in a serious situation. The winds mounted to almost gale force, and it was not long before we heard the distant rumble of thunder, and saw flashes of lightning streaking across the darkened skies. To make matters more precarious, bugs were out in brigade strength that night, and many gave up their lives as they splattered the car windshield. As the rain came, I turned on the wipers, but the condition of my windshield worsened. I knew the only recourse for me was to turn off at the closest exit. This I did. I pulled into a filling station area in order to clean the windshield.

It was a good thing that I left the highway. Sally and Isobel had just gotten out to help me when gale-force winds struck. As I raced toward the garage, I shouted back to the women to take shelter in the car. I was nearly blown off my feet; I thought I would never make my haven. As I entered the garage office, I saw others had taken refuge—among these were truck

drivers, hardened to such conditions, but who took no chances with such a storm. Looking out through the rattling windows, I saw light standards swaying and bending as if they were made of thin wire. When I proceeded to go toward the drinking fountain for some water, my way was barred by a garage attendant who was holding on to the exit door with all his might to keep it shut—I was never to reach the water desired for the windshield.

Standing there, listening to tales of other nights like this related by the truck drivers, my thoughts went to Sally and Isobel inside the car. How were they faring? Sally was to tell me later that the station wagon was rocked back and forth as the winds blew. I watched anxiously through the storm, hoping they could see me as I waited the first opportunity to make a dash to join them. Once in a while the car lights would go on, then off. I thought they had seen me and were signaling—however, Sally and Isobel were safeguarding themselves from trucks pulling off the highway which were coming dangerously close and the lights were no signal to me.

When the storm abated somewhat, I ran to the car. Since the rain had taken care of the windshield problem, we waited until we thought the danger was over and then continued on our way through driving rain, wind, and thunder and lightning, arriving late at our resting place tired but relieved—although it was now early in the morning.

Since we returned to Los Angeles, I have thought of this incident and some others we experienced on our trip—like the morning when Isobel came out of a restaurant in Kansas and remarked

to Sally that it must have rained since puddles of water had formed on the ground. Her observation certainly was an understatement—it had rained all right—enough to cause a flood in the city a day before and the tragic death of a boy who was swept down the storm sewer. Then again, there were the tornadoes which were touching down all around us as we traveled. In fact, an aftermath of our Davenport to Des Moines incident was to learn that there was an unconfirmed report of a tornado which touched down close by Des Moines just a short time before we arrived at our motel which was located in that vicinity.

As I have thought of Sally and Isobel stranded in the car that night, I have thanked God for His protection, since I recalled that during our itineration we learned of a highway policeman who had been killed as his patrol car was picked up in a tornado and dashed against a bridge abutment in a state through which we traveled. I have thanked the Lord, too, for small things, like the bugs that splattered our windshield, which we believe was God alerting us to a dangerous situation. I like to think that the Lord was hedging us about during the 11,000 or so miles to challenge the Brethren to witness to our Jewish friends.


By the way, there is an item for which you might pray—and that is that every member of The Brethren Church will make it his desire to be a personal witness to every Jewish person with whom he comes in contact, and that there might be a Hebrew Christian family in every Brethren church where there is a Jewish population. It is quite possible the Lord will give us a Jewish harvest if we care enough to pray! ☸

1970
CONFERENCE
DELEGATES
SLEPT
HERE



The lovely new missionary residence at Taos, New Mexico, was stop-over place for many of the Brethren who attended the 1970 national conference at Long Beach, California. This residence was the project of the national WMC for two years and the national SMM assisted with the addi-

tion of the guest apartment.

Rev. and Mrs. Robert Salazar served as the general hosts for the guests and gave the visiting Brethren a tour of the world-famous artists' center of Taos. Included in the tour was a visit to the Pueblo Indian Reservation. 

INVESTING DOLLARS FOR NEW CHURCHES IS



a joy many people across this land share. It is good to know your money is building churches instead of worldly facilities. The Lord has blessed His people for their part in the B.I.F. Are you missing that blessing?

INVEST TODAY . . .

BRETHREN INVESTMENT FOUNDATION

BOX 587

WINONA LAKE, IND. 46590

Church News



Rev. Charles W. Turner

WINONA LAKE, IND. Rev. Charles W. Turner became the new executive editor and general manager of the Brethren Missionary Herald Co. on Oct. 1, 1970, according to an announcement by Rev. Mark Malles, secretary of the BMH board of trustees. Mr. Turner succeeds Rev. Clyde K. Landrum who served in this position over the past four years.

In accepting this new post, Mr. Turner will be closing a successful pastorate of almost 15 years at the First Brethren Church, Rittman, Ohio. He has also been a member of the Brethren Missionary Herald board of trustees since 1962.

No definite date has as yet been set for his move to Winona Lake, Indiana.

NOTICE. The next issue of the *Brethren Missionary Herald*, dated October 31, will be the Brethren *Annual*. It will come to you in an envelope, and should be kept for your use during the next year.

WINONA LAKE, IND. Dr. Harold H. Etling announced with regret that Rev. Merton Lambert resigned as assistant to the director of Christian Education. Mr. Lambert assumed responsibilities as minister of Christian Education at the Whittier First Brethren Church. The entire Christian Education Department board and staff wish him well in this new venture.

DRYHILL, KY. "It has been wonderful to see the spiritual growth of our people this past year. In the years I have been here this has been the best. Giving has increased, attendance has grown, spiritual growth in individual lives has been seen, the church has been stable, above all souls have been saved and added to the church. Fifteen decisions or more have been registered and fifteen have been baptized and come into the church." Marvin Lowery, pastor.

DAYTON, OHIO. A unique opportunity to reach people for Christ during an evangelistic crusade was offered to the adults of the First Brethren Church when the Palermo Brothers prepared a delicious spaghetti dinner. The meal was followed by music from the Palermos after which a clear-cut presentation of the Gospel was given with the express purpose of getting people to receive Christ as their Saviour. G. Forrest Jackson, pastor.

CHANGES. The address of the First Brethren Church of Washington, D.C. is 8400 Good Luck Rd., Lanham, Md. 20801.

WASHINGTON, D.C. It was a privilege on Sept. 20 to have Rev. Dean Walter minister God's Word to the First Church in the absence of the pastor who was at the district youth rally at Virginia Beach, Va. Charles Thornton, pastor.

GOSHEN, IND. Over one thousand brochures advertising the church were distributed on Sept. 27. This literature, including gospel tracts, was used to make the people of the community aware of the Grace Brethren Church and its message of hope for all who would accept it. Robert Crees, pastor.

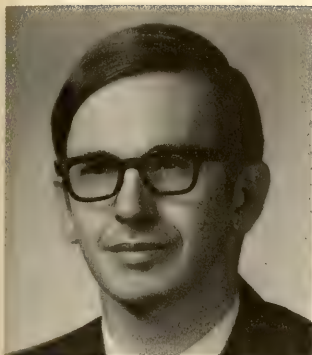
ST. PETERSBURG, FLA. "70 in 70"—has been our Sunday-school goal—and on Sept. 6 we reached the objective. All previous records were broken and we rejoiced as we counted the number present—70 people—with the youngest, a baby two weeks old (Rebeckah Cornish). William Tweedale, pastor.

NOTICE. Churches in need of new hymnals are invited to consider purchasing them from the Missionary Herald. Samples of hymnals are available for examination, and will be sent postpaid to churches. Special terms are offered for groups such as: Sunday-school classes, men's, women's, or youth organizations who may wish to purchase hymnals as a project. Write for complete information to Charles Koontz, Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. 46590.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Findlay, Ohio	Oct. 25—Nov. 1	Glenn Coats	A. Rollin Sandy
Ashland, Ohio (Southview)	Nov. 1—3	Mason Cooper	Richard Messner
Harrah, Wash.	Nov. 1—6	Michael Ostrander	Nathan Meyer
Portis, Kan.	Nov. 1—6	Bill Stevens	Allen Herr
Fremont, Ohio	Nov. 1—8	Ward Tressler	Dean Fetterhoff
Fremont, Ohio (Brethren Chapel)	Nov. 1—8	Marion Thomas	Larry Gegner
Toppenish, Wash.	Nov. 7—13	Sam Horney	Nathan Meyer
Roanoke, Va. (Gospel Brethren)	Nov. 8—14	James Wingfield	Ron Thompson
Des Moines, Iowa	Nov. 8—15	Milton Ryerson	Allen Herr
Grandview, Wash.	Nov. 15—20	William Shelby	Nathan Meyer
Flora, Ind.	Nov. 15—22	Robert Moeller	Dean Fetterhoff
Yakima, Wash.	Nov. 22—27	George Christie	Nathan Meyer
Fort Lauderdale, Fla.	Nov. 22—29	Jack Peters, Sr.	Allen Herr
Washington, Pa.	Nov. 29—Dec. 6	Shimer Darr	Dean Fetterhoff



Rev. Robert Spencer

JOHNSTOWN, PA. Robert Spencer, a licensed minister of the National Fellowship of Brethren Churches accepted the call to be pastor of the Geistown congregation. Mr. Spencer attended the University of Pittsburgh and the Philadelphia College of Bible and before entering the ministry two years ago, he was employed by the United States National Bank in Johnstown. His home church is Riverside Brethren Church of Johnstown, Pa.

COOLVILLE, OHIO. Special notes of praise are coming from this congregation as we review the visible results of the meetings just concluded with Rev. Allen Herr. There were thirteen rededications of faith and five first-time decisions. Especially do we thank the Lord for the decision of Mr. Fred Friend. He accepted Christ as his Saviour, one day later he suffered a heart attack, and in two days he went to be with his Lord. Truly the harvest is ready and we dare not delay—it might be too late for someone. Donald Marken, pastor.

LONG BEACH, CALIF. Janitor—Evangelist—Mr. Perrin, the janitor of the Los Altos Brethren Church, encountered several boys playing on the parking lot and stopped to talk to them. He asked them if they went to Sunday school and finding out they did not, he encouraged them to do so and took them into the church. As a result of one person being concerned, two little boys accepted Christ as Saviour. Christian friendliness and interest bring results—try them. Donald Shoemaker, pastor.

FREMONT, OHIO. The Brethren Chapel broke all records of attendance Sept. 20, with 88 present. A new church library is now functioning at the church and is available to all. Mrs. Jean Smith is the librarian. We are praising the Lord for 216 chairs given by Mr. and Mrs. George Jones, Jr., of Perryville, Ohio. Marion Thomas, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Cindy Kay Wightman and Cleve Saucerman, Aug. 17, Grace Brethren Church, Waterloo, Iowa.

Connie Powell and Glen Thomas, Aug. 21, La Loma Grace Brethren Church of Modesto, Calif.

Kathy Campbell and Marcus J. Mack, Sept. 5, Los Altos Brethren Church, Long Beach, Calif.

Jillian Hiatt and Chad Stettler, Sept. 5, First Brethren Church, Clay City, Ind.

Linda Spangler and Paul Fox, Sept. 5, Riverside Brethren Church, Johnstown, Pa.

Janet LaBrie and Randy Austin, Sept. 17, Patterson Memorial Brethren Church, Hollins, Va.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BURKETT, William, 56, died on Aug. 16. Mr. Burkett was a member of the Geistown (Pa.) Grace Brethren Church. The funeral service was conducted by Rev. Wesley Haller.

GAYMAN, Ira (Ike), went to be with the Lord Aug. 26. Pastor John Aeby officiated at the funeral assisted by L. E. Deits and Jack Lesh.

HARN, Russell, slipped into the presence of the Lord Sept. 7. Mr. Harn served as the church treasurer for 25 years and together with his wife was a member of the deacon board until retirement two years ago. He also was presently serving as the treasurer for the Southern Ohio District. His faithfulness in all the services as well as his keen interest in the souls of men will be greatly missed. G. Forrest Jackson, pastor.

STEVENS, Edmund, departed to be with the Lord recently. He was a member of the Los Altos Brethren Church of Long Beach, Calif., since June 4, 1964. In his own quiet way Mr. Stevens gave liberally and faithfully to his church.

RETIREMENT HOME PROGRESSES

A retirement home for Brethren people! Why not? Other denominational groups are showing concern for the increasing number of people in the retirement age bracket. Can't we Brethren do something?

These questions were answered by the 1969 national conference when it elected a board commissioned to make investigations and report back to the 1970 conference. The resultant report given at Long Beach was approved by the conference, including the recommendation that the previously elected board members proceed with incorporation and the initiation of a program to provide a retirement home in Winona Lake, Indiana.

Feverish activity for board members has followed, with assignments being made to committees charged with locating property, consulting authorities as to the most desirable type of home for our needs, and the determining of such factors as costs, financing, legal requirements, and so forth.

If you or anyone of your acquaintance is interested in seeing a Brethren Retirement Home built, you are requested to write to the Brethren Retirement Home Board, Box 386, Winona Lake, Indiana, giving your ideas or suggestions. Above all, pray for God's will to be accomplished in the development of this new Brethren enterprise. Watch future issues of the *Herald* for news of property, program and plans for a home in Winona Lake for retired Brethren people.

Call the Chaplain!

By Norman Schrock
Student, Grace Seminary

Have you ever thought about what takes place in the everyday life of a military chaplain? I never did until this summer. I had the privilege of visiting Chaplain Carlton Fuller who is stationed at Ramey Air Force Base in Puerto Rico. While there under the TIME program, I spent a couple of nights fellowshiping with the Fullers and observing the life of a chaplain.

He may be called on to perform a variety of services during a typical day. He may counsel an airman planning to be married, or rush to the scene of an accident to care for any needs.

The Sunday church services and



A chaplain's congregation

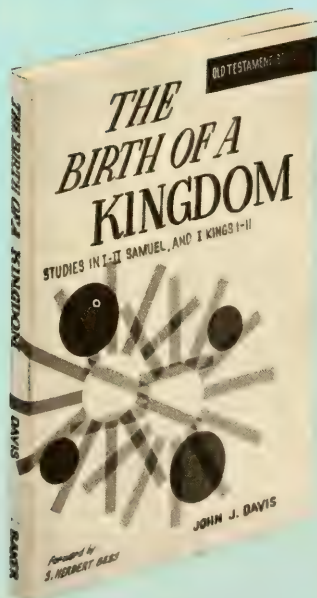
other religious meetings are under his planning and direction. He must be prepared to handle any problem or emergency, at any time of the day or night, while on twenty-four-hour call.

All of these things can and do occur in the life of Chaplain Fuller and every

chaplain. It is plain to see how the Lord can use a man effectively in the chaplaincy.

Let us remember to pray for our chaplains and to pray that the Lord will continue to supply faithful men for this ministry.

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Dr. S. Herbert Bess, writing in the foreword of this exciting new BMH Books publication, states: "I hope that this contribution from the pen of Dr. Davis will further a renewed interest in Bible history. God revealed himself to and through Israel in the course of that nation's history, culminating in His own appearance in the flesh in the person of His Son. Hence if we are really interested in revelation, we will be interested in the inspired historical record. May this present work whet our appetite."

This book will serve as the teacher's guide for the Brethren adult Sunday-school lessons for the last quarter of this year.

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Prayer and the Revival Meeting

If the saints of God and His Church today could be made to realize that there is a "sleeping giant in their midst," and would rally around this "giant," there could be real revival. Almost without exception every Christian will admit that revival cannot be worked up but must be prayed down. And yet there is no real praying—consequently there will be no real revival.

It was only after Pentecost that the disciples understood the true value of prayer. They were instructed to wait for the promise of the Father before undertaking their appointed work of evangelism. They, therefore, with one accord continued steadfastly in prayer. The first thing and the only thing that the Lord required His disciples to do was to pray and wait for the endowment by the Holy Spirit. If this was the secret for power in the lives of the disciples then could it be less for us today? Has God's method for reaching the lost changed?

An alarming weakness among Christians today is that we are producing Christian activities faster than we are producing Christian experiences and Christian faith through prayer. Revival today seems to be nothing more than a lot of movement with program and performance. Why? Because there is a mere saying of words rather than praying for a heaven-sent Holy Ghost revival. Prayer and real revival is an outright challenge to the indifference, coldness and unconcern that has filled most of the churches today. The church is being swept away in the tide of materialism today and we are "at ease in Zion" while the doors of great opportunity of reaching the lost are being closed before our very eyes. The giant of prayer lies sleeping in our midst.

If religion is union with God then there must be communion with God in order that its efficacy might be increasingly demonstrated. Prayer is the essence of religion, and consciousness

By Mason Cooper
Pastor, Ashland, Ohio

of the love of God is the essence of prayer. So without the practice of prayer we are left without power and a foundation to build upon. You will remember that deliverance from prison came to Peter in answer to the united, fervent, continued prayer of the disciples. Prayer is power, and without question, we must have the power of God upon us today if we are to be about the Master's business. When Peter and John were threatened by authorities, they did not endeavor to use their own power, but they returned to their company: "And when they had prayed, the place was shaken where they were assembled together" (Acts 4:31). There is no greater power to be had by God's people today than the power of prayer.

Prayer knows no distance. Prayer has no limitations except through whom prayer is exercised. What the Church of Jesus Christ needs today is not more nor better machinery, not new organizations, nor more and novel methods, but men whom the Holy Ghost can use as channels—men of

prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.

We make plans for revivals and expect God to do big things after we have set the stage in order. We flatter ourselves with resolutions and the idea that we have had a great revival because we have seen the same few make the seasonal walk down the aisle, with little change in their hearts or lives. This is a delusion. How many times in our religious gatherings does prayer occupy a conspicuous place? When it does it takes an apologetic stand behind a song service or some device, which is more or less of a compromise measure.

The pathos of it all is that we are not conscious of the fact of loss, and yet we are being smitten hip and thigh by the enemy, and are left high and dry while the "sleeping giant lies in our midst."

The estimate we put on prayer is evident from the little time we give to it. If God is not first in our thoughts and prayer is not our deepest desire, then the so-called revival will continue to be just another meeting.

Real prayer depends on a true conception and true devotion to God. He is our Father and He does not need to be coaxed or bribed or flattered or entreated with much speaking before He hears us. He hears us because of our positional relationship plus our yield- edness to Him. Since prayer is a requisite to true revival—let's all be at it and always at it. Much of the trouble with most of our prayers is the lack of faith. Hence, there is uncertainty and hesitation. If we actually believe that prayer is the mightiest force on earth to sway the destinies of men, then we will reply on it with wholehearted abandon and use it with enthusiastic confidence. Faith, devotion, and prayer are united as body and soul and spirit are united. ☛



GUNS KILLINGS ANGELA DAVIS FINANCIAL CRISIS

**THREATEN TO PUT
HIGHER EDUCATION
OUT OF BUSINESS**



By
Dr.
Herman
A.
Hoyt

*President
Grace
Schools*

What do you think of Grace College? Enough to help maintain its existence?

The official voice of higher education in the United States of America is a weekly paper that appears under the title *The Chronicle of Higher Education*. It might be interesting to readers of this column to view the headlines to the articles that appear in the August 31 issue of this paper. Here they are:

"Financial Crisis Worsens for Colleges: Some Close, Many Show Deficits." "Some Students Will Take Up Guns, Panel on Campus Unrest Is Told." "Small Colleges Face Shortage of Students." "Presidents Prepare for Disorders, Seek Ways to Keep Campuses Open." "National Student Association Calls for Civil Disobedience If War Doesn't End by May." "Ph.D. Surplus Seen Benefiting Faculty Union." "Dean Fired, Dispute Erupts Over Texas Regents' Role." "Angela Davis Case Shakes Cause of Academic Freedom." "Presidential Panel Raises More Questions Than It Answers About Kent Killings."

Sharvey G. Umbeck is the president of Knox College in Illinois. He is quoted as saying, "The Day of Judgment is upon us. You will note, I did not forecast its arrival at a future time. It is here—now." Another educator is quoted as saying that financing "is the most serious problem that higher education will face in the 1970s." Another educator declares that higher education is "in a deep financial crisis."

The facts at the beginning of the 70s bear this out. Princeton University will run a deficit this year approaching \$2,000,000. Columbia University's deficit may reach \$15,000,000 by the end of this year. St. Louis University is forced to phase out its school of dentistry. Smaller schools are going out of business, and still others will follow.

There are numerous explanations for this condition. For one thing, inflation is taking its toll especially among private schools. Without a pipeline into the public pocketbook, increasing expenses are not being offset by private gifts, and even though tuition at private colleges has risen astro-

nomically, this does not provide sufficient to balance the budget.

For another factor, the steep rise in tuition at private colleges is turning the tide of students in the direction of the public, tax-supported schools, where tuition is considerably less. This could eventually give the public a monopoly on higher education, which would not be a good thing. But it is nevertheless a practical result growing out of the present financial situation.

For yet another reason, as stated by one writer, "In Washington, there is a singular lack of enthusiasm for supporting higher education generally, or private higher education in particular." As a result, the federal allocations for helping colleges are growing smaller. This hurts at almost every point. It hurts also in the area of student aid.

For still another cause this is true. Even though all kinds of pressure is being brought on state legislatures to set aside funds for private schools, and some response is being made, the pressure of taxation is becoming so great that there is developing universal public apathy to the point of militant hostility. There is a limit beyond which the taxpayers will not go, even though inflation continues.

What about campus unrest in 70 and 71? Almost any broadcast of news gives a fair sample of what lies ahead. *The Chronicle of Higher Education* has gathered information from the campuses of this country, and the picture is far from encouraging. If the blast of bombs on several of the larger campuses is any indication of what lies ahead, the prospect for 70-71 is frightening.

If this were the only thing in prospect, perhaps some encouragement might grow out of the plans being laid to control such situations. But the underlying causes are not being changed, nor will they be changed. The philosophies being disseminated on the campuses and in the classrooms will continue. Out of these grow the spirit of human rebellion, anarchy, and violence. Ideas have consequences, and

these ideas must eventually come to the harvest.

While there is a growing fear from increasing physical pollution, there does not seem to be any real concern for the growing cesspool of moral pollution. The moral pollution is fast filling the atmosphere, and the result is that the younger generation is losing its ability to see things in perspective. Feeding upon this moral filth the fires of the unregenerate nature are taking their course.

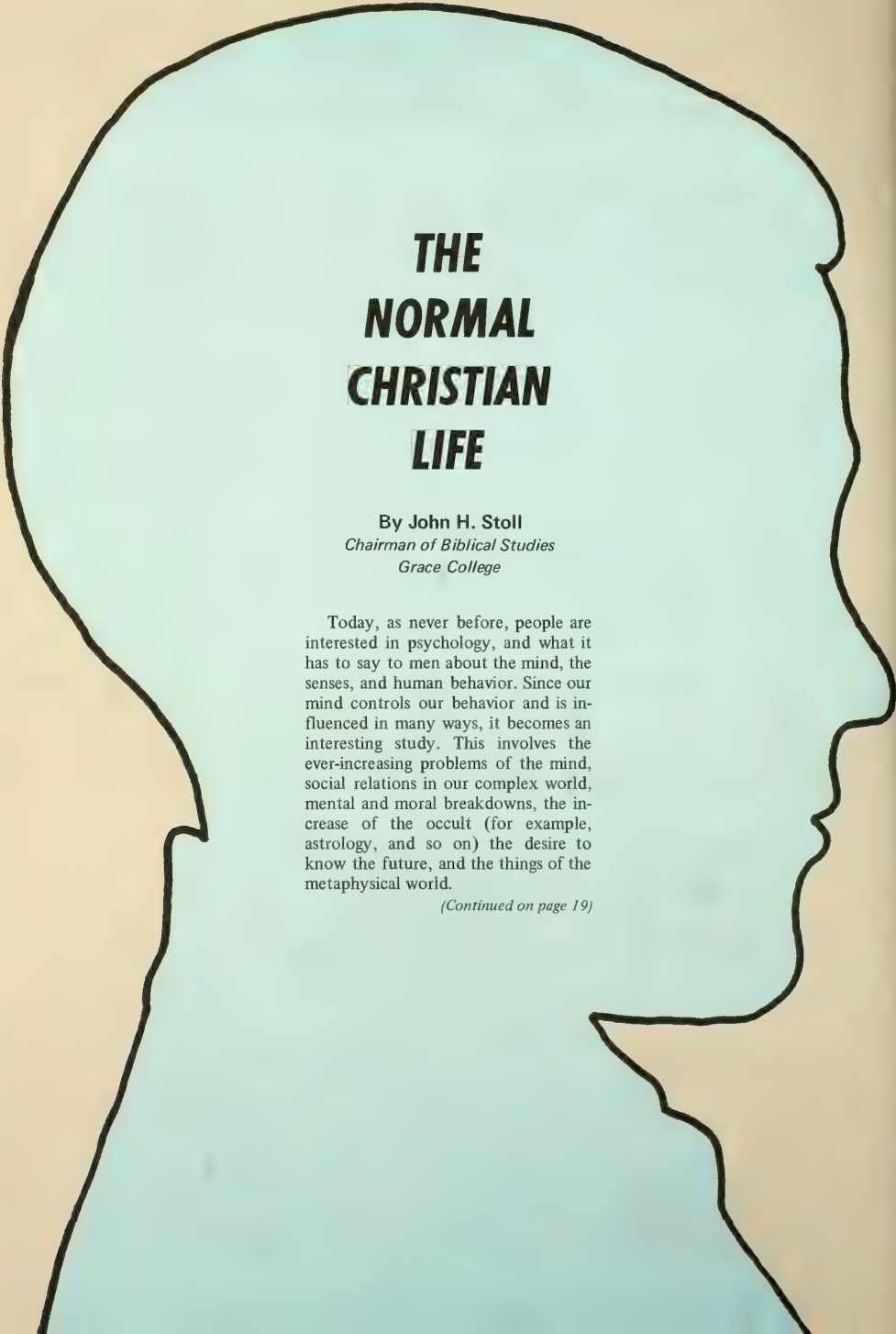
Does this prospect for the coming year make you happy? How much of your money goes to support this sort of thing? Are you lending a helping hand by sending your children or young people to institutions where this sort of condition thrives?

Did you know that there is an institution where this type of disorder does not prevail? Did you know that there is an institution where degrading philosophies are not disseminated in its classrooms? Did you know that there is a school where peace and quiet prevails, and where an earnest effort is made to help young people "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ"?

Did you know that this school like all others must live within the context of the present financial economy, and that it could fail of continuance if those who are friends do not place enough value upon it to give sufficiently to maintain its existence?

What Are the Prospects for Grace College and Seminary?

This school enters its thirty-fourth year trusting God as it did thirty-three years ago. God has never failed us in all these years. We are believing that God has already provided an adequate student body for us. It looks as though the number will exceed 850 and could reach 875. We enter this new year trusting God to send in sufficient funds with which to pay all the bills, and that He will do this through the alumni, parents, and friends of the school. Brethren, pray for us. ☩



THE NORMAL CHRISTIAN LIFE

By John H. Stoll

*Chairman of Biblical Studies
Grace College*

Today, as never before, people are interested in psychology, and what it has to say to men about the mind, the senses, and human behavior. Since our mind controls our behavior and is influenced in many ways, it becomes an interesting study. This involves the ever-increasing problems of the mind, social relations in our complex world, mental and moral breakdowns, the increase of the occult (for example, astrology, and so on) the desire to know the future, and the things of the metaphysical world.

(Continued on page 19)

Since man is constantly trying to explore the mind and human behavior, it seems logical to the Christian that this source of knowledge can best come through an understanding of the One who created the mind of mankind, and a study of the Bible, the most authoritative textbook ever written on the subject of the mind and human behavior. It not only is authoritative, it is objective and is the final word on the subject. Yet, the Bible is not a textbook on psychology. Rather, it is a text on God and His relationship to mankind whom He has created. However, where the Bible speaks on the subject of psychology, it speaks with final authority as in the Book of Philippians.

Each person is beset in life by many and varied problems. This is common to mankind because of sin. Yet God's Word can and does help alleviate these problems. In the Book of Philippians, four such problems are considered and the proper means of disposal are given. In chapter 1, the problem of *personal identification* is considered. In life, with what and with whom are we identified? Each person needs self-identification and is interested in association with some cause, group, or individuals. In chapter 2, the problem of *personal disposition* is dealt with. Each person is disposed in one or more directions. This can become frustrating in mind with the many crosscurrents in life today. What is the proper path of life's disposition? In chapter 3, there is the problem of *personal priorities*. Especially in today's complex life and fast living, we all have the problems of priorities. With so many people and interests tugging at us, frustration arises in not knowing what or whom to choose. In chapter 4, there is the problem of *personal security*. Security in life is something each individual seeks. Whether it is security found in friends, love, education, finances, the future, or what—each individual seeks for it.

THE CHRISTIAN AND PSYCHOLOGY

For the Christian there arise problems of faith and belief. When a supposed "fact" of science conflicts with a person's belief trouble may develop. The conflict stems from how much heredity and environment shape his thinking. If behavior is completely determined by these factors, as some

think, then freedom is an illusion. In today's existential and pragmatic world man is conditioned to become absolutely "free" of all restraints or bonds, that heredity and/or environment may inhibit him. For the Christian who lives in the world of today, his problem is heightened by the idea of some that religious beliefs become an unrealistic bondage to his "super-ego" (which is thought of as somewhat similar to one's moral conscience). To free himself from this control it is often suggested that he should "live it up" to release himself from this so-called bondage.

What actually occurs, more often than not, is that the individual becomes more guilt ridden and therefore these anxieties are heightened. What is

Today, we live in a world dominated by the philosophies of existentialism (man exists as an individual in a purposeless world, and that he must oppose his hostile environment by the exercise of his free will) and pragmatism (the system of philosophy which tests the validity of concepts and actions by their practical results; if it works, it is all right). The resultant emphasis of these two philosophies shows up in the effects of the depersonalization of society, the breakdown of the eternal and traditional elements of faith, and the loss of meaning to present life. Man is essentially free; he is conscious of himself as being, and he can think and question his own existence. For the Christian this poses a real problem in that this philosophy

What is really needed is a treatment of the real problem of the freedom in Christ through a study of the Word of God, and a pattern of life consistent with the Bible.

really needed is a treatment of the real problem of freedom in Christ, through a study of the Word of God, and a pattern of life consistent with the Bible. Much of the problem in today's Christian society is a superimposition of do's and don'ts on Christian individuals that may or may not have a foundation in the Word of God. It is not the "black" area of life that bothers us (the don'ts of the Ten Commandments) or the "white" area of life (the do's of the Ten Commandments) that impose problems, but the great "gray" area wherein the Bible does not specifically state exactly what we are or are not to do. The reason that the Bible is not specific in the "gray" area is twofold: (1) Certain actions are not always wrong but must be considered in a contextual light of times, manners, customs, and (2) God wishes His children to become spiritually mature and be able to make mature judgments based on the truth of His Word, as the person allows the Holy Spirit to guide him into all the truth (John 16:13). This also presupposes for the Christian a continuous growth in the "grace, and in the knowledge of the Lord and Saviour Jesus Christ" (II Peter 3:18).

accepts no authority other than experience. God is eliminated as well as are all moral laws.

Traits or characteristic patterns of behavior are basic in the development of every individual's unique personality. As our interrelations between these traits are formed, conflicts are created because of differences in interests and goals. A Christian desires to avoid inconsistencies and disorder, to be creative and useful, and hopefully to reduce tensions caused by inner conflicts. Thus, the attempt to organize his life, which may take one of two forms, (1) By consciously or unconsciously isolating the traits that are causing the problems into logic-tight compartments that do not allow for any problem solving or communication. In this way he may lose control over part of his personality and his solution is worse than the problem itself, or (2) Another way to solve the problem is to make one trait an organizing principle, and then subordinating all other traits to it. A good example of this is seen in Philippians 1:21, "For to me to live is Christ, and to die is gain." This shows the simple trust of the Christian in Christ as an organizing principle in life. This answers the prob-

lem of identification with the resultant proper organization.

This problem of organization resolves itself into finding a proper center for the personality into which all the human traits may be channeled, and which are at the same time beyond the human element. In this thought, one would have a center for personality growth that would be unlimited and allow for growth and expansion. This then is the message of Philippians: The Normal Christian Life. This is also what Paul was talking about in Galatians 2:20, the "ego" or "I," "... is crucified in Christ, nevertheless I live, but it is not I but Christ who lives in and through me, and the life I now live in the flesh, is by the Grace of God who loved me and gave His Son for me."

The most serious problem that plagues Christians is that of the "old" and "new" natures. The two are diametrically opposed to each other, and every Christian has the two within himself. Paul certainly set forth the conflict quite clearly in Romans 7:11-25 wherein he noted, "The good that I would I do not: but the evil which I would not, that I do." It then calls for a constant and consistent application to daily living of the integration of the traits of life to the center, which is Christ. Only when this takes place can the latent power of the personality be combined with the power of God to produce a productive usefulness in the Christian life.

The Bible has been given to man generally for three reasons: (1) To show how *sin* entered the human race and the need to overcome it, (2) To show the way of *salvation* through Jesus Christ and His overcoming of the sin problem, and (3) To show regenerate man the way of *sanctification* in his life until Christ returns. Qualitatively, each of these three aspects of the Bible is of equal value, for a person cannot have the one without the other, and they must be accomplished in this order. However, quantitatively, the first two ways take up relatively little of the Bible, while the third way, that of Holy living takes up the majority of Scripture. This is the reason for the many biographical sketches in the Bible, in order to show the Christian the normal way of spiritual life, as God evaluates it. The Lord Jesus Christ stated in John 10:10, "I am

If an individual's faith in Christ does not result in a more satisfying personal life, regardless of the problems or obstacles, there is either something wrong in his life, or with the application of the Biblical principles to his daily living.

come that they might have life, and that they might have it more abundantly." This abundant life includes mature mental health, but it includes much more. If an individual's faith in Christ does not result in a more satisfying personal life, regardless of the problems or obstacles, there is either something wrong in his life, or with the application of the Biblical principles to his daily living.

In concluding this section, it may be suggested that there are five ways by which each Christian can live a more satisfying personal life, as well as be a better steward of the grace of God.

(1) *Integration*—In this Christ becomes the center for all of one's diverse traits of personality. After the initial step of regeneration the integrating of one's personality becomes a matter of listening to the Holy Spirit's leading.

(2) *Purpose*—An important factor in helping a person to live a useful life is the knowledge that there is a purpose in life. Life is meaningless unless there is a purpose to it. In Philippians 1:21, Paul states, "For to me to live is Christ, and to die is gain." Here is the thought of personal identification with Christ. The ultimate for the Christian is seeking to achieve the will of God in and through his own life.

(3) *Contemplation*—A person who is mentally healthy and spiritually acute, is one who is contemplative. Periodically he pauses to take stock of his spiritual life, and seeks to relate himself to the important concerns of faith and life. Paul clearly brought this out in Philippians 2:5, "Let this mind be in you, which was also in Christ Jesus." As the Christian reflects on himself, studies the Word of God, and speaks to Him in prayer, the result

brings relaxation, positive Christian conduct, insight into life's problems and in making decisions, and the indefinable strength and power resulting from the working of the Holy Spirit in his life. This cares for the problem of personal disposition in life.

(4) *Perspective*—When one personally applies the principles of the Christian faith to everyday life and living and these are integrated, the result is an understanding of the ultimate future of life. Paul says in I Corinthians 6:20 that, "ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." This perspective, the realization that things happening today have relevance for the present as well as for eternity, can bring meaning and significance to every incident in life.

(5) *Outgoing*—In Matthew 16:24-26, Christ said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Because the Christian's ideal concern is not immediate and selfish goals, his life can become an outflowing of help for others. A characteristic of the mentally healthy person is an outgoing personality. When we take Christ's commission in Matthew 28:19, we become outgoing. When we reply on Paul's thought in Philippians 4:13, "I can do all things through Christ which strengtheneth me" it shows the help we can and do have in Christ. This gives to the Christian a sense of personal security to trust in the Lord for every aspect of our life.

Each problem raised by life and psychology has its answer in the Word of God. These answers should be sought and found and when they are, along with personal application, the normal spiritual life that God has for each of us will be evident.

Eight Grace Faculty Members Named Outstanding Educators

Dr. Herman A. Hoyt, President of Grace Schools, recently announced the selection of eight faculty members to appear in the 1970 edition of "Outstanding Educators of America."

Those named were: Dr. Homer A. Kent, Jr., Dean of the Seminary and professor of New Testament and Greek; Dr. John C. Whitcomb, Director of Postgraduate Studies and professor of Old Testament; Dr. S. Herbert Bess, professor of Old Testament and Hebrew; Dr. John Davis, associate

professor of Old Testament and Archaeology; Dr. Charles Henry, associate professor of Psychology; Dr. E. William Male, Academic Dean of the College and associate professor of Psychology; Mr. R. Wayne Snider, professor of History; and Gerald Franks, Artist in Residence and assistant professor of Music.

Each year over 5,000 educators are selected by presidents and administrators of colleges and universities to appear in this annual.

Selection is based upon achievements and leadership in education and civic affairs. Guidelines include talents in the classroom, contributions to research and administrative abilities.

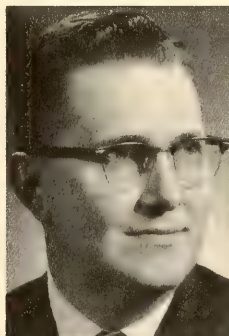
Commenting on his selection, Dean Homer Kent, Jr., said, "I'm honored. I consider it a privilege to be engaged in the great job of education. I'm particularly excited about the opportunity which I have in the training of Christian leaders for our evangelical churches and mission fields."



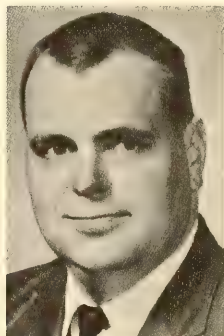
Dr. Charles E. Henry, 1965



Dr. S. Herbert Bess, 1950



Dr. E. William Male, 1959



Mr. Gerald R. Franks, 1966



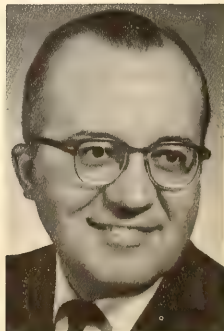
Dr. John J. Davis, 1965



Dr. John C. Whitcomb, Jr., 1951



Mr. R. Wayne Snider, 1954



Dr. Homer A. Kent, Jr., 1949



Pastor Gerald Kelley and family.

Small Church, Big Job

By Rev. Gerald Kelley
Pastor, New Troy, Michigan

the blessings nor the heartaches that day as I sat behind my desk.

If He would have revealed the blessings He had in store for me over the years in my first pastorate I would never have believed Him. I thank Him for the blessing of those who are faithful to Him and faithful to the church. What a thrill it is to know a certain person will be there unless he is on a sickbed. What a blessing the "willing-hearted ones" are to the pastor. No matter what the job is, they are always willing to do their share. What a help it is to know there are those who daily pray for you, your family, and the work of the Lord. What a joy to see God's people grow in the Lord, to see Christians who never would have sacrificed for the Lord come to that place of dedication to Him. What a delight to see little children become young people active for the Lord, and to see young people become young married couples serving in the church. And most of all, what a thrill to see men and women, boys and girls come to know Christ as their Saviour.

Yes, there are the heartaches too. I'm glad the Lord didn't reveal them to me that day. I know I would never have been able to take it. I wish I could say there were none. But I must be honest. Some of my people are heartaches rather than blessings. Maybe it is because I have failed them as their pastor. But I also remember, the Lord never fails any Christian who will look to Him. Perhaps I am partly to blame, but will these spiritual failures also blame God? But then I'm also thankful that I have seen some heartaches turn into blessings. Oh, not because of me. But because they have made things right with the Lord.

Blessings or heartaches in my first pastorate—both are mine. May I never forget the blessings, and may God help me reach the heartaches for His glory. Christ has made these nine years in my first pastorate here at New Troy some of the greatest in my life.

**Pastor Kelley received the Bachelor of Arts degree from Bob Jones University in 1959, and the Bachelor of Divinity degree from Grace Theological Seminary in 1961. He is married to the former Janet Aeby who graduated from Grace College in 1962 with the Bachelor of Science degree in Elementary Education. They have two children, Jody Rae and Janelle Lynn.*

"My first pastorate..." I thought as I sat at my desk in my study. It had all started while I was still a senior at Grace Seminary. I had candidated in the home church of a friend. After much prayer, I accepted the call to be their pastor. Now after seven long years of study at college and seminary, God had placed me in His service as a pastor. What a tremendous responsibility was mine, and yet a wonderful opportunity to serve the Lord in my first pastorate.

As I sat there, I thought of some of the people in the church. There were those who were older in the faith than I was in years. How could I feed them as their Shepherd of the flock? Many of the people had been Grace Brethren for years and I had only come into the church four years before when the Lord convicted me that its doctrine was true to the Word of God. How was I to lead them? I was thankful for the best training possible at Grace Seminary, but I knew then I needed the Lord's help as never before!

I remember what a few people had mentioned to me, "It is just a small church and will be a good training ground to move on to something bigger." Right then I asked the Lord to deliver me from such an attitude. The Lord had led me there, so this had to be the greatest work He had for me to do. If the Lord would lead somewhere else in the future, that was up to Him. But right now, this was my church,

and my people. He had given them to me and me to them. They were to be the most important people in my life. They would be a blessing or a heartache to me. Nevertheless, I must love them for Jesus.

I began to wonder about the ones who would be a blessing. "Lord, who will you have me touch with Thy Word to lead them to Thee? Lord, who will you have me guide with Thy Word to lead them into full-time service for you? Lord, who would you have us reach with the message of complete dedication and service in our church for Thee? Lord, there must be people here who need Thee. Lord, there must be Christians here who have real spiritual needs and need to grow in Thee. Lord, there must be a great work here or else you would have never led me here."

Then I thought about those you hear about but don't like to speak about in churches. "Lord, the heartaches—who would be the spiritual casualties? Lord, who would Satan defeat and discourage? Who would be the dropouts? Who would be the intellectual doubters? Who would be the adults who would become too busy at work, too involved in recreation to take time to worship Thee and grow in the Lord? Who would become the indifferent, defeated Christians? Lord, who?" Now, as I look back over nine years of serving in my first pastorate I am thankful the Lord did not reveal

A Place of Preparation

Ron Guiles, a junior in Grace Seminary, received his Bachelor of Arts degree from Grace College in May 1970 with a major in history.

In 1967, along with his wife, Irene, and their two children, Susan, now 13 and David, 10, they came to Winona from the Third Brethren Church of Philadelphia.

Along with his academic pursuits, Ron serves as financial aid director for Grace Schools, while his wife, Irene, serves as assistant to the registrar.

At a recent reception for new seminary students, Ron told some of the background to his current preparation for the ministry beginning with a quotation from Proverbs 3:5, "Trust in the Lord with all thing heart; and lean not unto thine own understanding." While this verse has become nothing more than a trite expression to many of us, yet from my own experience it has become a very real truth to me.

"I graduated from high school in 1953, and at that time I dedicated my life to the Lord for full-time service. However, I decided to do things for myself and let sin creep into my life. Thus I spent fourteen years of my life

Grace Kickers Notch 3 Wins in Openers

With three soccer wins to their credit, the Grace College Lancers have scored an impressive beginning for the 1970 season.

The home game opener on September 12 was a real thriller as Grace edged out Marion College with a 2-1 double-overtime victory before a capacity crowd. Hundreds of new students, who had just arrived on campus, received an exciting introduction to the Lancer brand of sports.

Coach Lloyd Woolman's Lancers next toppled the Valparaiso University team with a 4-1 victory and the Trinity Christian school of Chicago with a 2-1 score.

Sports contribute a healthy balance to the Christian educational program at Grace College.



Ron Guiles

before I finally found my way to Grace College in preparation for Grace Seminary.

"Since I have turned my life over to the Lord completely, I have found more joy than ever before. I've learned

that having a good job in the world, a nice home and a good family is not the answer.

"Another trite phrase so often repeated, 'Just one life, 'twill soon be past. Only what's done for Christ will last,' has become a reality in my life. I praise the Lord that He has led me here to prepare for His service.

"I remember before coming to Grace, sitting in church one Sunday evening worrying about what was going to happen when I came here. One of my sins is worry. Then we sang the hymn, *Like a River Glorious*, one verse of which says, 'They who trust Him wholly, find Him wholly true.' This message was a real thrill to me, because of all the fears I had.

"Since then I have trusted Him wholly, and I can say with certainty, that He is wholly true. Praise the Lord!"

235 in Seminary

College Tops 600 Enrollment

With a fall enrollment of 842 students, Grace Schools has a 2 percent increase which compares favorably with the predicted national average enrollment increase of 1 percent for American colleges and universities this year.

According to Ron Henry, director of admissions, Grace College registered 607 students—431 resident students and 176 non-resident. Freshmen number 195, sophomores 163, juniors 104, seniors 102 and part-timers 43. There are 290 men and 317 women. Sixteen percent, or 99 of the collegians are married.

Grace Theological Seminary showed another increase this year with an enrollment of 235, 91 of which are new students. According to Dr. Homer A. Kent, Sr., the seminary registrar, there are 214 seminarians in the graduate division; 93 juniors, 77 middlers and 44 seniors.

Enrollments in the various programs are: Master of Divinity—188, Master of Religious Education—11, Diploma in Theology—9, and 6 special

students.

Twenty men are enrolled in the Postgraduate division with 10 in the Master of Theology program and 10 in the Doctor of Theology program.

Students come from 38 different colleges and universities.

Thirty-one different denominational groups are represented in the seminary with the National Fellowship of Brethren Churches leading with 56 students and the General Association of Regular Baptists next with 43 enrollees.

Over the past seven years Grace Seminary has experienced a very healthy 126 percent growth, as indicated by the following annual enrollments: 1964—103, 1965—125, 1966—154, 1967—178, 1968—189, 1969—225, 1970—235.

During the same period, Grace College has seen an excellent 91 percent increase reflected in the following yearly enrollments: 1964—318, 1965—371, 1966—447, 1967—492, 1968—562, 1969—599, 1970—607.

As Others See Us!

It was the Scottish poet, Bobby Burns, who wrote:

"O wad some Power, the giftie gie us,

To see oursel's as ithers see us!"

Burns should be here today.

For, by the miracle of T.V., Grace College students in the Education and Speech departments can now "see and hear themselves, as other people see and hear them."

It was all made possible through the generosity of the members of the Women's Missionary Council which at their national conference in August, approved as a part of their 1970-71 national project for Christian education, the provision of a major portion of the funds necessary for the purchase of the video equipment.

Already two Sony units of basic equipment have been purchased, at a cost of almost \$3,000, and put into operation; thereby providing improved educational experiences for Grace students through the use of modern educational tools.

A studio unit consisting of one Video Camera Ensemble, a "Videorecorder" and a Video Monitor enables students to see and hear themselves, as other people heard and saw them in the actual delivery of their speech.

The application of these modern techniques enables the students to analyze and correct their problems and perfect their speaking skill.

A second unit, which consists of a Sony "Videorecorder" Portable Video Camera, a "Videorecorder," and a Video Monitor/Receiver, will enable students in the teacher education program to see themselves in actual classroom teaching situations. During the 1969-70 academic year, 102 Grace students were involved in the student teaching program.

Now students can be taped away from campus by the instructors in the supervised teaching program. This will be done in the classrooms of the various schools where they do their actual student teaching. The tape is then brought back to the campus for student self-analysis and the constructive criticism of the professor and class

members.

Students, upon hearing and seeing themselves for the first time, react with mixed emotions of surprise, dismay, unbelief and humor.

"Why that doesn't sound like me!"

"Did I look like that?"

"How could I ever do such a dumb thing?"

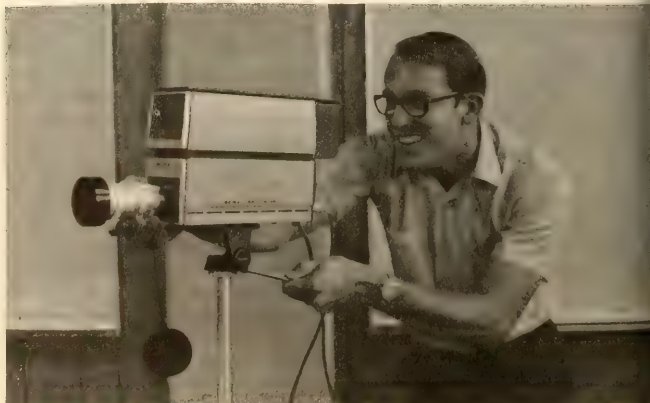
For the first time in their lives, these students are able to see how they act, walk, talk, look and react before a classroom of students or as they deliver a speech before an audience.

After the initial shock of "seeing and hearing themselves," most students show a remarkable and rapid degree of improvement in their teaching and speaking skills. The end result will be better trained graduates going out to serve the Lord.

In keeping with WMC generosity toward Grace Schools since their inception, a gift of \$581.26 has also been received toward the cost of new draperies for Alpha Hall, the women's residence on Grace campus. This gift represents the tithe of the Operation and Publication Expense Offering presented by the WMC during June, July and August, 1969.

Brethren women are to be congratulated on their investment of prayer and money in the Christian education of some of the finest young people in our land.

Prof. Edgar Lovelady learns the method of operation.



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THE
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CONTAINING MINUTES OF THE 81st ANNUAL
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Absolutes in a Changing World"

MODERATOR'S ADDRESS

BY WESLEY HALLER

Delegates and friends of this eighty-first conference of the National Fellowship of Brethren Churches, greetings, in the name of God, our Heavenly Father, who, in His matchless grace sent His Son, the Lord Jesus Christ, to pay the price of our redemption by the sacrifice of His own life and blood. Once again, in this year of our Lord nineteen hundred and seventy, we, in the goodness of God, can assemble unrestrained by national leadership for our conference. If we lived in some areas of the world, which now embrace more than 40 percent of the world's population, we could not have this right of assembly. We need to thank our Heavenly Father for this privilege.

My great heart-concern is that this shall be a week of precious fellowship among the Brethren, but also a week in which we shall experience a fresh touch from heaven in the moving of the Holy Spirit as we consider the absolutes of our faith in the context of a changing world.

Pastor John Burke suggested in his moderator's address to the Northeastern Ohio District Conference: "A moderator's address ought to ideally accomplish three important objectives—(1) Point out areas of weakness and spiritual need; (2) Provide direction and offer solution to pressing problems; and, (3) Set the pace for the spiritual tone and consequent actions of the conference." I like that, and have shared my message to you to this threefold objective.

The "Roaring Twenties," "The Depressing Thirties," "The Blitzing Forties," "The Rocking Fifties," and "The Swinging Sixties" could be a description of the past twenty years. I would hesitate to suggest an

adjective for "The Seventies" to come. God grant that when this new decade is over, if the Lord tarries in His coming for His bride, that we might be able to label the 70s, "The Spiritual Seventies."

To most Christians, every new decade is not so much "swinging" or "rocking" or "depressing" as it is just plain "surprising." And this is the trouble. God's children are being caught off guard. We were caught off guard by the arrival of television. The Brethren Church has failed to use it properly in the outreach of the Gospel. We were caught off guard by the advent of our affluent society. As one of our district moderators this year, wrote in a personal letter to me: "I see a neglect of the church as an organization for outside organizations. I see money being poured into pleasure and personal desires rather than into missions. I see an emphasis on gimmicks to attract people to the church rather than prayer and dependence upon the Holy Spirit." And, Pastor Dean Risser, moderator for the Allegheny District agreed. He said, "Television is one of Satan's ace-cards. When I hear preschool children of Brethren parents singing cigarette commercials I could just cry. T.V. has poured more cold water on spiritual efforts than anything else I can think of. Look what it has done to prayer meetings in The Brethren Church and to Sunday evening services. T.V. is setting the standard of dress, music, and everyday living in more Brethren families than the Bible."

I would suggest, as your moderator, that at the beginning of the seventies we should not look back but ahead to 1980. There are two time-scales we must keep in mind. The religious forecasters give us ten years

to go until the establishment of a "united-church." There is tremendous impetus today behind the ecumenical drive. Its supporters claim that this is "the movement of the Holy Spirit in our generation." But I have my doubts. Little spiritual good and little life and little witness have come out of the church unions witnessed in the past decade. The secular prognosticators foresee fourteen years to George Orwell's nightmarish world of "Nineteen Eighty-Four." Orwell in his book predicts a scientific "paradise" in that year, which is not too far distant from 1970. As Pastor W. Carl Miller reminded his delegates to the Southeast District Conference this year: "We come to one of the most thrilling and chilling generations of all times. Man has made technological strides that almost beggar description. Who would have thought twenty years ago man would walk on the moon?" All of us recognize that very often, of late, the scientific fact has arrived ahead of time—before the date prophesied by the scientist for its discovery.

Whatever we may think of these two predictions: the ecumenical church and a nightmarish scientific world, the fact for us to accept and underline as we move into the seventies is that we are living in an age of very rapid change. Rev. Russell Williams recognized this in addressing the Nor-Cal Fellowship of Brethren Churches: "During the past decade we have moved from the countryside to congregate in congested communities, until our cities are bursting at the seams, spewing pollution into the air, land and water, and even greater pollution into the minds and hearts of men."

The matter we find most difficult to face in our Brethren churches is change. Reluctance to change is not too serious in a time of stability, but in a time like the seventies before us, it can be disastrous. I am not advocating that we should scrap the church. Some "progressives" would tear down the majority of our urban churches and replace the services in them with discussion groups in homes. Now the resurgence of witness in homes, by means of Bible study groups and informal evangelistic outreach, is one of the most gratifying facts of the present-day evangelical

scene. But these can only thrive as they related to, and are an extension of, corporate life of a local church.

In recognizing change we must not see our message (more to say on this a little later). Until the 1920s, technology was busy speeding up and reinforcing the accepted means of sharing ideas and influencing people. Faster printing presses produced more books, more magazines, cheaper reprints of Spurgeon's sermons; other pulpit-masters of the past. Fast trains carried people to the great evangelistic campaigns of D. L. Moody, Billy Sunday, J. Wilbur Chapman and others. Since the twenties an entirely new thing has come to pass. The electron replaced the wheel as the key to information. Today, a global network carries instant audio-visual information to every home. Just as Roman roads and the universal use of the Greek language facilitated the spread of the Gospel and the growth of the church in the first century, so the ever-present transistor radio and the airplane have brought the whole world into the seventies within sound of the gospel message, and within near reach of the gospel messenger. Human beings are now immersed in a radically different environment from that of fifty years ago.

Such change must not be labeled as "bad." The Gospel is one thing. The form for presenting it is another. These two may contradict but they do not have to. Surely there can be nothing wrong with the truth of God finding its expression by means of television and radio in the home or again. However, I suggest to the average Brethren congregation greater use of the communication mediums and immediate there are those who fear change. Past Lyle W. Marvin in his address before the delegates of the Southern California Arizona District recognized this, when he said: "Churches today are still programming, teaching, or thinking on the basis of the older-generation method of being book-taught. Our youth are T.V.-taught. Young people today will not stand still for pat answers. Our youth are itching when we are not scratching. They have no notion as to the cause. We do not make enough

fort to alleviate it. Their problems are
 ep seated and the church today is not
 communicating to them, although many of
 r churches *are* trying." This is true of
 any of us who lead. To avoid strain and
 ess we simply repeat the old "shibbo-
 hs" and formulae in the same way. Rev.
 rold Arrington, moderator of the North-
 Atlantic Fellowship, realized the truth
 this, when he said to his delegates: "We
 e too often satisfied with the 'status
 o', all too happy to let our thinking re-
 in as it has been, regardless of how
 sperately outmoded and ineffective it
 ght be. While everything else is changing
 idly, there is the danger of being men-
 ly, if not verbally, committed to yester-
 y." There will always be people who will
 plaud those who reinforce their fear of
 ange. However, modern business manage-
 ent recognizes the place of a leader is on
 e frontier of the organization. The true
 der's duty is to be informed as to what
 going on outside the group he leads so
 at his business does not lose itself in a
 rld of fantasy. And what of those who
 ed to be led? The older generation, and I
 ude myself here, is unable to adequate-
 understand what is going on in the
 nds and hearts of young adults whom we
 st urgently need to be reaching with the
 spel. Leaders and followers alike must
 e responsibility for change. We need to
 e a very hard look at ourselves as Breth-
 n. If the forward-looking general manager
 a large company were to look at the life
 d pattern of most of our local Brethren
 urches, as he would do in business, he
 ould ask his staff to prepare some charts
 d by the assembled facts make some pre-
 tions. Would he not conclude that many
 our Brethren churches will be out of
 siness by 1980, and that many others
 l be so seriously depleted that they will
 kept going only by the furious efforts of
 pathetically few? Now, if these fore-
 ts were made in business, the general
 nager would then do something about
 e. He would not let his business slither
 nwhill. He would not be caught off
 ard by collapse and threatening disaster.
 Do we ever sit down and think what we
 st look like as Christian people to the

"outsider"? Consider our sporadic evange-
 lism. A person accepts Christ today and is
 gone tomorrow. There is no follow-up. Our
 statistical report will reveal this year what
 is evident year after year—3,399 reported
 conversions in 1969 but only about 44 per-
 cent of that total in additions to our
 churches by baptism, 1,927. What does the
 "outsider" make of the popular effort, in-
 cluding some Brethren churches, to adapt
 the rhythm of the jungle to the worship
 of the church? What does he make of that?
 And, of the second-rate attractions which
 are put on and fail to bring him in because
 he can get better entertainment in his own
 circle?

Beloved, we are living in the midst of
 change. Can we look hard and honestly and
 ask how we can get through to men and
 women with the good news of the Gospel?
 And we are not getting through when, as
 the statistician's report to this conference
 will show, it took 9.6 members to win one
 to Jesus Christ this past year—we are not
 winning souls; that our Sunday-school at-
 tendance declined from the previous year
 —we are not getting new ones under Bible-
 teaching; when our laymen's average at-
 tendance was almost 200 lower than the
 previous year—we are not reaching men,
 the key to the family. Can we Brethren
 cease being selfish about what we want and
 encourage pastors and denominational
 leaders whenever they make a likely sug-
 gestion for something different? The big-
 gest fact in the world of the seventies will
 be *change!* How is it that those who con-
 stantly live with change in business and
 professional life, suddenly abandon all they
 know when it comes to the witness of the
 church? It is time to get moving; the world
 went past some time ago, but there is still
 opportunity to catch up. As I have sug-
 gested, at the beginning of the seventies we
 should not look back—but ahead to 1980.
 We should pray and resolve that during the
 70s we will not be caught off guard. It is
 not, of course, "Christian" to worry about
 the future, but it is surely Christian wis-
 dom to *plan* for the future. The unpre-
 dictable will happen during the seventies as
 in every previous decade of history, but
 many trends can, in a measure, be pre-

dicted and should be prepared for. We must not go into this decade clinging unthinkingly to our past history and way of doing things. But in the seventies we must, as always, cling to the Rock of Scripture and to the Christ of the Scripture, the two basic absolutes for this changing world. Clinging to these, we can look forward to an adventurous decade. But remember, in this four-barrelled, solid state, T.V. oriented, computerized gloop of automation, we must reaffirm our adherence to the basic absolutes of our faith.

Pressing problems confront The Brethren Church. And these problems will have a tendency to paralyze our efforts unless they are viewed in the perspective of our faith and in the light of the Scriptures. We must not become so obsessed with problems already suggested and problems now to be examined that we lose our way and our sense of direction. Obsession with problems can create its own problem: that of *a church without faith*. A church without faith is a church without power.

But to ignore problems we face as we enter the seventies is not good. They need to be faced and analyzed and dealt with according to the instructions of the Word of God. The puzzling problems we face are not new. The people of God have walked this path before. The fact that we are not the first to walk this way is demonstrated, for example, by the letters of Paul to Timothy. I desire to demonstrate this by calling attention to some of the problems before the church of that day, and I trust we shall see they are some of the same we face as we move into the seventies.

Pressing Problems

There is the problem of *false doctrine*.

"Now the Spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy, having their conscience seared with a hot iron. . . ." (I Tim. 4:1-2).

False doctrine is departure from the faith once for all committed to the saints of God. False doctrine is put forth by false teachers; men, who "give heed" (lit. "de-

vote themselves") to spirits that lead astray. These teachers "speaking lies in hypocrisy" having no sense of wrongness of their actions for their conscience seared. This pinpointing of conscience is illuminating. Some surprisingly, are tempted to turn away from the truth of God not on intellectual or doctrinal grounds, but simply because it appears to serve their personal interests best. Paul reminds Timothy further that such false teachers "overthrew [or, upset] the faith of some" (II Tim. 2:18).

The average member of a Brethren church of our day finds himself a little bewildered by the unorthodox statements of men in supposedly orthodox positions. Within The Brethren Church, must be on guard against the doctrine of "The New Evangelicalism." This system of modern-day teaching is finding adherents among many we, at one time, considered orthodox in their position. The New Evangelicalism is a compromise. Many Christians are being brainwashed by its appealing views but false teachings. A new generation of ministers arising in "evangelical" circles. Some may succumb to this teaching. Brethren pastors let us not. I have in my file a half-dozen letters from Brethren pastors, received this past year, requesting me to call attention to this false doctrine, while expressing some fear that some of our men are leaning in this direction. I am of the opinion that some articles in the *Pastor's Herald* written by our competent seminary professors would be of great assistance to us who occupy the pulpits of our Brethren churches. I know this—those who are holding to the truth of God may soon find themselves standing on their own through the desertion of those whom they once regarded as their brethren.

When false doctrine assumes the prominence it has today, Christians, whose foundations have never been firmly established, may be taken in by the deceits of false teachers. Need I remind you that cults are on the move today? For example, "The Radio Church of God" contains just enough truth and an abundance of sensationalism and apparent relevancy to make it attractive. The literature of Herbert W.

Armstrong and his co-workers is free and easy, and professes to disclose nothing but "the plain truth of Scripture." Christians not immersed in Biblical truth are an easy prey to the plausible propaganda which comes from cults like "The Radio Church of God." Let us take heed. Dare we stand passively by while our Lord is cheapened and His Gospel is corrupted?

False teachers are often men of academic standing. Paul recognized this.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith . . ." (I Tim. 6:20-21).

It is sometimes imagined that academic standing may be equated with spiritual authority. But herein lies a mistake. The secrets of God are made known to men not in the grounds of intellect, but through the gracious revelation of the Holy Spirit.

"The unspiritual man simply cannot accept the matters with which the Spirit deals. They do not make sense to him, for, after all, you must be spiritual to see spiritual things. The spiritual man, on the other hand, has an insight into the meaning of everything, though his insight may baffle the man of the world. This is because the spiritual man is sharing in God's wisdom. . ." (I Cor. 14-15, N.T. in Modern English, J. B. Phillips).

Academic scholarship is to be encouraged. We ought to be prayer supporters and financial assistants of Grace Schools), but always with the acknowledgment of the dependence of the individual not upon the power of his mind but upon the illuminating power of the Holy Spirit. When scholarship demands respectability, and when academic knowledge is given pride of place, then the simplicity of the Gospel is not easily held, and the mark is missed as regards the faith. Paul wrote that the man who is proud (or, "puffed-up") really shows nothing (see I Tim. 6:4).

Another pressing problem facing The Brethren Church today is *moral decline*. It is as so in the days of Timothy's ministry. He has but to read II Timothy 3:1-7. The key to this unpleasant list is in the first part: "... men shall be lovers of their own selves. . . ." The Revised Version translates, "covetous" by "lovers of money." When men and women think only of themselves,

of their own material advantage, they break in principle all of God's commandments and moral breakdown results.

Moral well-being cannot be separated from spiritual truth. To put aside the sound words of God leads to unsoundness in the moral climate of our society. While an appearance of religion may be carried on, conduct will deny its truth. And that society which decays morally may have great ability to set up welfare services, to obtain statistics, to gain knowledge of this or that evil, but such will be of no avail if God's truth is ignored. It is as Paul writes to Timothy: "Ever learning, and never able to come to a knowledge of the truth" (v. 7). Moral decline follows upon spiritual decline as surely as night follows day.

And this is a problem for us as we enter the seventies. A mayor of one of our eastern American cities said recently: "The more permissive a country becomes, the more civilized it becomes." He is not right, but the public and social life of our nation has gone to pieces and things which were once regarded as against society ten years ago are considered normal today.

A third pressing problem confronting us Brethren today is *materialism*, which almost automatically accompanies moral decline. When man neglects to worship God, he begins to worship things. It was so in the first century church.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:9-10).

Never have so many people had reason, as the people of our times, to mark the thrust of this passage. We hear of our "affluent society" so much that we almost ignore the term. But the fact remains that materialism is a great peril, inside and outside the church as we move into the seventies. That attitude of life which measures success according to how much may be gained financially from this or that, and which thinks only of material advantage, leads to ruin and destruction.

In light of this, I would like to call at-

tention in this realm to the problem, even more evident this year than last, of pastorless Brethren churches. Men are still leaving the ministry. Pastor James Marshall, Iowa District moderator, addressed his conference: "Why do pastors leave the pastorate? Someone says, 'money'—I do not think this is the real reason. Rather it seems to me that their message falls on deaf ears and hard hearts." Be that as it may, a problem for Brethren pastors is not materialism but inflation. Rev. G. Forrest Jackson brought this to the attention of the Southern Ohio District Conference delegates when he said: "The salaries paid to Brethren pastors are shameful. Many churches are content to do as little as possible in this area. If your pastor's salary has not increased by 9 percent over the past two years, he is making less money with the continuing escalation of the cost of living than he did then. Many justify their neglect with the spiritual utterance 'but he is to live by faith!' Yes, this he does, but not always of his own choosing."

Our statistician sent me some figures which indicate from the reports sent to him that 25 percent of our pastors received less than \$5,500 annually (and this included housing allowance, estimated parsonage rental, car allowance, and so forth). In fact, there are only 20 pastors in our Fellowship of churches who in 1969 received a salary of \$9,000 or above, the highest being \$15,500. Retirement programs and insurance benefits, given to many employees by industry, are practically unheard of in the relation of churches to Brethren pastors today. Brethren, this is a problem, and I pray you do not think me materialistically minded in saying these things. I am the first to admit that the ministerial leadership always needs greater dedication to sacrifice so that we may be "examples to the flock" but I ask you not to forget the Biblical admonition "the labourer is worthy of his hire" (Luke 10:7).

A final pressing problem I would mention is one that becomes more dangerous with each year that passes. It is that of *stupid and endless controversies*.

"But foolish and unlearned questions avoid, knowing that they do gender strifes" (II Tim. 2:23).

Controversy cannot be avoided at times especially when false teaching presents itself. But the unfortunate thing so often that instead of joining together to fight a common enemy, Christians divide and squabble among themselves about matters which are not fundamental to holding fast to the faith. Some matters can so pre-occupy the attention of Christians that they have no time to fire at the enemy. And the enemy does what he will, harming the flock.

False doctrine, moral decline, materialism, stupid and endless controversies—obvious problems with which we are faced as was the Early Church. It is all too easy to name problems. The more important task is to decide the right reaction to them. The absolutes of the Word of God have the answer and show the right reaction to our modern problems.

Right Reactions to Modern Problems

The right reaction to false doctrine is *the declaration of the truth*.

"And I besought thee to abide still at Ephesus . . . that thou mightest charge some that they teach no other doctrine" (I Tim. 1:3).

If we are in a position to charge people not to teach any different doctrine from the "faith which was once delivered unto the saints" we must do it. Error is ever to be met with truth, not with abuse.

"And the servant of the Lord must not strive but be gentle unto all men, apt to teach, patient in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:24-26).

When false doctrine prevails in the church the church's priority is careful, deliberate consistent proclamation of the whole counsel of God. It is important for believers to be well instructed, not so much in the errors of false teachers, but in the details of the truth, so that whenever and in whatever form error presents itself, the believers may be able to discern it, and if needs be oppose it. Therefore, the fundamental place of teaching and preaching needs reaffirming. What contemporary people need is

not new truths but the old truths spoken relevantly in the power of the Holy Spirit. The function of the local church is to be "... the pillar and ground [bulwark] of the truth" (I Tim. 3:15). The church is the custodian of spiritual truth.

The right reaction to moral decline is *the exultation of godliness*.

"For hodyly exercise profiteth little: but godliness is profitable unto all things" (I Tim. 4:8).

Members of Christ's church cannot live in the world without being subjected to conformation to the molding pressures of the world. The greater the moral decline, the more the squeeze and the pressure. The danger in all this is for the church to become reactionary by issuing statements of negative character, but the better way is to set forth of godliness as the great objective of the Christian life. The beauty of holiness needs to be faithfully presented. The benefits which godliness brings in the will of God are to be set forth in all their attractiveness. The power of godly living is the best defense against moral decline. Words such as purity, righteousness, godliness are out of style. We must see they become household words among Christians in the seventies.

The proper reaction to materialism is *the teaching of contentment*.

"But godliness with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (I Tim. 6:6-8).

As Pastor Edward Lewis pointed out to the delegates to this year's Florida District conference: "To do Christ's will will necessitate some changes being made. It will mean less luxuries in our homes, using more time for Christ, being nice to someone you never looked at before." If we have sufficient to house ourselves, to keep our bodies fed and clothed, we are to be content. Such teaching is not calculated to be popular in our materialistic society. But those who strive for godliness will recognize the relevance of such instruction. The contentment which God gives is a vital part of Christian witness in this materialistic age of perpetual discontent.

The right reaction to stupid contro-

versies is *direct avoidance of unprofitable debate*.

"But foolish and unlearned questions avoid..." (II Tim. 2:23).

As I have said, controversy is sometimes a necessity. But if that controversy is within the company of those that call upon the Lord out of a pure heart, and such argument conflicts with faith, love, and peace—then it is to be dropped until it can be handled without heat and tension. The pleasure we may have in argument, or even in a battle of words must not be identified automatically with a love for the truth. Sometimes love for the truth is seen in silence, arising from an unwillingness to permit truth to be treated lightly. Before entering into controversy we need to examine our motives. If they are right, we may proceed but throughout we must check our conduct to ensure that whatever we say, whatever attitude we adopt, and whatever spirit we permit to show, we do not cease to behave as servants of the Lord Jesus Christ.

These are suggested reactions to the pressing problems of our modern age: Meet false doctrine with the declaration of the truth. Answer moral decline with godliness. Shatter materialism by being content. Kill stupid controversies by starving them. But, right reaction is not enough. Positive action is a necessity also. We need to establish some priorities, which clarify the situation that problems confuse.

A Call to Action

Action is what we need. It seems to me that the "Battle Hymn, 1970" of the church (to be sung to tune of "Onward, Christians Soldiers") is this:

Like a mighty tortoise
Moves the church of God.
Brothers we are treading
Where we've always trod.

We must never forget that we—pastors, laymen, Christian workers—are engaged in a supernatural and extraordinary work. We are not in business. We are not politicians. We are not comedians. Our task is to rescue men from the power of Satan (Eph. 6:12-13). We are on the battlefield against the forces of darkness, enlisted in a spirit-

ual battle. We cannot fight that battle with carnal weapons. The armor of God makes awkward wear for armchairs. If we have settled down and chosen to be out of the front line of fighting, the devil is very happy. Pastor Kenneth Koontz, East District moderator, exhorted: "God needs soldiers, not slackers; workers, not winners; worshipers not worriers; goers not gossipers; load-bearers not loafers. What the unsaved man needs to see is vibrant Christian living." And Pastor Jerry Young of the Indiana District presented much the same idea to his delegates: "I think we need a good swift kick. We talk a good game, but the plain truth is that very few of us are playing it." Someone has compared the church of today to the overcrowded grandstand. This is the age of the spectator. And some seem to like their Christianity that way also. It is less demanding from an armchair or a pew. The viewer or hearer is saved from personal involvement or commitment. We want the action in the pulpit not in personal life. The conversation after a preaching service so easily turns from eternal issues to the matters of the day. Rarely is a preacher rewarded by a sincere inquiry about the personal implications or practical applications of his message. How can this "spectator-complex" be broken in the seventies? The only remedy is *immediate* action.

As your moderator, I urge positive action in the following areas:

(1) **PRAYER.** Every moderator of the past decade has made some reference to the importance of prayer. One of these years The Brethren Church is going to get the message that action begins with prayer. It sounds too commonplace to say, but nevertheless, this remains the starting point of any endeavor for Christ.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; For kings, and for all in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1-2).

In some mysterious way beyond our understanding, God requires prayer as a necessary wheel in the machinery of Providence. Prayer releases the greatest resources in the

universe, resources so desperately needed for the seventies.

However, at this present hour, Brethren churches are not marked by prayer. Tragically, our statistician will port again this year that only slightly more than one-fourth (26.5) of our members attend prayer meetings. Pastor U. L. G. Rich of the Northern Atlantic District called thusly upon his delegates: "Let us confess our sin of prayerlessness for the living and for the lost." Lip-service given to prayer, but practice in prayer, the Brethren Church falls sadly behind. Rather than "praying for all men" as Paul exhorts, prayer is confined when done to narrow and local interests. The problems we have mentioned: false teaching, moral decline, materialism, controversy, should first in our "calls to prayer," along with the work of our missionary agencies and conference-created organizations. But the things receive little of our prayer time, collectively and individually.

(2) **WITNESS AND VISIT.** This call to action has been heard "ad infinitum" until it has become "ad nausea" to most of our people. Moderator Jerry Young sent out a questionnaire to the leaders of his district churches in Indiana asking: (a) What are our strong points? The answer was, "Bible preaching and teaching." (b) What is our weakest point? The consensus of church leaders in Indiana (I believe across the Brethren Brotherhood) was visitation and soul-winning outreach. Brethren, we know our strong and weak points. The 3,399 conversions in Brethren churches across America last year is something for which to praise the Lord. But, as Mr. Fred Harris, a layman serving as moderator of the Northwest District Conference, declared: "Many times we appear to be short on faith, the kind of faith that moves not only mountains but moves men and women out from the cold environment of the church, into the community, believing that God will bring their increase. We fail to witness and we excuse ourselves in so many ways." It took 9,000 members to win one soul this past year. We need action here.

(3) **SUPPORT OF CHRISTIAN EDUCATION.** I pointed out earlier a decline in

day-school attendance this past year. I may not agree, but I am convinced of the agencies of our Brethren church doing our real support in the seventies is Christian Education Department. Ten years ago they referred to the sixties as a decade of doubling." We have not quite succeeded, not because of lack of effort on part of the leaders in this department, but because of sheer laziness of pastors, day-school teachers and youth workers leaving the firing lines.

By 1980, millions of young people who have been influenced by newer educational methods will be young adults. We ought to look out what this means and work it out. What difference does it make when we have been brought up to learn by discovery rather than by revelation from the Supreme Being who is our God? What difference does it make, for example, to the cultivation of the habit of daily Bible reading when you have been trained as a young person to dismiss everything that does not seem instantly relevant and immediately insisting to everyday living? Some of our Brethren youth are rejecting their parent's faith and in so doing they have thrown out the baby with the bath water and have ended to the conclusion that ALL faith is dead. But in the plunge of youth into humanistic atheism they are finding themselves not only disillusioned but utterly dissatisfied. Dr. Francis Schaeffer in his book *Ape from Reason* writes: "The reason Christians do not understand their children is because their children do not think any longer in the same framework in which the parents think. It is not merely they come with different answers. Their methodology has changed."

Listen, if you dare, to some of the songs young people are singing. Read their lyrics and your heart will break. Do we understand them? Do they understand us? How is it that over the past ten years we have failed to communicate the Gospel to them? What drives young people, including those from Christian homes, to seek an answer to life in Eastern mysticism and psychedelic drugs? As your moderator, I urge you to have discussions with your schoolchildren to find out what thought-

patterns are being forced upon them, and help them to sort out these in light of the absolutes of the Word of God. I call upon active support, therefore, of our conference-created Christian Education Department prayerfully and financially as they lead us in new ways of approach to a new type of youth. There is a great need for a reassessment of methods in these days of changing thought-patterns and ideas. And, furthermore, let us give greater attention and assistance to the Christian Day School movement, which is already active and moving forward in some of our Brethren churches.

(4) *SUPPORT THE WORK OF OUR BRETHREN LAYMEN.* I pointed out earlier from the statistician's report a decline in attendance for last year. I singled them out not to embarrass our fine laymen, nor to ridicule them publicly, but because men are the key to the forward movement of The Brethren Church. "Win a man of the house and you'll reach the rest of the family" is an axiom of truth. It behooves our pastors, who have been lax in support of our Brethren Laymen's program, to get behind them, especially in the step of faith they have taken in appointing Lt. Ed Jackson to be their full-time director. Let's let our men know this week, and in the months to come, that we are behind their efforts to reach men for Christ.

(5) *RECOURSE ALWAYS TO THE SCRIPTURES.* Problems without number face the local Brethren church in its regular life. Points of principle have to be freshly established and applied. The natural tendency in dealing with tricky or touchy problems is to ask: "What is the general practice?" or "What will be acceptable to the majority?" This can be dangerous. The right action for the church in every matter of faith and practice, which we need to reaffirm periodically, is "What do the Scriptures say?" Reference to the Word on many subjects is not easy, and on some for which we long for instruction direct scriptural guidance is not provided. But the endeavor must be made to be certain we do not violate any principle or teaching of the Scriptures. Paul wrote:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

The Scriptures are the comprehensive equipment for The Brethren Church, the absolutes of our faith, and they fit the church for all branches of her work.

(6) AVOIDANCE OF DISPUTES.

Within the church and outside the church we are better off without disputes. Paul reminded Timothy:

"... not to fight wordy battles, which help no one and may undermine the faith of some who hear them" (II Tim. 2:14, New Testament Modern Eng., J. B. Phillips).

A favorite word today is "dialogue." We are urged to enter into conversation with those whose viewpoint is different. In certain circumstances, there is a place for such dialogue. But if "dialogue" means, "a gentlemanly restraint upon the open and plain declaration of truth"—then dialogue is out of place. Our defense of the faith may involve controversy, but we should never look for it. We should avoid it in any shape or form lest we become sidetracked from the main task of the church.

(7) **RIGHT USE OF MATERIAL WEALTH.** Material prosperity is enjoyed by the majority today. Such is the gift of God and is not to be despised. Right instructions are needed in the use of it. Money is to be thought of in the terms of God's goodness. Money is to be used now as an investment for security in the life to come. Paul comments:

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willingly to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19).

Where better could we invest some of our material gain than with the Brethren Investment Foundation, or other Brethren agencies for the building of and the strengthening of Brethren churches and Brethren institutions? Money is not to be an unpleasant word but to be viewed as an instrument for serving Christ.

(8) FOR POTENTIAL LEADERS. Ac-

tion is needed here in view of the increasing number of pastorless Brethren churches. Paul instructed Timothy to give particular attention to training spiritual leaders in the church:

"And the things that thou hast heard of among many witnesses, the same commit thou faithful men, who shall be able to teach others also" (II Tim. 2:2).

I call upon our local Brethren churches to be on the watch for men loyal to Christ who, at the same time, have an aptitude to teach. They should then receive every encouragement to take seriously the work of Christ for a life vocation and to train for that service at our own Grace Schools. We must, in a greater measure, support the godly men who comprise the faculty of Grace College and Grace Theological Seminary. These men take seriously the task of faithfully transmitting the truth of God to others. The faculty is small compared to our membership but it is their desire, I am certain, to see themselves multiplied and reproduced in those who pass through the classrooms from year to year, even as it should be our desire to reproduce ourselves by leading others to know Christ, our Saviour. Let us stand more faithfully behind Grace Schools in the seventies.

(9) **PREPARE FOR SUFFERING.** We have not added this last call to action without a great deal of prayer and meditation upon the Word of God. Paul could offer this to Timothy:

"Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3).

"Yea, and all that will live Godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

In the goodness of God, The Brethren Church in America has been spared persecution and direct opposition for several centuries. We know how different the situation is today in other parts of the world. The ease with which we may profess Christianity leads to softness, and softness makes little impression on the present-day world. Suffering may come to The Brethren Church in the seventies. The manner of persecution may vary. If we emphasize and practice godliness and contentment in a world of moral decay and materialism, the cost of discipleship may increase. One thing should be clear to us Brethren, no immunity from suffering for our faith in Jesus Christ.

omised. Indeed, faithfulness is likely to lead to suffering. Be prepared for it.

In this ninefold call to action we have, I believe, the framework of a necessary program for The Brethren Church in the seventies. The general atmosphere of Paul's letters to Timothy is that there is a fight on, and the fight continues. If we do these things, we shall be fighting "a good fight" with faith and we shall finish our course of which Paul speaks in II Timothy 4:7. And the prospect is glorious for living in obedience to the absolutes of our faith in this changing world. The future holds "a crown of righteousness" which God, the True Judge, will give in that day when the Lord returns.

Conclusion

Not all is dark and awesome as we enter the seventies. We can praise God for using Brethren people to steadily increase their support of foreign missions so that our Brethren Foreign Missionary Society might send out an increasing number of new missionaries the past few years. BUT, don't stop now, there is still much to be done in foreign missions! We can thank the Lord, too, for what Brethren people accomplished this past year in aiding our Brethren Home Missions Council to wipe out its deficit, and thus indicate to them that Brethren desire to move on in the building of more Brethren churches across the face of our nation. Thanksgiving is to be offered to our Heavenly Father, too, for the expanding work of the Brethren Missionary Herald Company, which increased its usefulness to our Brotherhood through its West Coast bookstore, and printing establishment at Winona Lake; through its scholarship program for Brethren young people, and its literature supply to our missionaries at home and abroad. Thank you, Lord, too, for the ladies of our WMC and the girls of our SMM who continue to make advances each year in their missionary endeavors. Mention must be made, last but not the least, or the fine work of the Board of Evangelism in its efforts to help our churches with evangelistic meetings. We praise God for the manner in which their evangelist, Allen Herr, is being used mightily of the Lord.

As Rev. U. L. Gingrich said: "We have in our possession the infallible, unchangeable Word of God. We must by faith hold fast to it. There is no other book that offers effective solutions for our chaotic world. Paul's charge to Timothy is just as relevant and essential today as in any age of human history." Let that leading evangelical pastor of our day make his computerized projections so he can say: "By the year A.D. 2,000 evangelical Christianity as we know it will be extinct."

The Bible containing the absolutes of our faith, still gives an optimistic view. The church, when Jesus first announced its formation in Matthew 16:18, was presented as a church able to get things done for God and with power to bind things on earth and they would be bound in heaven. Jesus made no mention at that time of the communion service or of world evangelization; that came later. The first view Jesus gave of His Church was one of such power that the gates of hell cannot stand when the Church goes on the attack. As moderator Earl Funderburg of the Michigan District exclaimed: "What our Grace Brethren Churches need for the 1970s is a loud and clear, 'thus saith the Lord!'"

Let us look away unto Christ to gain anew the assurance that He is the Lord of All in this day as in every generation. Let us worship and adore Him in the fellowship of His Church and tell forth by every means within our power the eternal, unchangeable truths entrusted to us.

Let us remember always, that with all the faults of the church as a human institution, we are part of the Church of the Living God, the body and bride of Jesus Christ, redeemed by His blood, and commissioned as His ambassadors. He looks upon His Church as "a glorious church, not having spot, or wrinkle." It pleases Him that by the church the manifold wisdom of God should be made known. And that includes every truly regenerated member of The Brethren Church.

God grant, that in the decade to come, we may mobilize our personnel and wealth to complete the overriding task of making known *the absolutes of our faith in a changing world*. May God give us more grace and greater zeal for His work in the year ahead. Amen? AMEN!

Business Sessions

FIRST SESSION, AUGUST 10

The first business session of the 81st Annual Conference of the National Fellowship of Brethren Churches, meeting at Long Beach, California, was officially opened by the Moderator, Rev. Wesley Haller.

A motion prevailed to accept the report of the Membership Committee. They reported 404 lay delegates and 198 ministerial delegates, for a first-day total of 602. These delegates were seated.

A motion prevailed that the official list of member churches of the National Fellowship of Brethren Churches consist of those listed on pages 73-90 in the *Brethren Annual* dated November 29, 1969 and all churches received into the National Fellowship of Brethren Churches at the 1970 national conference.

A motion prevailed that we receive the Community Grace Brethren Church of Union, Ohio, into the NFBC.

A motion prevailed that we receive the Heights Grace Brethren Church of Albuquerque, New Mexico, into the NFBC.

A motion prevailed that we receive the Northeast Brethren Church of Phoenix, Arizona, into the NFBC.

A motion prevailed that we receive the Grace Brethren Church of Sanford, North Carolina, into the NFBC.

A motion prevailed to adopt the agenda as presented by the executive secretary.

The following greeting from the Brethren in Brazil, South America, was read and the courtesies of the meeting were extended by vote of the conference to Raimundo Cardoso:

Icoraci Belem, para Brazil
July 8, 1970

To the beloved brethren of the National Conference of Brethren Churches in the United States at Long Beach, California:

Beloved ones, in all things we see that great distance which separates us diminishes proportion as our bonds of Christian friendship grow. Because of this, our joy was the great when we received your letter inviting us to send representative of our national convention to your conference to be held in August of this year. As it was precisely to respond to this marvelous invitation that our convention, gathered in its reunion, chose our beloved brother, Pastor Raimundo Saraiva Cardoso, to represent us there. We are sure that he will convey our message of confidence, esteem, and great realizations in the work of the Lord, in your conference.

In fraternal love,
Raimundo Monteiro Baia,
president

A motion prevailed that the report of the Nominating Committee be accepted and that the following names be placed in nomination:

Moderator: Howard Mayes, William Tweeddale

Vice Moderator: Robert Thompson, Wendell Kent

Secretary: Phillip Simmons, Clyde Landrum

Assistant Secretary: Gordon Bracker, Fred Berkemer

Treasurer: Robert Salazar, Burnley Conner

Statistician: Sherwood Durkee, Kenneth Herman

Committee on Committees: David Hocking, Robert Whited, Randall Poyner, Jesse Deloe, Harold Arrington.

The following persons were nominated from the floor:

Moderator: William Steffler

Committee on Committees: Douglas Bray.

A motion was passed that the nominations be closed.

A motion was made and passed to place in nomination the following persons for membership on the National Conference Executive Committee:

Chm.: Vernon Harris

Secy.: Quentin Matthes

Allegheny: Robert Burns, Arthur Collins
 East: Kenneth Koontz, Don Rough
 Florida: Edward Lewis
 Indiana: Quentin Matthes, A. Rollin Sandy
 Iowa: Milton Ryerson
 Michigan: Gilbert Hawkins
 Mid-Atlantic: Robert Collitt, Wendell Kent
 Midwest: Bill Stevens
 No. Atlantic: William Steffler, Vernon

Harris
 Nor-Cal.: Howard Mayes
 Northcentral Ohio: Terrance Taylor, Ward
 Tressler
 Northeastern Ohio: Charles Turner,
 Robert Holmes
 Northwest: William Schaffer
 Southeast: Dayton Cundiff, Ron Thompson
 So. Calif.-Ariz.: Donald F. Carter,
 W. Stanley Jensen, James S.
 McClellan, Harold D. Painter
 So. Ohio: G. Forrest Jackson, Gerald
 Polman

A motion prevailed that the nominees
 the Executive Committee of the NFBC
 elected.

A motion was made and passed to place
 nomination the following persons to
 ve a three-year term on the Board of
 angelism:

Emmit Adams (Incumbent)
 Dale Brock
 Russell Enzor
 Harold Lowry

A motion prevailed that nominations be
 sed and that the nominees be declared
 cted.

A motion prevailed to receive the report
 nominations for the Board of Minis-
 tial Emergency and Retirement Benefits,
 d that the following names be placed in
 mination:

Phillip J. Simmons, Homer A. Kent, Jr., and
 liam Carl Miller

A motion prevailed that the nomina-
 ns be closed and that the nominees be
 clared elected.

A motion prevailed to place in nomina-
 the following names for the Christian
 ucation Board:

Three-year term: Edwin Cashman*, James
 Dixon*, Howard Mayes*, William
 Tweeddale*, Knute Larson

One-year term: David Seifert
 *Incumbents

A motion was made to close the nomi-
 ns and that the nominees be declared
 cted.

A motion prevailed that the presenta-
 of nominees for the Board of Direc-

tors for the Brethren Retirement Home
 Committee be postponed and be presented
 with the retirement home report as it is
 placed in the agenda.

A motion was made and passed to
 amend the agenda to include the report of
 the Committee on Committees at this ses-
 sion. (See pages 2, 3 and 4.)

A motion prevailed to receive the report
 of the Committee on Committees and that
 the nominees be declared elected.

A motion prevailed that the meeting be
 adjourned.

SECOND SESSION, AUGUST 11

The second business session was called
 to order by Moderator, Wesley Haller.

A motion prevailed to accept the addi-
 tional report of the Membership Commit-
 tee reporting 432 lay delegates and 222
 ministerial delegates for a second-day total
 of 654. These delegates were seated.

A motion prevailed to seat delegates
 from Chico, California.

The minutes of the previous meeting
 were read and a motion was passed to
 adopt the minutes as corrected.

Glenn O'Neal, chairman of the Rules
 and Organization Committee, announced
 the result of the election as follows:

Moderator: William Tweeddale
 Vice Moderator: Robert Thompson
 Secretary: Clyde Landrum
 Assistant Secretary: Gordon Bracker
 Treasurer: Robert Salazar
 Statistician: Kenneth Herman
 Committee on Committees: David

Hocking, Jesse Deloe, Robert Whited

A motion prevailed to receive an addi-
 tional report from the Committee on Com-
 mittees to submit an additional name of
 William H. Schaffer to the Nominating
 Committee with John Mayes designated as
 chairman.

A motion prevailed to adopt the report
 of the statistician.

REPORT OF THE STATISTICIAN OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Year Ending December 31, 1969

	No. Churches Reporting			Membership	
	1967	1968	1969	1968	1969
Allegheny . . .	12	14	16	1,570	1,624
East	16	16	17	2,682	2,641
Florida	7	7	7	735	784
Indiana	18	17	17	2,086	2,164
Iowa	10	10	10	1,015	972

Michigan . . .	8	8	8	459	476
Mid-Atlantic .	10	10	11	2,397	2,439
Midwest . . .	7	7	7	615	612
No. Atlantic .	12	14	15	1,430	1,582
No. Ohio . . .	27				
Nor-Cal . . .	7	6	5	665	653
N'ctrl. Ohio .		13	13	2,110	2,655
N'estrn. Ohio		13	13	2,293	2,237
Northwest . .	13	13	12	1,155	1,190
So. Calif.-Ariz.	37	37	38	7,713	7,458
So. Ohio . . .	18	18	19	2,520	2,222
Southeast . .	16	17	17	2,282	2,372
TOTALS: . . .	218	220	226	31,727	32,307
Increases or					
(Losses) . . .	6	2	6	1,077	580
Puerto Rico .	2	1	1	27	27
Hawaii	2	2	2	103	113

	Sunday-school		Sunday-school	
	Enrollment		Attendance	
	1968	1969	1968	1969
Allegheny . .	1,998	2,082	1,426	1,584
East	2,591	2,798	2,145	2,085
Florida	1,302	1,481	825	922
Indiana	2,986	3,207	2,256	2,248
Iowa	1,345	1,201	915	895
Michigan	852	880	624	617
Mid-Atlantic .	3,294	3,392	2,263	2,365
Midwest	825	827	602	599
No. Atlantic .	2,335	2,685	1,866	1,971
No. Ohio				
Nor-Cal	910	836	582	589
N'ctrl. Ohio . .	2,643	3,043	2,043	2,234
N'estrn. Ohio .	2,694	2,590	1,988	1,897
Northwest . . .	1,389	1,318	979	911
So. Calif.-Ariz.	10,273	9,284	7,223	6,610
So. Ohio	3,004	2,993	2,222	2,116
Southeast . . .	2,656	2,765	2,023	1,979
TOTALS:	41,097	41,382	29,982	29,622
Increases or				
(losses)	272	285	329	(360)
Puerto Rico . .	38	35	31	24
Hawaii	261	286	222	215

No report received from Tracy, Calif., and Chico, Calif.

NEW CHURCHES REPORTING: Cypress, Calif.
—San Ysidro, Calif.—Hanover, Pa.—Union, Ohio
—Somerset, Pa.—Wrightsville, Pa.

MEMBERSHIP (CONTINENTAL USA)

	1968	1969
Total membership at beginning of year . .	30,650	31,727
ADDED:		
By letter from other denominations	314	309
By letter from other Brethren churches . .	549	710
By baptism	2,542	1,927
Other	174	261
Total additions	3,579	3,207
LOST:		
To other denominations by letter	332	330
To other Brethren churches	445	636
By death	242	207
By dismissal	52	21
By roll revision	1,315	1,259
Other	116	174
Total losses	2,502	2,627
Net gain	1,077	580
Total membership at end of year	31,727	32,307
Trine-immersed membership reported	31,188	31,324
Male members	13,718	13,873

Female members	17,861	18,191
FOR OTHERS OFFERINGS DISBURSED		
(Figures to the nearest whole dollar)		
	1968	1969
Foreign missions total .	\$579,985	\$605,382
Total support	364,704	382,128
General fund	119,464	136,416
Outfit club	32,048	21,111
Total Brethren F.M. . .	516,250	545,577
Non-Brethren F.M. . . .	61,374	57,405
Home missions total . .	343,708	405,242
General fund	199,780	18,465
Jewish	16,465	33,416
Navajo	29,466	13,160
Special	13,160	273,233
Total Brethren H.M. . .	273,233	311,732
District missions	51,653	73,237
Non-Brethren	31,793	23,000
Christian education total	222,704	233,000
Grace College and Seminary total	144,255	142,416
Operating expenses . . .	86,320	112,816
Building fund	35,073	16,416
Special	10,222	11,111
Christian Education Depart. total	28,887	32,577
Non-Brethren Christian education	27,435	22,715
YFC, other	14,873	15,000
Christian Service Brigade	8,283	10,111
Other	21,475	25,616
Publications total	72,179	85,576
BMH offering	23,232	27,616
Radio	45,304	50,611
Special publications . . .	3,504	7,111
Evangelism total	73,086	71,515
Meeting love offerings .	42,789	45,576
Board of Evangelism . . .	16,587	14,216
Other	13,032	14,911
By auxiliary organizations		
Offerings disbursed for others	59,293	78,611
Total for others sent by 12/31	1,361,360	1,481,211
Total offerings for others held through 12/31 . . .	79,530	49,211

LOCAL CHURCHES' EXPENDITURES

(Figures to the nearest whole dollar)		
Bible school total . . .	\$247,249	\$265,011
Equipment	39,101	33,711
Literature	157,536	199,911
DVBS supplies	37,602	29,911
Building total	2,321,590	2,430,411
New buildings	1,116,238	1,018,711
Improvements	359,864	315,411
Building debt principle paid	547,768	612,511
Building debt interest paid	495,556	469,311
Christian Day Schools .		
Local expenses total .	1,067,933	1,147,411
Buildings and improvements	167,392	83,911
Equipment	53,348	35,611
Operating expenses . . .	377,046	415,811
Teachers' salaries . . .	573,131	544,611
Building debt payments	45,908	68,611
Current local expenses total	2,431,007	2,545,577
Pastors' salaries total .	1,290,112	1,357,411
Base salaries	877,074	1,005,611
Designated housing . . .	141,475	157,377
Estimated parsonage rental	78,232	78,941
Allowance for utilities .	41,583	44,181

Car allowance	65,966	73,898
Conference expense . . .	28,743	33,255
Other regular salaries .	381,501	430,778
Operational expenses:		
Utilities, office supplies, maintenance, etc. . . .	718,823	824,295
Evangelistic services expenses	14,222	17,860
Other and Bible confer- ence expenses	30,233	13,372
Board of Ministerial Relief		9,275
Youth camps—local expenses total	34,169	29,751
Camp buildings	7,022	7,781
Camp operation	10,852	11,216
Help for campers	14,600	9,765
auxiliary organiza- tions		
For their own local ex- penses	42,627	60,789
Other local expenditures	203,691	233,969
Total local church ex- penditures	6,428,967	6,739,903
Total expenditures—local and others	7,790,327	8,270,387

SOURCES OF INCOME

(Figures to the nearest whole dollar)

	1968	1969
For local building fund		
and equipment total	\$2,371,255	\$2,596,726
Raised locally	1,534,454	1,530,444
By loans	596,816	1,066,365
BHMC appropriation	180,866	15,025
Other (fire insurance, etc.)	66,577	35,022
For pastors' salaries		
Total	1,221,881	1,354,270
Paid by local churches	1,052,585	1,225,256
Paid by district mission board	23,731	25,286
Paid by BHMC	100,183	97,379
By other means	12,804	1,077

CURRENT CASH ASSETS

End of year total	738,819	658,624
Local funds on hand	546,218	609,410
For other funds on hand locally	82,630	49,214

PROPERTIES AND VALUATIONS

AS OF DECEMBER 31

Church buildings and lots	23,216,535	23,936,476
Church equipment . . .	2,191,116	2,261,213
Personages	1,330,501	1,224,575
Other properties	2,766,520	2,454,913
Other investments	357,338	335,293
Local funds on hand . .	587,546	609,410
Total assets	28,436,784	30,821,880
Amount owed on		
church properties	9,482,765	9,402,943
Net worth	20,374,518	21,418,937
Increase in net worth . .	2,825,100	1,044,419

SERVICE STATISTICS

Attendance

Morning worship	27,182	27,309
Evening worship	15,221	15,535
Prayer meeting	8,064	8,575
Evangel—evangelistic . .	11,900	10,647
Bible conferences	5,527	4,774
Missionary conferences . .	7,784	8,588
Sunday-school conferences	880	524
Communion	13,607	13,603
Other	5,500	4,511
Recorded conversions . .	3,956	3,399

AUXILIARY ORGANIZATIONS

	Enrolled	Attendance
Bible School	1969	1969
Staff and teachers	4,124	3,564
Nursery, 0—3	2,278	1,636
Kindergarten, 4—5 . . .	2,742	1,957
Primary, 1—3 gr.	4,841	3,401
Junior, 4—6 gr.	4,938	3,377
Junior High, 7—9 gr. . .	3,805	2,585
Senior High, 10—12 gr. .	3,456	2,330
Young people, 18—24 yrs.	2,135	1,269
Adults, 25 yrs.—over . . .	12,907	8,773
Total	41,382	29,622
Extensions of the Bible School		
Cradle roll	948	
No. of babies born to parents where one or both are members of the church		540
Home department	276	
Child Evangelism	2,167	1,332
Vacation Bible School pupils	20,542	17,066
Number on staff	3,822	3,606
Total DVBS	24,922	21,458
Number saved	2,364	
Summer camps—1969		

	Enrollment	Data—
	District	National
Directors	44	1
Teachers	79	4
Counselors	276	19
Other workers	169	4
Campers	2,540	284
Brethren youth work		
Fellowship groups		
Preschool	88	86
Primary	456	389
Junior	761	608
Junior High	968	781
Senior High	1,070	906
Young people	223	177
Adults	523	462
Combination 4, 5, 6 . . .	1,226	1,055
Girls' work		
SMM		
Junior	1,019	818
Middler	605	506
Senior	433	336
Combination	189	140
Little Sisters	740	619
Pioneer Girls	411	355
Other	157	130
Boys' work		
Battalion	735	594
Stockade	668	616
BBC	127	114
Other	234	166
Women's Missionary		
Council	4,182	3,223
Laymen	1,254	927
Christian Day Schools		
Pupils		3,289
Graduates		319
Teachers		161
Other personnel		113

RELATIONSHIPS AND PERCENTAGES

FINANCIAL (Per Capita)	1969
Total annual expenditure	\$256
Total local expenditure	209
Total giving for others	47
Foreign missions	19
Home missions	12.5
Christian education	7.2
Publications	2.7
Evangelism	2.2

ATTENDANCE (Percent of Membership)

Morning worship	84.5
Evening worship	48
Prayer meetings	26.5
Revival meetings	32.6
Bible conferences	14.7
Missionary conferences	26.5
Conversions recorded: 1 for every	9.6

Net membership gain: 1 for every 55.7 members

Respectfully submitted,
Kenneth E. Herman
National Statistician

A motion prevailed to adopt the following report from the Finance Committee:

1970 TREASURER'S REPORT
July 20, 1969—July 20, 1970

INCOME

OFFERINGS

Monday evening 8/11/69	\$ 618.12
Tuesday evening 8/12/69	641.34
Wednesday evening 8/13/69	1,346.52
Thursday evening 8/14/69	587.68
Friday evening 8/15/69	1,224.05
Saturday evening 8/16/69	955.25
Sunday morning 8/17/69	297.75
Sunday evening 8/17/69	350.75
Total offerings	\$6,021.46

CREDENTIAL FEES

8/11/69	7,360.65
8/12/69	115.75
8/13/69	97.50
8/14/69	126.50
9/04/69	13.75
9/23/69	56.75
10/16/69	97.00
Total Credential Fees	\$7,867.90

MISCELLANEOUS

Bumper stickers 6/11/70	35.65
Bumper stickers 6/19/70	33.50
Brethren Investment Foundation Interest	70.00
Total Miscellaneous	\$ 139.15

Total income all sources . . . \$14,028.51

OTHER

Telephone refund	9.62
Check for gift redeposited	5.00
	14.62

Balance on hand July 20, 1969—

First National Bank 252.31

Balance on hand July 20, 1969—

Brethren Investment Foundation . . 2,136.16

Total funds accountable for . . . \$16,431.60

Transfer of funds from Lake City

Bank to B.I.F.	2,200.00
	\$18,631.60

EXPENSES

CREDENTIAL COMMITTEE

Brethren Missionary Herald Co.—	
Credential forms	\$ 88.59
Ward Studio—conference ribbons	27.50
Ankenytown Church—mimeo and	
phone	9.94
Bartel Printing—letters	3.75
Ward Studio—conference ribbons	32.00

CONFERENCE PROMOTION

Winona Lake Post Office—postage	225.35
Brethren Missionary Herald Co.—	
magazine space	184.55
Phil Landrum—mailing	10.00
Winona Lake Post Office—postage	239.52
John W. Sweemer—art work	25.00

STATISTICAL REPORT

Virginia Hinkel—reports	22.
Ken Herman—honarium	65.
Truman Printing—reports	3.
Christian Education Department—	
reminders	2.
Brethren Missionary Herald Co.	2.
Christian Education Department	1.
Mrs. Charles Koontz—labor	125.
Brethren Missionary Herald Co.	37.
Mrs. Charles Koontz—labor	57.
Western Union—late reports	8.

HOSPITALITY COMMITTEE

Ralph Nelson—signs and banners	59.
E. William Male—phone calls	5.
Larry DeArmy—honarium	100.
United Telephone Co.—service	38.2

EXECUTIVE COMMITTEE

North Riverdale Church	66.2
Gene Witzky—Florida information	20.8
Jesse Deloe—honarium	65.0
Brethren Missionary Herald Co.—	
committee	122.3
Whittier Community Church—phone	13.1

CONFERENCE SECRETARY

Clyde K. Landrum—honarium	65.0
Brethren Missionary Herald Co.—	
secretarial help	127.5

CONFERENCE SPEAKERS

Wesley Haller—honarium	20.0
Kenneth Ashman—honarium	20.0
George Peek—honarium	20.0
Martin Garber—honarium	20.0
Ralph Colburn—honarium	20.0
Forrest Jackson—honarium	20.0
Carlton Fuller—honarium	20.0
Jack Hyles—honarium	200.0
Jack Hyles—expense	60.0

CONFERENCE MUSIC

Rodeheaver Co.—choir music	18.00
Donald Doig—honarium and travel	125.00
Ken Kohler—soloist expense	40.00
Franklin Lush—honarium	25.00
David Dalke—honarium	50.00
Christian Education Department—	
meals	14.00
Mr. and Mrs. Terry White—honarium	25.00
Don Ogden—honarium and travel	111.00
Grace Schools—phone call	1.50
Grace Schools—meals	21.00

SPECIAL OFFERINGS AND

APPROPRIATIONS

Brethren Home Missions Council—	
Wed. night offering	1,346.52
Foreign Missionary Society—	
Tues. night offering	639.34
Board of Evangelism—	
Mon. night offering	620.12
Grace Schools—Bauman Memorial	593.68
Winona Lake Brethren Church—	
Sun. night offering	333.75
Brethren Missionary Herald Co.	1,249.05
Christian Education Department—	
(Youth)	940.25
Christian Education Department—	
(Debt Approp.)	1,000.00
Foreign Missionary Society	5.00

CHILD CARE PROGRAM

Christian Education Department	1,201.76
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RENTALS

Winona Lake Christian Assembly	1,080.00
City of Long Beach, California	300.00

RETIREMENT HOME BOARD

Brethren Architectural Service	12.82
Wayne Smith Treas. Advance	250.00

Wayne Smith Treas. Advance	250.00
ENDORSEMENT AGENT	
Clyde K. Landrum (Conference) . .	55.80
Clyde K. Landrum (Conference) . .	35.70
ANNUAL SPACE	
Brethren Missionary Herald Co. . .	2,959.15
SCCELLANEOUS	
Christian Education Department—	
ballots	4.51
Truman Printing Co.	14.50
Brethren Home Missions Council—	
photo copies and phone	11.87
Allen Business Machines—	
electrostatic copies	3.00
Brethren Missionary Herald Co. . .	727.71
Fitch's Jewelry—plaque	14.46
Brethren Missionary Herald Co. . .	4.42
Grace Schools—Xerox copies	18.12
Brethren Home Missions Council—	
finance committee	7.94
Brethren Missionary Herald Co. . .	1.95
Grace Schools—Xerox copies	8.80
Returned check charged to account .	5.00
Total expenses	\$16,381.80
Transfer of funds to B.I.F.	2,200.00
	\$18,581.80

Balance on hand July 20, 1970—	
First National Bank	49.80
Outstanding bills not paid as of	
July 20, 1970	483.13
B.I.F. ACCOUNTING 7/20/69—7/20/70	
Balance on hand 7/20/69	\$2,136.16
Deposited on 8/22/69	2,200.00
Interest earned up to closing account .	70.00
	\$4,406.16
Withdrawals on 7/24/69	336.16
Withdrawals on 10/15/69	500.00
Withdrawals on 12/9/69	3,570.00
	\$4,406.16
Balance on July 20, 1970. Brethren Invest-	
ment Foundation Account closed out on Decem-	
ber 9, 1969. The breakdown totals do not reflect	
accurate figures due to grouping of various items	
in single statements.	

Respectfully submitted,
Frank J. Poland, Treasurer

A motion prevailed to receive the following report of the Committee on Spiritual State of the Churches:

"Inasmuch as our moderator so well expressed the work of this committee we wish to express our report with the text of Hebrews 11:32: 'And what shall I more say?'"

—William H. Schaffer, chm.

A motion prevailed to hold the annual conference of 1971 August 6—13, a Friday and Friday, at Winona Lake, Indiana, to include the Christian Education Convention.

A motion prevailed to adopt the report of the Christian Education Board.

BOARD OF CHRISTIAN EDUCATION

It is with thanksgiving to God that we bring you this annual report of the Christian Education Board for the year 1969—70. We have much for which to praise God, for multiple blessings bestowed upon our work during the year past.

IN RETROSPECT: As we look backward for just a few moments, you will recall that at our last annual meeting, we reported a continuing deficit, carried over from the days of the former Youth Council. Last year this note stood at \$1,945.52. Shortly after conference, we were enabled to pay this note in full. We praise God for this achievement.

SUNDAY SCHOOLS: Our statistician has already reported the statistics of our Sunday schools, and it is not our intent to repeat the report. Some of our schools are growing, some are losing ground, and some remain in a static condition. Our statistics indicate that 97 of our Sunday schools grew during 1969, while 113 of them show losses. We had 8 new schools added to the roster, and with the 7 schools that remained in a static condition, we discover a total of 225 Sunday schools. Our net loss was a total of 250 persons.

Three schools were closed during the year: namely, Inglewood and Gardena, Calif.; and Bothell, Wash. These three schools the year before accounted for 179 persons.

Three or four observations that I want to share:

1. From our report blanks, we discover that 728 staff members of our Sunday schools were absent each Sunday, which is 17 percent of our reported enrollment of the staffs of our schools. It is our firm conviction that we must have greater faithfulness on the part of our Sunday-school teachers and officers. We are encouraging each church to check faithfulness on the part of these leaders, and do all possible to gain this loyalty.

2. We are facing a shortage of teachers and officers, which in part we believe is due to the fact that we have not reached our adults. Of our total Sunday-school population, 42 percent is in the adult division of our schools, while we believe it requires a minimum of 50 percent of the total school in the adult division to do the most efficient work.

3. Only 103 of our schools reported a Cradle Roll Department. We believe that one of the best means of reaching new young adults is through the ministry of the cradle roll.

4. Although some of our statistics look dark, we are happy to report that our average school attendance is at the 130 mark, which is better than most fellowships of like size.

5. In recent months, we have had a large number of pastoral changes which we believe is a contributing factor to our Sunday-school statistics.

VACATION BIBLE SCHOOLS: In the area of Vacation Bible Schools, 1969 was our greatest year. Of the 175 of our churches that reported the total was 21,458 pupils, with 2,364 confessions of faith. We have noted with joy that there is a seeming move to lengthen the number of days of the schools—the trend last year seemed to favor the 5-day school, but this year, we noted that many had gone to 6, 8, and 9-day schools, and about half held 10-day sessions.

YOUTH CAMPS: We note with deep concern the decrease in our district youth camps. Other camps are picking up some of these decreases—

including interdenominational camps. We know there is much good being accomplished in these, but if we are to continue as a fellowship of churches, we need to build a loyalty to our beloved church.

We are happy to report that our 1969 national youth conference was our best attended conference on record. We had 356 young people from 118 of our churches with all districts represented. Quizzing in 1969 reached its highest peak, and our National Achievement Competition engaged 45 young people in the finals.

BOYS' AND GIRLS' CLUBS: Last year was our best year in Christian Service Brigade attendances, number of Brigade and Stockade groups, and leadership. SMM continues strong in many churches, with the strength of this program in the Junior age bracket.

Our laymen have shown a new strength and interest in our boys' work, and we commend them for their labor of love.

CHRISTIAN DAY SCHOOLS: Christian Day Schools in Brethren churches during 1969 had a record enrollment of 3,289, with 161 teachers and 113 other personnel involved. The year of 1970 will show even larger enrollments if present predictions continue to prove realities.

IN PROJECTION: We have shared with our board many new plans including a strong emphasis upon our adult work in the Sunday school. The board has adopted these plans and given direction as to implementation to our staff. You will be getting word on our forward action in the months immediately before us. We begin with an "ENLARGEMENT CAMPAIGN" in the month of October. We likewise are moving forward with a strong program of cradle roll emphasis that we trust will help us reach new families for Christ and His Church.

TIME: Our TIME program—Training In Missionary Endeavor is already projected into the summer of 1971. Soon, we will be releasing the names of the fields open for service, and accepting candidates for those who will go out next summer. Currently, we have 17 enrolled in this summer program—in 7 fields of service.

BSLV: We continue to enroll young people in this very vital program of encouragement in their decision to give Christ priority in the matter of the service of their lifework. We now have 55 young people enrolled from 20 churches. Others have already made inquiry, even since conference has begun. We believe the new year will be a year of growth in this area of our work.

FINANCIAL: The financial report of our department is a part of your packet of materials. We praise God for the fact that we were able to pay all bills, and finish the year in the black.

Because of the Friday to Friday conference of this year, and the fact that we have not had two Sunday-school offerings in the conference, we will be short in our conference offerings at this point by approximately \$450. This we will have to make up in other manners. Our offerings thus far in 1970 are about 10 percent less than during the same period in 1969. We are trusting God to send us additional funds to meet our needs.

Our books have been audited by Wayne Guerie, accountant with the Brethren Mission Herald and found to be in excellent condition.

In closing, allow me to express on behalf our board, our staff and myself, a deep appreciation to every church that has carried a part the load in each area of the work of Christ Education. We need your prayers, your financial support, and most of all, your faithfulness your local church in the work of Christian Education in every agency of the church.

In return, we promise to do all we can to give the needed help to your local church. We believe the greatest days are ahead for The Brethren Church, and this includes the Christian Education Department.

Respectfully submitted
Harold H. Etling, director

STATEMENT OF OPERATION CHRISTIAN EDUCATION DEPARTMENT For year ending December 31, 1969

INCOME:	
Church offerings	\$ 38,634.
Consideration	1,950.
Convention offerings	3,580.
Honorarium—Harold H. Etling	713.
Honorarium—Merton A. Lambert	330.
Youth Conference	12,506.
Special offering:	
Special Appeal \$671.72	
Special offering	
WMC	1,374.74
T.I.M.E.	6,293.71
Accent Appeal 523.00	
B.S.L.V.	80.00
Quiz Team	
Trip	300.00
	<u>9,243.17</u>
Supply sales—material sales	24,322.87
(N.F.B.C. Child Care 1969	
Conf.	-1,201.76)
Less:	
Materials cost 20,258.17	
Materials postage	523.74
	<u>-20,781.91</u>
	3,540.9
Service sales	3,387.2
Filmstrip rental	327.0
Miscellaneous income.	1,265.4
Discount earned.	228.6
Interest earned	54.9
Total Income	\$ 75,762.5
EXPENSES:	
Office salaries	\$ 31,566.4
Office postage	1,496.1
Office supplies	233.4
Office expense	878.2
Rent	1,380.0
Telephone	703.2
Administrative expense	1,609.3
Social Security	696.6
Promotion	369.8
Miscellaneous	39.8
Hospitalization	1,139.2
Depreciation.	1,754.5
Insurance—office	86.0
Equipment, maintenance and repair	1,199.2
Travel—Harold H. Etling	1,347.8
Travel—Merton A. Lambert	323.2

ublications	2,491.52
onvention expense	624.81
reakers—rooms, meals	131.65
rophies	497.60
outh conference	10,641.70
ildren's conference	1,062.25
S.L.V.	42.25
uiz team	1,713.74
I.M.E.	5,557.00
onorarium—youth conference	190.00
embership fees	530.00
terest expense	148.90
aff conference expense	8.90
Total expenses	<u>\$ 68,463.61</u>
ome over expenses	<u>\$ 7,298.92</u>

STATEMENT OF ASSETS AND LIABILITIES
CHRISTIAN EDUCATION DEPARTMENT
December 31, 1969

SETS:	
ash	\$4,472.62
itty cash	20.34
restricted fund	1,056.68
etirement fund	420.00
uiz team and T.I.M.E. fund	861.84
Total cash	\$ 7,831.48
counts receivable	1,456.66
ess: reserve for bad debts	<u>302.75</u>
	1,153.91
ice equipment	\$18,735.29
ess: equity of ther boards	180.00
ess: reserve or depre- ation	<u>11,844.61</u>
	<u>-12,024.61</u>
	6,710.68
nstrips	3,287.19
ess: reserve for depreciation	<u>1,300.00</u>
	1,987.19
entory	<u>7,118.12</u>
Total assets	<u>\$ 24,801.38</u>

LIABILITIES AND NET WORTH:	
ccounts payable	\$ 862.28
ccrued taxes payable	301.27
Total	<u>1,163.55</u>
Net worth \$ 16,338.91	
Income over expenses	<u>7,298.92</u>
	<u>23,637.83</u>

Total net worth and liabilities	<u>\$ 24,801.38</u>
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A motion was made that we adopt the report of the Committee on the Retirement Home and the election of the recommended 12 men as the first board of directors.

REPORT OF
THE BOARD OF DIRECTORS OF THE
RETIREMENT HOME
WINONA LAKE, INDIANA

The Board of Directors of the Brethren Retirement Home, Winona Lake, Indiana, are greatly encouraged by the progress which has been made toward the establishment of a retirement home at Winona Lake, Indiana.
During the year the board has assembled for 6

meetings with the following actions effected:

1. Organization of the board with the election of the following officers:

Charles H. Ashman, chm.
Russell D. Barnard, vice chm.
Ralph C. Hall, secy.
Wayne Smith, treas.
Robert D. Crees, Homer A. Kent,
Sr., members-at-large

2. Appointment of the following committees:

A. A land committee to investigate securing of suitable land upon which to build a retirement home.

B. An incorporation and legal advice committee to secure legal counsel as needed and to assist in the establishment of a separate nonprofit corporation to own property and administer the retirement home.

C. A publicity and fund-raising committee to assist in promotion and fund raising.

3. Investigation and inspection of several similar homes to determine the type and scope of facilities to provide as well as administrative considerations in establishing and operating such a home.

4. Several locations and properties have been investigated with negotiations currently in progress to purchase a property as a building site for the home.

5. The size of the home, although not yet established, is tentatively being considered for an initial unit for 50 residents with some extended care facility but arranged such that it can be enlarged in multiples of 50 as the needs require.

6. Plans for incorporation are in progress with the tentative articles of incorporation prepared and to be presented in a summary review as a part of this report.

This board recommends to conference the following actions to implement the establishment of a Brethren Retirement Home at Winona Lake, Ind.:

1. That conference approve the articles of incorporation as outlined which provide for the establishment of a separate nonprofit Indiana corporation to administer the home upon the basis outlined herein.

2. That conference approve the purchase of property by the board of directors as soon as suitable property is available and when designated funds have been received to enable the board of directors to purchase such property.

3. Permission is requested of conference to publicize plans for such a home; to appeal for special gifts; and to permit the last Sunday of October to be used for special emphasis for offerings toward the establishment of a retirement home at Winona Lake.

4. That the following members be elected by

this conference as the first board of directors of the corporation:

- Robert D. Crees, 3 year term
- Homer A. Kent, Sr., 3 year term
- Joseph H. Mohler, 3 year term
- Harold Mason, 3 year term
- Charles H. Ashman, 2 year term
- Ralph C. Hall, 2 year term
- Wayne Smith, 2 year term
- Kenneth Rucker, 2 year term
- Russell D. Barnard, 1 year term
- Raymond W. Thompson, 1 year term
- Harold Huddleston, 1 year term
- Robert Boze, 1 year term

A motion was made and passed that the meeting be adjourned.

THIRD SESSION, AUGUST 13

The third business session was called to order by Moderator, Wesley Haller.

A motion prevailed to receive the report of the Membership Committee, reporting 433 lay delegates and 223 ministerial delegates, making a third-day total of 656.

Minutes from the previous session were read and a motion prevailed to adopt the minutes as read.

Greetings were read by the Moderator from Simon Pierre Nambozuina.

The motion from yesterday's session regarding the retirement home was taken up for further consideration.

A motion to move the previous question was made. The motion was defeated for lack of a two-thirds vote.

A motion was made to refer the matter of the retirement home back to the committee for further study and that they report back to the conference in 1971. The motion was defeated.

A motion to move the previous question was made and passed.

The original motion was passed.

A motion prevailed to adopt the report of the Board of Evangelism.

BOARD OF EVANGELISM
FINANCIAL REPORT

July 1, 1969 to June 30, 1970

The listing below includes offerings from crusade meetings, soul-winning conferences and laymen's groups. The asterisk indicates where meetings were held.

Balance on hand July 1, 1969. . . . \$ 4,185.06

ALLEGHENY DISTRICT	
Coraopolis, Pa.	22.10
Cumberland, Md.	14.00
Jenners, Pa.	10.00
Listie, Pa.	17.50
Meyersdale, Pa. (Summit Mills) . .	130.23

Parkersburg, W. Va.	12
Stoystown, Pa.	42
*Uniontown, Pa.	41
*Washington, Pa.	41
Total	1,16

EAST DISTRICT	
Altoona, Pa. (First)	5
Altoona, Pa. (Grace)	1
Conemaugh, Pa.	11
Conemaugh, Pa. (Pike)	7
Conemaugh, Pa. (Singer Hill)	8
Duncansville, Pa. (Leamersville). . .	15
*Johnstown, Pa. (Geistown)	14
Johnstown, Pa. (Riverside)	2
Kittanning, Pa. (First)	5
Martinsburg, Pa.	3
Total	71

FLORIDA DISTRICT	
Fort Lauderdale.	125
Margate	25
Pompano Beach.	5
Total	162

INDIANA DISTRICT	
Berne	210
Elkhart	24
Flora	73
Fort Wayne (First)	71
*Fort Wayne (Grace).	391
Goshen	89
Indianapolis	11
Kokomo	20
Leesburg	113
Osceola	65
Peru	135
Sidney	14
South Bend	77
Warsaw	122
Winona Lake	362
Total	1,781

IOWA DISTRICT	
Cedar Rapids	22
Dallas Center	32
Davenport	12
Leon	9
Omaha, Neb.	6
Waterloo	26
Total	107

MICHIGAN DISTRICT	
Alto	412
Berrien Springs	34
Jackson	5
Lake Odessa	35
Lansing	1
New Troy	150
Trout Lake	10
Total	648

MID-ATLANTIC DISTRICT	
*Alexandria, Va.	385
Hanover, Pa.	12
Martinsburg, W. Va.	40
Washington, D.C. (First)	19
Washington, D.C. (Grace)	74
Waynesboro, Pa.	202
Total	735

MIDWEST DISTRICT	
Arvada, Colo.	67
*Beaver City, Neb.	136
*Cheyenne, Wyo.	72
Counselor, N. Mex.	10
Portis, Kan.	94
Total	379

NORTHERN ATLANTIC DISTRICT	
Allentown, Pa.	5
Elizabethtown, Pa.	25
*Harrisburg, Pa.	666

Manheim, Pa.	37.50
Myerstown, Pa.	348.49
New Holland, Pa.	642.46
Palmyra, Pa.	87.75
Philadelphia, Pa. (First)	215.00
Telford, Pa. (Penn Valley)	50.00
Wrightsville, Pa. (Susquehanna)	30.80
York, Pa.	384.05
Total	2,492.81

R-CAL. DISTRICT

Sacramento	6.00
Total	6.00

RTHCENTRAL OHIO DISTRICT

Ankenytown	126.20
Ashland (Grace)	300.00
Ashland (Southview)	174.78
Bowling Green	1.25
Columbus	313.25
Danville	22.00
Defiance	304.20
Findlay	241.49
Fremont	413.99
Lexington	329.77
Mansfield (Grace)	249.00
Mansfield (Woodville)	157.85
Total	2,633.78

RTHEASTERN OHIO DISTRICT

Akron (Fairlawn)	59.55
Akron (First)	190.20
Barberton	37.41
Canton	24.25
Cleveland	12.00
Cuyahoga Falls	29.00
Elyria	10.00
Homerville	524.72
Middlebranch	50.00
Minerva	79.50
Sterling	66.91
Wooster	712.02
District Fellowship of Churches	50.00
Total	1,845.56

RTHWEST DISTRICT

Beaverton, Oreg.	14.00
Grandview, Wash.	68.00
Kenai, Alaska	9.00
Mabton, Wash.	33.00
Portland, Oreg.	31.00
Richland, Wash.	7.35
Sunnyside, Wash.	116.15
Yakima, Wash.	20.00
Total	298.50

RTHEAST DISTRICT

Atlanta, Ga.	10.10
Boones Mill, Va.	10.00
Buena Vista, Va.	81.50
Covington, Va.	15.65
Hollins, Va.	68.90
Johnson City, Tenn.	84.00
Roanoke, Va. (Garden City)	221.68
Roanoke, Va. (Washington Heights)	10.00
Telford, Tenn. (Vernon)	14.94
Virginia Beach, Va.	40.00
Willis, Va.	10.00
Total	566.77

RTHERN CALIF.-ARIZ. DISTRICT

Beaumont, Calif.	20.00
Bellflower, Calif.	159.29
Colton, Calif.	10.00
Cypress, Calif.	14.60
Glendale, Calif.	19.00
La Habra, Calif.	2.00
Lakewood, Calif.	10.00
Long Beach, Calif. (Community)	78.35
Long Beach, Calif. (First)	108.70
Orange, Calif.	16.00
Phoenix, Ariz.	295.22

Phoenix, Ariz. (Northwest)	20.84
Rialto, Calif.	111.06
Santa Barbara, Calif.	48.82
Seal Beach, Calif.	36.00
*Simi, Calif.	86.00
*Temple City, Calif.	175.00
Tucson, Ariz.	19.75
District WMC	550.31
Total	1,780.94

SOUTHERN OHIO

Brookville	55.00
Clayton	100.73
Dayton (Basore Road)	10.75
Dayton (First)	955.02
Dayton (North Riverdale)	143.75
Englewood (Community)	64.50
Englewood (Grace)	8.35
Kettering	43.96
Troy	20.00
*West Alexandria	144.91
District Fellowship of Churches	35.00
Total	1,581.97

PUERTO RICO

TOTAL CHURCH RECEIPTS.	16,939.19
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MISCELLANEOUS RECEIPTS

Individual donors	255.00
Trailer sale (Final payment)	2,000.00
National conference offering	620.12
Relay check to Christian Education Department	11.00
Film rental	13.22
Check refund	200.00
Total	3,099.34

TOTAL RECEIPTS July 1, 1969 to

June 30, 1970.	20,038.53
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Due to the conference being in California, the books were closed and the report made up to be printed before some of the second quarter church offerings were received in July. Not included in the total is the interest on the \$1,000. in the B.I.F.—the amount of \$212.73 which will be included in next year's balance.

EXPENDITURES

Salaries	13,100.00
Travel and office expenses	6,065.22
Insurance—Allen Herr	349.82
Secretarial help	104.12
Board member expenses	751.08
Grace College—Xerox	45.08
Herald Company	1,348.11
R. E. Pickering—National conference challenge hour	100.00
E. P. Dunbar—insurance	17.00
Relay check to Christian Education Department	11.00
Postage—J. Dombek	6.00
Artwork—J. Eckel	15.00
Transparent envelope company	21.12
Hagerstown Bookbindery—stationery	95.00
Ward Studio—Herr posters	94.00
Bank charges	8.10
Total	22,130.65

Balance on hand July 1, 1970.	2,092.94
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REPORT OF THE MINISTRIES OF THE

EVANGELISTS

Number of crusade meetings conducted—24

Number of weekend conferences—1

Total public decisions — 828

For salvation — 149

For rededication — 577

Other — 97

Average attendance in crusade meetings—115

Total offerings from crusade meetings—\$6,667.01

Average offering for crusade meetings—\$ 277.79

A motion was made to adjourn the meeting. The motion passed.

FOURTH SESSION, AUGUST 14

The fourth session of the business meeting was called to order by the Moderator, Wesley Haller.

The minutes of the previous meeting were read and a motion prevailed to adopt the minutes as read.

A motion prevailed to adopt the report of the Board of Ministerial Emergency and Retirement Benefits.

REPORT OF BOARD OF MINISTERIAL EMERGENCY AND RETIREMENT BENEFITS

OUR HISTORY: The Board of Ministerial Emergency and Retirement Benefits came into being out of pure necessity when our Fellowship was yet young.

Our nation had gone through trying experiences of a depression. In those years ministers were pressed as were laymen. There had been several occasions where emergency needs arose. Then came one to a faithful pastor who had served long and well. This emergency was of such a nature that a number of churches across the nation took special offerings.

Then came the time when a pastor who served with equal faithfulness needed emergency retirement income. There was no social security available. Our Brotherhood had no such funds. A newer church under a building load felt it necessary to provide for him on its own.

Because of such apparent needs, conference in 1947 voted to create such a board and Dr. Charles Ashman, Sr., became its first president. It is set up as a child of conference. You elect its members. You set its policies. You demand its reports. You determine the guidelines of its income.

OUR PRINCIPLE: The principle under which it works is very simple. Each church in the Fellowship is asked to cooperate by sharing an amount of 3 percent of the amount it pays its

minister or ministers. Each minister is asked to cooperate by sharing 1 percent of his income.

These funds are placed into our treasury with one-sixth going into an emergency fund and five-sixths into the retirement fund. Besides this, we provide a group insurance policy which a minister may carry by paying an annual premium.

This is all voluntary on the part of both churches and ministers by congregational government—and must needs be.

OUR PRESENT SERVICE: We pay monthly pension checks to 24 individuals. Of these, 16 are ministers and 8 are to widows of ministers of retirement age. We only pay this to widows where a financial need exists. In cases where pensions are paid by boards of our churches we do not duplicate with a second Brethren supported pension.

We believe the ministry of this board deserves and merits the support of every church in NFBC. We believe a pastor makes a mistake who does not avail himself of it.

At the present, only about one-third of all churches share in this responsibility. This makes the work of your board very difficult and greatly limits the scope of our effectiveness.

For the first time, this year we had to cut into our reserves to care for retirement payments.

This cannot, of course, continue. If it does, we will have to take corrective measures.

THE NEED TO WHICH WE MINISTER: There is a need. It is very real. Requests are urgent, as was the one for emergency help that came this past year from the Southeast District Ministerium on behalf of the family of a pastor whose death came early in life after extensive illness.

Our boards have seen a need for such help those who serve them, but because of the fact that pastors constantly move from church to church the most feasible way is for it to be done collectively and mutually by our national organization.

It should be noted that our older pastors who are not included in Social Security and salaries do not permit a reserve of personal funds for retirement.

Phillip J. Simmons

THE BOARD OF MINISTERIAL EMERGENCY AND RETIREMENT BENEFITS OF THE NATIONAL FELLOWSHIP OF BROTHERN CHURCHES, INC. Combined Fund Balance Sheet, December 31, 1969

ASSETS

	Total	Ministers Fund	Emergency Fund	Retirement Fund
Cash in bank	\$ 1,846.43	\$ 4,355.03	\$ 1,620.38	\$(4,128.50)
Notes receivable	48,490.00	15,000.00	8,490.00	25,000.00
(Brethren Investment Foundation)				
Office equipment	51.00	17.00	17.00	17.00
TOTAL ASSETS	\$50,387.43	\$19,372.03	\$10,127.38	\$20,888.00

LIABILITIES

Fund balances	\$50,387.43	\$19,372.03	\$10,127.38	\$20,888.00
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CORDED CASH RECEIPTS

Contributions	\$16,989.01	\$ 7,763.52	\$ 1,521.16	\$ 7,704.33
Interest	2,300.70	501.20	499.50	1,300.00
Transfer from savings	2,000.00	2,000.00	---	---
Expense recovery	240.37	---	180.28	60.09
Total recorded cash receipts	\$21,530.08	\$10,264.72	\$ 2,200.94	\$ 9,064.42

CORDED CASH DISBURSEMENTS

Withdrawals	\$ 338.00	\$ 38.00	\$ 300.00	
Retirement payments	13,504.19	---	---	13,504.19
Life insurance premiums	3,314.32	3,314.32	---	---
Loans made	2,800.00	2,800.00	---	---
Administrative	36.60	---	27.45	9.15
Printing	175.78	---	131.83	43.95
Travel expense	132.47	---	99.35	32.12
Accounting	233.02	---	174.76	58.26
Honorarium	225.00	---	168.75	56.25
Secretary service	330.00	---	247.50	82.50
Surety bond	50.00	---	37.50	12.50
Telephone and postage	90.00	---	67.50	22.50
Total recorded cash disbursements	\$21,229.38	\$ 6,152.32	\$ 1,254.64	\$13,822.42
Less cash disbursements over cash receipts	300.70	4,112.40	946.30	(4,758.00)
Transfer between funds accounts	---	(2,095.36)	(45.05)	2,140.41
Balance—January 1, 1969	1,545.73	601.29	2,455.83	(1,511.39)
Balance—December 31, 1969	\$ 1,846.43	\$ 4,355.03	\$ 1,620.38	\$(4,128.98)

A motion prevailed to adopt the report of the Christian Ministry Committee.

COMMITTEE ON THE CHRISTIAN MINISTRY
Since our national moderator has surveyed the district moderators' addresses and has evaluated them and included pertinent statements from them, we believe this carries out the work of this committee, as instructed by last year's conference, to make a spiritual survey of our Fellowship of churches and report the same to this conference.

We recommend that the new committee, namely, the newly elected moderator and all newly elected district moderators meet before the conclusion of this conference to define some plans for their report on the spiritual state of our International Fellowship of Brethren Churches for the next year.

Respectfully submitted,
Wesley Haller, chm.

A motion prevailed to adopt the report of the International Fellowship of Brethren Churches Committee.

INTERNATIONAL FELLOWSHIP OF BRETHREN CHURCHES COMMITTEE REPORT

Our Brethren Assembled at Long Beach, California, it is with regret that I am not able to be with you this year, but it is a blessing serving in the hope this summer with a TIME Team of the Christian Education Department in cooperation with the Foreign Missionary Society. I have asked Mr. John Zielasko to present the following report.

In light of interest expressed and the potential of the International Fellowship of Brethren Churches, we recommend:

1. That a standing committee of five, to serve for the period of three years, be appointed by the national conference at its 1970 meeting, and be instructed to elect its own chairman. At the end

of the initial three-year period, two people will be voted upon at each national conference.

2. That the said committee be constituted as a study group to explore carefully matters within its jurisdiction and report to national conference the results of the study.

3. That communications by this committee be sent directly to the president or moderator of each national church organization in the language of the country.

4. That an exchange of ideas and contacts be increased through audio-visuals and visits between the various fields.

5. That visitation of foreign Brethren to national conference and to our churches be encouraged and be organized on the following basis:

A. The full amount of the fare from the foreign country to the location of national conference will be paid by the churches of the country from which the national comes.

B. Our Fellowship will be responsible for helping with hospitality expenses for a period of not more than three months.

C. The hospitality for such delegates from our non-U.S.A. churches be underwritten by national conference one week prior to its annual sessions and during those sessions.

D. The deputation schedule among our churches be handled by the Foreign Missionary Society, and that offerings be taken in the churches to cover expenses incurred. In the case of a deficit at the end of the visit, it shall be divided equally between the national conference and the Foreign Missionary Society and thus liquidated.

E. That coordination be carefully worked out between the officers of national conference, the Foreign Missionary Society and the International Fellowship of Brethren Churches Committee.

Respectfully submitted,
P. Fredrick Fogle, chm.

A motion was made that the International Fellowship of Brethren Churches Committee appointed by the Committee on Committees serve as a standing committee for a period of three years. The motion was passed.

A motion was made to amend the report to state that the national churches contribute a proportionate share of the cost in bringing delegates to national conference. The motion was passed.

A letter of appreciation for the chaplaincy ministry of the Endorsing Agent from the Chief of Chaplains of the US Navy was read by the Moderator.

A motion prevailed to adopt the report of the Chaplains' Endorsing Agent.

ENDORISING AGENT'S REPORT

The ministry of our Brethren chaplains in the military can best be characterized by the word "faithful." We do not have to guess about this, as reports from Vietnam, Germany, Puerto Rico, and the Continental United States verify it. We have every right to praise God for each man and his work during the past year.

The three men in Vietnam—U.S. Army Chaplains Lee Burris, John Schumacher and Charles Bearinger have had a profitable time with the men of their various groups, but they also conducted a very worthwhile spiritual retreat in June which drew words of appreciation from the men involved. Our prayers for blessing and safety for these three men have been answered as they have ministered in the expanded Southeast Asia war zone.

Our one U.S. Air Force Chaplain, Carlton J. Fuller, is just finishing his first year of a tour of duty in Puerto Rico. He was with us last year at national conference at Winona Lake and left shortly thereafter for Puerto Rico. Our newest chaplain, U.S. Navy Chaplain James Dickson, had an eight-month tour in Puerto Rico in late 1969 so he and Chaplain Fuller had some fellowship together. Chaplain Dickson reports rich blessing and great joy in his first full year in the chaplaincy. He is currently stationed at Guantanamo Bay, in the Caribbean.

U.S. Army Chaplain Burton G. Hatch continues in his fruitful ministry at Ft. Sheridan, Illinois. He has written of blessings in a Bible class ministry, as well as in other areas of service. Chaplain Hatch is currently our senior active Brethren chaplain.

The tour of duty in Germany continues for Chaplains Emlyn H. Jones and Paul O. Lindberg. They and their families seem happy and well adjusted to life there. These men have written regularly, advising of God's hand moving in their work for Him.

The ranks of Brethren chaplains were depleted somewhat since last national conference. Chaplain Orville A. Lorenz retired after a long and fruitful career in the U.S. Army Chaplaincy. Lee Jenkins retired on July 1, 1970, and has begun a

new career with Grace Schools at Winona Lake. On the same date John D. Talley withdrew from the U.S. Army Chaplaincy after a four-year period of working with servicemen. This leaves with eight Brethren men in service in the three branches of the chaplaincy. One man is seeking entrance into the work.

Again, I would like to issue the call for faithfulness on the part of our constituency to pray faithfully for these ambassadors for Christ in the military. They need and appreciate our prayers and are worthy of them. Let us also work and pray for a closer coordination of the efforts of pastors and people in the chaplains' work with our service personnel.

—Clyde K. Landrum

A motion prevailed to adopt the report of the Resolutions Committee.

RESOLUTIONS COMMITTEE REPORT

We the duly authorized delegates of this 81st Annual Conference of the National Fellowship of Brethren Churches representing our various districts and local congregations assembled at Long Beach, California, August 9-14, 1970, subscribe to the following:

We recognize that it is a great privilege to know, to worship and to serve the eternal God and our Saviour and that it is from Him that we receive every blessing. Because of His Grace we have had another year of opportunity and another very precious conference week. We desire therefore to offer our thanks and praise to Him.

1. Resolved: that we express our sincere thanks to the people of the host church and the California co-ordinating committee for their wonderful hospitality.

2. Resolved: that we do all in our strength to make the theme of the conference, "ABSC LUTES IN A CHANGING WORLD" relevant to our ministries in the year ahead.

3. Resolved: that we re-commit ourselves to the values of the local church and emphasize greater cooperation among our churches, districts and boards, "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). And that we give no aid to any programs which would tend to proliferate or fragmentize the local church and thus divert from its vital ministries.

4. Resolved: that we dedicate ourselves to renewed ministry of prayer and the recognition of our dependence upon the Holy Spirit.

5. Resolved: that we give ourselves with new vigor to godly living and the work of winning the lost to Christ.

6. Resolved: that we give unceasing prayer for all men and especially the leaders of our beloved nation.

7. Resolved: that we dedicate ourselves to the Biblical use of all with which God has prospered us (1 Cor. 16:1-2).

8. Resolved: that we strengthen our ties with our youth through the home and the church and do all we can to eliminate the so-called generation gap.

9. Resolved: that we give gratitude to God for a revival of spiritual concern among our men and women and that we commend our national

ards for their many fresh attempts to make
ist known.

0. Resolved: that we remain in complete sepa-
on from the National Council of Churches
its ecumenism—and warn our people of the
gers of giving support to its programs.

1. Resolved: that we reaffirm total acceptance
ur statement of faith and that we do all in our
-given power to declare it.

Gordon W. Bracker, chm.

A motion prevailed to adopt the report
the Selective Service Committee.

LECTIVE SERVICE COMMITTEE REPORT

Your Committee on Selective Service has done
siderable research and study with the view to
g materials and recommendations that will
pastors, parents, and prospective inductees
military service to better understand the
le scope of military service. We are indebted
two nonmembers of the committee for valu-
contributions, namely, Chaplain Burton G.
ch, and Chaplain Don Carter (Retired). We
ress our appreciation to them. And, we ex-
s the hope that our Brethren will study the
erials presented herewith, including how and
re pertinent pamphlets and other materials
the subject may be secured.

We are cognizant of the recommendation of
1969 Committee on Selective Service that
year's committee make suggestions as to
steps to be followed in requesting classifica-
as a noncombatant, or, if desired, as a con-
scientious objector” In view of the fact that
h has been written on the subject, we do not
n it advisable to reproduce the material in
herewith. However, we do suggest that all
ors and other church leaders, as well as pros-
tive inductees into military service seek such
ature from the appropriate places. The very
rough and informative pamphlet “Conscien-
s Objectors and the Draft” may be obtained
n The National Service Board for Religious
ectors, 550 Washington Bldg., 15th and New
k Ave., Washington, D.C. 20005. It deals
h with the I-A-O classification of conscien-
s objector available for noncombatant mili-
service only, and I-O conscientious objector
lable for civilian work contributing to the
ntenance of the national health, safety, or in-
st. Also we recommend the tract by Rev.
ph J. Colburn entitled “The Christian and
tary Service,” obtainable from the Brethren
sionary Herald, Box 544, Winona Lake, Ind.
90. This tract clearly outlines the two CO
sifications and the procedure for the pros-
tive inductee to obtain the proper classifica-
. One point is to be stressed: The prospective
ctee should discuss this matter with his local
ctive Service board and complete form 150
assure proper classification. The committee
rman stands ready to supply such pamphlets
NFCB expense if there are those who desire
approach to writing directly to the sources
red to above.

There were other subjects that the committee
should be treated and we submit them here-

with. It is our recommendation that members of
our constituency study these and that pastors in
particular file them for future use. We urge dili-
gent pursuit of these matters that we may be
better able to help our Brethren young people
going into military service.

THE SCOPE OF MILITARY SERVICE AND THE CHRISTIAN

Let us just ignore this ugly thing. Maybe after
a while it will go away!

Almost imperceptibly there has crept into the
American scene the phenomena of the military
establishment with its pressures and demands and
with its theological and ideological problems. Cer-
tainly we have always had wars. Certainly we
Brethren have always handled the war problem
by taking our stand upon our time-honored po-
sition of instructing our young men to claim con-
scientious objection to military service or to
claim the privilege of noncombatant service.
Always our government has recognized this
stand. Then, usually, before the pressures became
too great, the war was over. Our men came home.
The military resumed its place as a force of pro-
fessionals, ready to be augmented by civilians
when the need arose.

After World War II America seemed to relapse
into the familiar pattern, only to be rudely
awakened by the Korean conflict to the unsavory
truth of constant military readiness. For twenty-
five years now we have been engaged in war—cold
or hot, it is still war. Today it looks as though
our military posture will continue.

Just now we Bible Christians are awakening to
a phenomena of life we have been trying to
ignore for years. Like the proverbial Arab's
camel, the military posture of American life is in
our tent to stay. We are not going to kick him
out. Already we are so deeply involved with him
that there appears to be no changing of our ways.

How are we involved with the armed forces?
What influence do they exert upon our personal
lives, upon our churches? What is the scope of
the military? As we think about the Gospel, the
ministry of our local churches, our own personal
lives and the welfare of our families it behooves
us to do some straight thinking. We must think
with penetrating clarity about the environment
in which our children are growing up. What about
consistency and our testimony? What about our
patriotic duty to our country? What about our
duty to God?

The presence of the military establishment in
American life embraces much more than the
problem of whether our sons accept military
duty or claim conscientious objection. The be-
liever should realistically recognize the extent to
which the military has invaded the whole of our
lives and the probability that it will assume in the
future an even more critical influence. Let us
carefully consider several grim realities and possi-
bilities.

To begin with, our American system of tax-
ation is so structured that every adult member of
our society, from the oldest retiree to the young-
est wage earner makes his contribution to the
local, state or national government. Huge chunks

of these taxes are earmarked for the military. Whether we like it or not we are involuntary contributors to the support of the military and are therefore participants. Indeed, as law abiding citizens we believe we have an obligation to support our rulers (Romans 13). Thus we are involved.

Furthermore, we must think fairly and logically about the very financial structure of our country and thus face a very disturbing reality. Our economy is based upon the foundation of the investment of capital. Each of us has been taught to save our money, to bank it, to invest it wisely. Central in our economy is the building loan deposit, the government bond, the insurance policy, stocks and bonds and even the lowly savings account. These monies, trustfully placed by us in the hands of financial experts, are reinvested for our benefit. The returns are then paid to our accounts. It is common knowledge that tremendous amounts of investors' money are spent to develop defense businesses. Again we are involved.

Again, let us be reminded that a large segment of America's work force supports the military. The day is long gone when we can say that a few munitions makers supply the powder and ball for the military or that the Philadelphia Quartermaster Depot has purchased a supply of clothing and food for the soldiers. Government contracts are eagerly sought by nearly every industry. The sophisticated weaponry, communications systems and transportation systems consume material far removed from the conventional concept of war items. The huge maw of the military gulps down huge quantities of goods of every description. Thus from the farm, the mine, the forest, the ocean and from every type of manufacturing and assembly plants unnumbered items flow into the channels marked military. How does one know whether or not he has been a part of this nationwide effort?

As an added idea, we are involved emotionally and physically with the military. There is scarcely a home in America that does not have a son or daughter or a close relative presently serving in the military. The majority of the mature leaders within our local churches are veterans of military life. Our love and loyalties are closely entwined with the lives of those serving in Vietnam and Germany. Our concern for their welfare and safety is so closely tied with victory on the battlefield that we have difficulty maintaining a proper point of view.

As believers we accept the teaching of the Word concerning the wars and rumors of wars at the end time. That there should be a proliferation of wars and disturbances during the days just before the return of Christ, is a fact of life which at once saddens and rejoices the true believer. Since we believe we are living in the end time we must expect that military power should become more and more our companion as the days go by. With the growth of violence, racial unrest, student ferment and other deep social problems, it is conceivable that the United States will, during these last days enter a period of civil war and devastation that will involve the use of a great number of troops.

The believer is further aware that among wars and rumors of war there is great possibility of a great world war conflagration breaking perhaps between the present Red Bloc against Western allies. With this is the possibility of eign invasion and occupation upon American soil. That this is within the realm of possibility should not escape the attention of the serious student of the Word.

Thus the military is an ever-present factor in our lives which we must recognize and respect. Our thinking is bound to be influenced by its presence has already had an effect upon our children. What should be our reaction?

In delivering His great Olivet Discourse (Matthew 24) our Lord simply stated that there would be wars and rumors of wars and that nation would rise against nation. He did make one comment. He said "see that ye be not troubled." The word used here carries the meaning of being alarmed to cry out, to raise a tumult. It is as if the Lord wants us to recognize that it is the nature of peoples of the world to be warlike and that we should not let the situation disturb us. Certainly this is no time for us to lose our trust in the keeping power of the Lord and cry out against the horrors of war.

Our reaction to the presence of the military is simply to go about our business. It is here. We can do nothing about it. Outcrys and demonstrations are not a part of the true believer's arsenal of weapons. As Daniel, in the courts of Babylon maintained his spiritual life, so this is our duty.

We must further remember that we are witnesses, not reformers. Our mission is to go to the lost with the sweet story of salvation. Paul and the other evangelists, though they must have decried the grinding oppression of Rome, cheerful used Rome's excellent roads and fast shipping to carry the Gospel to the far corners of the Empire.

Again, we must remember that these young men, subject to military service, are our own sons, reared in our Brethren homes and churches. Here is a case of child training. The contest is between us and the military, the school and the world, to see if we have what it takes to train our sons to love the Lord and His Word and His Church so much that they will defy all other ways of life and cling to the truths of Almighty God. We think of the faithfulness of Moses' parents, who must have exerted their influence on him so that he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Finally, the threats of war and the presence of the military all about us, force us to turn our eyes upward, looking for that blessed hope, the coming of our Lord. Were the nations peaceful and the armies sent home, we would be lacking those most insistent signs of the times which tell us that Jesus is coming back.

THE SCOPE OF THE CHRISTIAN WITHIN THE MILITARY

If a Christian elects to enter the military either as a noncombatant when drafted, by regular enlistment

nt or by accepting a commission as an officer, should be aware that the environment of military service is one that does provide for his spiritual benefit.

There are three areas where this environment exists:

1. The first area is with the Christian himself. There is no substitute for personal conviction of Christian standards built into one's own character.

The Christian is instructed by the Bible to give the answer for his faith in Jesus Christ as his reason and to make a commitment of his whole life to that faith. The military presents no more problems for the Christian than does any other field of employment. He must have a positive attitude toward his service for the military organization he chose to serve.

2. The second area is in the environment of the military itself. No other organization outside the church provides more opportunity for religious activities to the individual. The following are statements from the various military service manuals concerning spiritual responsibilities:

(a) Article II of the Articles for the Government of Navy enacted by Congress of the United States and is now included in the *United States Code*.

"The commanders of vessels and naval activities to which chaplains are attached shall cause divine service to be performed on Sunday, whenever the weather and other circumstances allow it to be done, and it is earnestly recommended to officers, seamen, and others in the naval service diligently to attend at every performance of worship of almighty God" 10 U.S. Code § 1 (6).

(b) FM 16-5 Department of the Army Field Manual.

"The commander is responsible for the religious life, morals and morale of the command (AR 165-15). The chaplain is a member of the staff and acts as advisor and consultant to the commander in all matters related to religion, morals and morale as affected by religion in the command. The chaplain assists the commander in his staff to integrate the principles of good moral conduct and citizenship into the training program and the total life of the command" (AR 16-30).

(c) Air Force Regulation No. 265-1 (Section B) Commanders' Responsibilities and the Air Force Chaplain Program.

"6. *Air Force Policies*. The Air Force desires to enable all Air Force personnel (and dependents) to attend religious services of their choice, the military situation does not require them for duty. Except as limited by the military situation, military personnel will be permitted to attend scheduled religious services, liturgy, or rites on any day of the week on which they have an ecclesiastical obligation of Sunday/Sabbath or which has a special religious significance to them."

3. The third area is in the environment of the Unit Chaplain to which the Christian will be assigned. Because the chaplain is the recognized religious leader both by intent of regulation and by virtue of his position it would be the natural

place for the Christian to start his constructive input for Christian service. The chaplain provides regular worship service, Sunday school (for class participation or for teaching), Bible study, Protestant Men of the Chapel fellowship, religious retreats (Regulations of all services state that a man be given time to attend these functions without losing his own leave/furlough time) and many types of discussion groups. It should be noted that not all chaplains are so inclined to have some of the above activities because of their own doctrinal positions and personal convictions, but the Christian through the Unit Chaplain can often provide leadership to these groups and be officially a part of the chaplain's program, having his support and the command's backing.

A note of concern is added in matters of Christian work and activities. Don't let the unfamiliar of military be an excuse to do nothing for the Lord's work. The Christian must learn to function wherever he is. The home church is comfortable, as it should be, but so can any place we are. Paul tells us that a part of the Christian armor (Eph. 6:15) is feet that have the foot coverings that allows us to walk anywhere with complete peace.

MARRIAGE WHILE IN THE MILITARY

Because of the nature of military service, the Christian will find himself in a new context of living. Certain of his freedoms that he knew as a civilian will be curtailed and his time will not always be his own. Many things he is asked to do will seem to have no real bearing on the overall picture. Add to this his being away from his home environment, many become very frustrated. It is known that many servicemen in this state of frustration turn to marriage as a means to combat it. If this is the reasoning behind one's desire for marriage then it is a very unstable basis for such an important decision.

Also, withstanding the matter of marriage other than trying to combat the frustration and loneliness, others marry in service and have a successful marriage. This success is based on the clear thinking of both parties, their maturity level, knowledge of the situation concerning income, living conditions and other related areas that are peculiar to military life. Those that have a success are ones who have sought the will of the Lord, sought out competent pre-marital counseling and have investigated how their lives will be regulated by the husband's military life (i.e., watches, duty hours, exercises, deployment and overseas tours).

The facts of life are spelled out to, in particular, the young non-rated or lower rank men. If he should marry, he and his wife should understand that the lowest enlisted pay grade (E1) receives \$2,102.40 annual pay, and (E2) receives \$2,311.20 annual pay and an (E3) receives \$2,638.80 annual pay. When he marries, he contributes \$40.00 of his own pay per month toward his wife's allotment and the government adds to it so that she receives \$90.60 per month as BAQ (Basic Allowance for Quarters). Although the wife receives medical care she does not receive

dental care. She also has the privilege of the Exchange and Commissary. Military housing is not available to the military man until he is E4 with over four years active service.

It should be evident from the above that it would take two people who are very mature to succeed on such an income. To add to the problem of lack of funds, the cost of living is usually very high around most military bases and installations.

If, after all things are considered, and the Christian serviceman should decide that marriage is the thing he desires, these two things should be adhered to! Those that deal with marital problems in the military find that couples who marry and decide to have the wife live away from him (with her parents or his parents) while he is finishing his military service increase their potential for an unsuccessful marriage. It is always suggested to couples that they should be together if at all possible. Another area of unrest is when the wife might be finishing or in the midst of her schooling (college) and the girl's parents agree to still assist her financially in order that she can finish. Christian ethics clearly state that the husband, upon marriage, takes the full responsibility of his wife. The result of this type of arrangement causes the wife to have divided loyalties and the husband suffers under the stigma that he can't adequately take care of his wife.

The Christian is advised that marriage in the military should be only accomplished when he attained enough rank/rate to have a degree of financial stability, and is of an age where his maturity will allow him to cope with all the situations faced in marriage.

THE CHRISTIAN SERVICEMAN AND HIS NEXT-OF-KIN

Among the record that is kept on each individual in the military is a page where all the emergency data is included. Among this information, there is an item called Next-of-Kin to be notified in case of emergency. The military is responsible to keep this up to date. During each year of service his record is thoroughly checked and he is asked the status of his next of kin, their address and their relationship to him.

Even though such an effort is made by the military to keep up-to-date information, often the military man fails to communicate with his next of kin, giving addresses of his assigned unit, plans for future movements or other information about his daily life. It cannot be stressed enough that he must fill this responsibility as a Christian. His life might be routine but to those who care for him, any word concerning him is a comfort.

The military man should inform his next of kin that all branches of the military service recognize the American Red Cross as the official voice for verifying any emergency which would create a need for the return of the serviceman. They should contact the nearest American Red Cross Chapter, give them the details of the emergency and ask if they will inform the serviceman.

THE ATTITUDE OF THE CHRISTIAN TOWARD THE MILITARY CHAPLAIN

The attitude of the Christian toward the mili-

tary chaplain can be summarized as follows:

1. Have a positive attitude.

The Christian should have a positive attitude toward the chaplain, remembering that the chaplains are drawn from every recognized denomination within the United States. They are conscious of the fact that they are serving people from a cross section of the country, and make an effort to provide a program to include all. Differences in forms of worship and practice will be apparent. One should look, however, beyond the superficial to that which is basic. Each Christian can make a contribution that will have a wholesome effect on the entire religious program. Do not take the negative approach and accentuate differences.

2. Volunteer to serve.

The chaplain is the recognized leader of religious activities on the post or installation. He is always looking for Sunday-school teachers, youth group leaders, vacation Bible-school teachers and choir members. He needs your help and will be delighted to have it. Due to the transient nature of a military situation, he has a difficult time spotting Christian workers. Do not wait for him to seek you out. Seek him out and offer your help.

3. Avoid controversy.

You may disagree on certain points with your chaplain and fellow workers in the chapel program. If you engage in needless controversy, the chapel program will suffer and your witness will be tarnished. Military communities are close-knit. We quickly establish reputations, and a person who makes it his business to always "straighten out" the chaplains and others known for his negativity. Make positive suggestions in a gracious spirit. Do not compromise your convictions but let others be wrong once in a while. If at all possible, seek to be a friend to your chaplain. He will at all times, even as your own pastor, feel very lonely. It will strengthen and encourage him to know that you are a friend supporting him in your prayers.

4. Be consistent and regular in your chapel attendance and service.

Nothing is more quickly noted than faithlessness. At the chapel you will meet like-minded Christians with whom you will enjoy fellowship. Your circle of friends will be enlarged, and you will find encouragement.

5. Do not judge all chaplains by one unhappy experience.

As was stated above, chaplains are drawn from a cross section of America's religious bodies. In addition, each one is an individual with his own personality. You may be inclined to clash. Personal habits may be distasteful to you. Consider him an individual and recognize the fact that chaplains differ even as pastors in our own denomination differ. Do not generalize that all chaplains are "no good" and use this as a basis to withdraw from chapel support.

In summary, the military service will give you an opportunity to bear your witness in an interdenominational context. The chaplain is the recognized leader and director of religious activities in a military community. Support him. Pr-

him. Show him that your aim is to assist him furthering the Gospel of Christ.

RESPONSIBILITY OF THE LOCAL PASTOR FOR HIS SERVICEMEN BEFORE, DURING AND AFTER INDUCTION OR ENLISTMENT

Former Navy Chief of Chaplains James W. Ly said of the typical serviceman: "He comes from everywhere, USA—Portland, Peoria, Penix, Pittsburgh—you name it, and he's from there. He comes from schools, factories, public places, banks and retail establishments. He is the nearest thing to the all-American guy to be found everywhere.

"This man is: a person in transition, a person coming a self, a person searching for others, a person developing a system of beliefs and values, a person making commitments.

"He is busy with the work of growing; of deepening acceptance of his being, of building new relationships with his peers, of establishing emotional independence from parents and other childhood authorities; of thinking about and preparing for marriage, and of constructing a conscious set of values."

The church must not sit back and say of this young man, "Let Uncle Sam do it." The responsibility of necessity lies in part with the military authorities, but the church is also responsible to him before, during and after enlistment. To do the best job possible our pastors and church leaders should follow the guidance of a former Marine in discharging his pastoral duties to young men in service. Knowing the problems they face, dedicated himself to helping the young people prepare themselves for military service.

There are many things that can be done, some of which are here. Research, study and the use of the imagination can result in a fuller solution to the problem.

Basic to such a program is an understanding of the problems of service personnel. We need to know their problems in order to know how to help them. Many churches have formed special committees or commissions to research this subject and to come up with guidelines.

The pastor and/or church that is really alert should have a study class to prepare the young man for service. These classes could cover a period of weeks or even months before induction. The requirement is that they be well researched and well presented.

In his preparation for the military service the young single adult should be counseled first of all to live and witness for Christ. There are many study courses that he can pursue even after entering the service. But unless he maintains his Christian testimony, for all intents and purposes he is not to the church.

All potential inductees should be sought out, accounted for, and an up-to-date list kept at all times. They should be recognized in some sort of a farewell service before departure. Gifts, particularly Bibles, Testaments, and books should be presented. As the stress of battle falls on a young man these will become increasingly precious to him.

Ties with the home and the home church are essential. To guarantee this a complete and up-to-date mailing list should be maintained at all times. Regular changes of address should be made. Personal mail, keeping him up on items of interest in the church, should go out to him on schedule. He will also enjoy receiving the church bulletin as well as greetings and gifts on special occasions.

A possibility that some might like to explore is the presentation to the young man of a compact tape recorder and a supply of cassettes. Through this medium an exchange of spoken messages can be carried on.

At all times while the young man is away there must be someone at home reminding the church in prayer meeting or regular services to pray for him. Not just to pray for his safety, but for his spiritual growth and for an active witness for Christ. A very important ministry which the pastor can have is to discuss with the young man his adjustment following discharge. It is true that Uncle Sam has quite a complete program of counseling in anticipation of the discharge. However, the pastor and the church still have the necessary function of doing their part to help him readjust. They should know what the government program is and coordinate the church's effort with it whenever possible and practical. The exact date of separation from military service must be known and must be anticipated.

The alert pastor and well ordered church will have a welcome awaiting him upon arrival. The pastor or service personnel committee will call on him and arrange for counsel. He should be asked concerning problems or other items of need in making a good and speedy readjustment to civilian life.

A recognition service upon his return is just as important as upon his departure. Make him feel welcome and wanted! He should be counseled as to what Sunday-school class he will be in and what service for the church he can render. Also, the pastor could well counsel with him as to educational training that he might like to enter into or ways in which he can take advantage of his GI training to bring the best results.

There are many more things that can be done but here we have a start. May we all work at this matter and as result see our young men adjust well into civilian life upon their return home.

Respectfully submitted,
Clyde K. Landrum, chm.

A motion prevailed to adopt the report of the Race Relations Committee.

RACE RELATIONS COMMITTEE REPORT

I. At the outset of this report the committee wishes to express its appreciation to Rev. Clyde Landrum, editor of the Brethren Missionary Herald Co., for research materials and to other agencies and pastors in assisting this committee.

II. The purpose of this committee is to determine primarily what has been done or is being done in The Brethren Church throughout our land in reaching various ethnic groups with the message of Christ.

III. We reaffirm the position of the Committee on Race Relations which was adopted by the conference of the NFBC which convened at Long Beach, California, August 14-22, 1965, as follows: "Realizing that Christ died for all men and has broken down the wall of partition dividing men, thereby transcending all racial and cultural lines, and unites in one body all who are children of God by faith, in Jesus Christ, we reaffirm that membership in the church of Jesus Christ is based on faith, not race, upon personal relationship to Christ, not color, and that all who are in Christ may participate fully in the worship and witness of the church at home and abroad without regard to race or ethnic origin."

IV. A questionnaire was sent to the pastors recently. One hundred twenty-five men replied to this survey. In answer to the question, "Are you having those of other races and ethnic origins attend your church?"—sixty answered no and fifty answered yes.

In response to the question, "How many are in your membership?"—there were approximately 250 of Spanish, Hawaiian, Japanese, Jews, Italians, Indian, Korean, and black background.

On the question, "What are you doing to reach those of other races or ethnic origins for Jesus Christ?" the reply was: from Margate, Florida, "work among migrants"—from Dallas Center, Iowa, "Witnessing done among Cubans in Des Moines"—from two churches in Washington State, "help support the Spanish broadcast of Rev. Sam Horney.

The Winchester, Virginia, men hold services in the state prison which is populated mostly by negroes. In Dayton, Ohio, they hold Child Evangelism classes in the black district of the city. In door-to-door evangelism a number mentioned that they invite all—regardless of background.

We also realize that The Brethren Church has several works among ethnic groups within our Foreign Missions Program as well as ethnic groups in the homeland such as Navajo Indians and Spanish Americans.

In regard to the last question, "What do you think The Brethren Church can do to reach more of other races for Jesus Christ?"—the answers could be summarized by the suggestions to train more black men in seminary so that they can reach their own, to have a tract ministry among them, and to reach people in areas where The Brethren Church is located regardless of ethnic origin.

This survey was impressive because of the healthy attitude of these pastors to this issue expressed well by one man, "Be more prayerfully concerned about the spiritual needs and willing to follow the leading of the Spirit in personal involvement."

WE RECOMMEND THAT

I. The various ministeriums throughout our land make a study of their own districts and the problems they are facing in reaching various ethnic groups with the gospel message. Furthermore, the district thus assist the local congregation as needed.

II. Men become acquainted with books that are suggested by the *Brethren Missionary Herald*

and with tracts written specifically for various ethnic groups.

We are convinced that there is a definite need for study in this area in The Brethren Church.

J. Ward Tressler, c

A motion prevailed to adopt the report of the Committee on the Moderator's address.

REPORT OF COMMITTEE ON MODERATOR'S ADDRESS

As a committee, we wish to commend our moderator for his excellent treatment of the theme, "Absolutes In a Changing World." We affirm with him that the greatest single fact to accept and underline as we move into the decade of the seventies is that we are living in an age of very rapid change. And we concur as well that in these changing times we must not be caught off guard or fear change as such. Rather, we must be alert to new methods and better formats in presenting the timeless message of the Gospel to a lost and dying world. However, in these changing times we deeply appreciate the challenge of our moderator to cling to the spiritual absolutes which Christ has given to us. In these difficult days, we do not scrap the church and we dare not scrap the message. Rather in a new and determined manner, we must cling to the Rock of Scripture and to the Christ of Scripture, the two basic absolutes for these changing times.

We concur as well with our moderator that four pressing problems facing people in the Brethren churches are: false doctrine, moral decline, materialism, and stupid and endless controversies. These are not faraway problems that may use as "whipping boys" to escape personal reality or to avoid personal responsibility. Instead, these are *our* problems and we must face them seriously and honestly. We must meet false doctrine with a clear declaration of the truth. We must answer moral decline with the exaltation of godliness. We must shatter materialism by being content. And we must kill stupid and endless controversies by starving them and avoiding them as we are guided by the Holy Spirit.

Further, as a committee, we deeply appreciate the call of our moderator to action. And in keeping with his suggestions, we wish to recommend the following items to this conference as spiritual needs that we shall admit or spiritual goals toward which we shall strive:

1. That we confess our sin of prayerlessness. The Brethren Church, and that in a new way shall give proper priority to this spiritual exercise. Let each delegate to this conference covenant with the Lord to be obedient in the matter of public and private prayer. Let each determine to support the prayer ministry of his or her local church, and in particular the midweek prayer service.

2. That we grieve over our failure to witness and visit and win the lost. Let each delegate to this conference determine before God in faith to move out of the cozy environment of the church into the community believing that God will give the increase.

3. That we give increased prayer and financial support to the Christian Education Department, creature of this conference, and to the Christian Day School movement.

4. That we give better support to the work of our Brethren Laymen, and in particular to their new program involving the appointment of a full-time executive secretary.

5. That we reaffirm our conviction that the Bible is our one and only recourse in all matters pertaining to life and to practice rather than the accepted general practice or what might be acceptable to the majority.

6. That we avoid meaningless and irrelevant disputes that sidetrack us from the main task of the church.

7. That we recognize anew that material wealth, when rightly and honestly gained, is a gift from God, and therefore, it must be used for the glory of God. Let each delegate to this conference consider carefully the wisdom of investing material gain with the Brethren Investment Foundation that it might be used for the strengthening of our Brethren church both at home and abroad.

8. That we be on the watch for men loyal to Christ with an aptitude to teach, whom we shall encourage to take seriously the work of Christ as a life vocation and to train for that service in our own Grace Schools.

9. That we shun the soft attitude toward discipleship which prevails in our day, and that we prepare ourselves for suffering and persecution that we may "fight the good fight" and "finish our course with joy."

In concluding these remarks, we wish to express our sincere commendation to our moderator for the excellent manner in which he has been able to discern the needs and feel the spiritual pulse of our beloved Fellowship. For a job well done, we say a sincere "thank you." And may the Lord grant His own reward for faithful service in days yet ahead.

Respectfully submitted,
John P. Burke, chm.

A motion prevailed to adopt the report of the Stewardship Committee.

STEWARDSHIP COMMITTEE REPORT

We wish to express our praise to the Lord for His bountiful blessing in the area of stewardship in the National Fellowship of Brethren Churches. The Leo Polmans have visited 181 Brethren churches over the last eight years, holding one-to-four day stewardship conferences. We are thankful for the many new tithers and for the churches reporting that offerings have increased from 10 percent to as high as 72 percent. Many decisions for salvation and for dedicated living have also taken place during these stewardship conferences.

Another note of praise is echoed as we see the growth of giving in our Brethren churches. Eight years ago we were listed 16 in per capita giving among our nation's churches. But in the 1968 report, our Brethren Fellowship was fourth in the nation with a \$248.05 per capita giving. An 18.3

percent of each dollar was given for missions and 81.7 percent for congregational finances. In 1969 our \$256.00 per capita giving was an increase of \$8.00 over the previous year.

Our committee desires to thank the Foreign Missionary Society of the Brethren Church, The Brethren Home Missions Council and Grace Schools for sending the Polmans into our churches in stewardship emphasis. All of the national boards of our Fellowship, as well as our local churches, have benefited in their ministry in wills, annuities, gifts and Brethren Investment Foundation funds.

We do recommend that our churches make available to children and young people and all our adults regular offering envelopes.

We also recommend that more emphasis be placed on tithing through the preaching and teaching of the Word and the example of the believer. Our people need to be taught to give to our church and our missions at an early age, and in an even greater way.

Respectfully submitted,
Leo Polman, chm.

A motion prevailed to adopt the report of the Committee for Pastorless Churches and Available Men.

REPORT OF THE COMMITTEE FOR PASTORLESS CHURCHES AND AVAILABLE MEN

For the period, January 1, 1970
through July 31, 1970

1. On December 30, 1969, Rev. Arnold Kriegbaum, former chairman of this committee, turned his file over to the present chairman.

2. On January 5, 1970, the moderators of the sixteen districts of the National Fellowship of Brethren Churches were advised of their membership on this committee by virtue of their office. They were invited to keep us informed of the available men and pastorless churches in their district.

3. From January 1, 1970 to July 31, 1970, the following services were rendered to the churches and pastors:

A. Lists of available men were mailed to 17 churches which requested this information.

B. Lists of pastorless churches were mailed to 12 men who requested this information.

C. We received a total of 29 requests.

4. A total of 35 pastorless churches in 15 states were listed during this period of time along with the names of 38 available men.

5. A total of 69 letters, some telephone calls, and personal interviews were involved in the services rendered.

6. I am indebted to my secretary for her assistance and to Grace College and Seminary for their contribution to this ministry.

Respectfully submitted,
Thomas E. Hammers, chm.

A motion prevailed to adopt the report of the Conference Publicity Committee.

REPORT OF THE PUBLICITY COMMITTEE

Again, this year, the publicity committee has pressed its public relations campaign on five fronts.

1. To members of the NFBC, itself. This has consisted of a series of announcements in the *Brethren Missionary Herald*, and one professionally-prepared ad in the *Herald*. Also, we have utilized a bumper sticker campaign. And many conference delegates have proudly displayed this "I'M GOING SOMEWHERE" bumper sticker on their trek to and from this convention. The bumper sticker was designed by an art studio in Chicago with the idea of not only publicizing the conference but also providing a conversation piece toward outreach among unbelievers.

2. Media publicity. On request of the host committee, local newspaper publicity, and so forth, has been left to them. Although I have not been informed of results of local efforts, I have noticed some articles in the Los Angeles area press at the beginning of the conference. Workers in the press room have been writing news stories and taking pictures on request for newspapers back home during the week—a vital service as far as the committee is concerned.

3. Conference Herald. In an attempt to keep conferees informed and to cut down on announcements being made from the platform, the *Conference Herald* has been published six times during the sessions. This publication has been printed through the very excellent help of Dr. Charles Mayes and his printing room staff from the Long Beach First Brethren Church. Rendering valuable typing and layout help have been Al and Norma Shamberger, of Whittier. The *Conference Herald* is sponsored by the *Brethren Missionary Herald*. Many delegates have mailed their *Conference Herald* to friends daily to keep those informed who could not attend.

4. National publicity. The committee is releasing stories to the Evangelical Press Association, through which national publicity in religious magazines will be achieved for the NFBC.

5. Take-home news release. A news release to be taken home by delegates will be available at the Press Room (north end of the hall in the Christian Education unit) or in the narthex of the church building for your use in publicizing the conference in delegates' own hometown newspapers. The delays in the business sessions, and so forth, have caused us to wait until today to write the standard release.

It has been a pleasure to serve on this committee.

Phil Landrum, chm.

A motion prevailed to adopt the report of the Auditing Committee.

REPORT OF THE AUDITING COMMITTEE

The books and financial records of the National Fellowship of Brethren Churches have been audited. Also, by request, we have audited

the books and records of the Brethren Women's Missionary Council and the Sisterhood of Mary and Martha, and the Board of Evangelism. We are in the opinion that the books are in proper order and with the exception of a few corrections, the books are acceptable to this committee. Any corrections have been made to the various organizations for their proper changes.

It is the opinion, with the few corrections mentioned, that the books and financial records of these organizations are acceptable and in the opinion of this committee they reflect the true financial condition of the organizations involved. The records examined were found to be kept in a neat and orderly manner. This committee wishes to express its appreciation to the various financial officers involved.

Respectfully submitted,
Walter R. Fretz, chm.

A letter from the Mexican Brethren was read by the Moderator, expressing gratitude for the invitation to send a representative to the national conference.

A motion prevailed that the Grace Brethren Church of Kenai, Alaska, be accepted into the NFBC.

The Committee on Committees presented the following names to serve on the Auditing Committee: Wayne Guthrie, chairman; Chester Monn, Charles Turner.

A motion prevailed to accept the report and that the above-named men become members of the Auditing Committee.

A motion was made that the following statement be sent to the FCC: "that it is with great concern and alarm that we as a National Fellowship of Brethren Churches view the recent action of the FCC. We believe that such action, taking away the license of station WXUR, is in violation of our constitution which guarantees the right of free speech. If such action was based upon what was being said on that station, then we express our definite objection to this decision and request a clarification of this action." The motion was passed.

A motion prevailed to extend time of business session ten minutes.

The minutes of the final business session were read and approved.

Moderator, Wesley Haller installed the conference officers for 1971.

The business meeting was adjourned sine die.

National Organizations

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH, INCORPORATED

P. O. Box 588, Winona Lake, Indiana 46590

Staff

Foreign Secy.—Rev. John W. Zielasko
Administrative Asst.—Rev. Raymond W. Thompson
Fin. Secy.—Mr. Kenneth G. Moeller
Dir. of Deputation and Public Relations—
Rev. J. Keith Altig
Dir. of Audio-Visuals—Rev. Gordon L. Austin
Office Secy.—Mrs. Marcia Wardell
Materials Secy.—Rev. Edward D. Bowman
Asst. Fin. Secy.—Miss Georgia Eikenberry
Receptionist—Secy.—Mrs. Ella Male
Asst. Secy.—Miss Mary Jane Witter

Part-time Conference Speakers

Rev. Russell D. Barnard
Rev. Orville D. Jobson

Board of Trustees

(Term Ending 1971)

Rev. Kenneth B. Ashman
Rev. Dean Fetterhoff
Mr. Herman J. Schumacher, 4718 W.
Indiana Ave., Elkhart, Ind. 46514
Rev. John C. Whitcomb, Jr.

(Term Ending 1972)

Rev. Homer A. Kent, Sr.
Mr. Ivan F. Moomaw, R. R. 2,
Wooster, Ohio 44691

Rev. W. A. Ogden

Rev. Bernard N. Schneider

(Term Ending 1973)

Rev. Wesley Haller
Rev. James S. McClellan
Rev. Glenn F. O'Neal

Officers of the Board

Pres.—Rev. W. A. Ogden

V. Pres.—Rev. John C. Whitcomb, Jr.
Rec. Secy.—Rev. Kenneth B. Ashman
Treas.—Rev. Homer A. Kent, Sr.

Foreign Missionary Directory

Africa—

Aellig, Mr. and Mrs. Gilbert, B.P. 240,
Bangui, Central African Republic.
Balzer, Mr. and Mrs. Albert W., B.P. 240,
Bangui, Central African Republic.
Beaver, Rev. and Mrs. S. Wayne, B.P. 240,
Bangui, Central African Republic.
Carey, Rev. and Mrs. G. Arthur, B. P. 13,
Bozoum via Bangui, Central African
Republic.
Cazes, Mr. Eric, Mission Evangelique, Yaloke
via Bangui, Central African Republic.
Cochran, Miss Rosella, B.P. 13, Bozoum via
Bangui, Central African Republic.
Cone, Rev. and Mrs. George E., B.P. 10,
Bossangoa via Bangui, Central African
Republic.
Cripe, Miss Mary, Medical Center, Boguila via
Bangui, Central African Republic.
Dunning, Rev. and Mrs. Harold L., B.P. 13,
Bozoum via Bangui, Central African
Republic.
Garber, Rev. and Mrs. Martin M., Mission
Evangelique, Yaloke via Bangui,
Central African Republic.
Geiser, Mr. Jorg, Mission Evangelique,
Yaloke via Bangui, Central African
Republic.
Habegger, Miss Mary Ann, B.P. 13, Bozoum via
Bangui, Central African Republic.
Hocking, Rev. and Mrs. Donald G., Mission
Evangelique, Yaloke via Bangui,
Central African Republic.
Hull, Miss Margaret, Medical Center, Boguila
via Bangui, Central African Republic.
Jones, Miss Gail, Mission Evangelique, Yaloke
via Bangui, Central African Republic.
Juday, Mr. and Mrs. Robert H., B.P. 13, Bozoum
via Bangui, Central African Republic.

Kliever, Rev. and Mrs. J. P., B.P. 13,
Baibokoum, Chad, Africa.

Klus, Mr. and Mrs. Bernath M., B.P. 240,
Bangui, Central African Republic.

McDairmant, Mr. and Mrs. Thomas J., Mission
Evangelique, Bossembele via Bangui,
Central African Republic (until Dec. 1).

Mensingher, Rev. and Mrs. Edward B., Mission
Evangelique, Yaloke via Bangui,
Central African Republic.

Miller, Mr. and Mrs. Donald F., B.P. 13,
Bozoum via Bangui, Central African
Republic.

Miller, Miss Lois, Medical Center, Boguila
via Bangui, Central African Republic.

Peters, Mr. and Mrs. F. George, B.P. 13,
Bozoum via Bangui, Central African
Republic.

Ringler, Miss Lois, B.P. 13, Bozoum via
Bangui, Central African Republic.

Shargel, Mr. and Mrs. David W., B.P. 10,
Bossangoa via Bangui, Central African
Republic.

Snyder, Rev. and Mrs. Roy B., B.P. 240,
Bangui, Central African Republic.

Snyder, Miss Ruth, B.P. 13, Bozoum via Bangui,
Central African Republic.

Steudler, Mr. and Mrs. Jean-Louis, Mission
Evangelique, Yaloke via Bangui, Central
African Republic.

Taber, Dr. and Mrs. Floyd W., Medical Center,
Boguila via Bangui, Central African
Republic.

Tschetter, Miss Evelyn, Medical Center,
Boguila via Bangui, Central African
Republic.

Walker, Dr. and Mrs. Wm. L., Medical Center,
Boguila via Bangui, Central African
Republic.

Waridel, Mr. and Mrs. Pierre-Andre, Mission
Evangelique, Yaloke via Bangui,
Central African Republic.

Williams, Rev. and Mrs. Robert S., B.P. 13,
Bozoum via Bangui, Central African
Republic.

Argentina—

Abel, Miss Bertha, Rivadavia 433, Rio Cuarto,
F.C.N.G.B.M., Prov. Cordoba, Argentina,
S.A.

Cover, Rev. and Mrs. Robert J., Avda. Buenos
Aires 247, Almafuerite, F.C.B.M., Prov.
Cordoba, Argentina, S.A. (after Jan. 1).

Fay, Rev. and Mrs. E. Nelson, Corrientes 2,
Almafuerite, F.C.B.M., Prov. Cordoba,
Argentina, S.A.

Hoyt, Rev. and Mrs. Solon W., Avda. Buenos
Aires 247, Almafuerite, F.C.B.M., Prov.
Cordoba, Argentina, S.A. (after Jan. 1).

Maconaghy, Rev. and Mrs. Hill, Quintana 353,
Adroque, F.C.G.R., Bs. As.,
Argentina, S.A.

Miller, Rev. and Mrs. Clark W., Bartolome Mitre,
2370, Jose Marmol, F.C.G.R., Pcia de Bs. As.,
Argentina, S.A.

Brazil—

Bearinger, Rev. and Mrs. Ernest H., Caixa
Postal 368, Belem, Para, Brazil.

Burk, Rev. and Mrs. Bill A., Caixa Postal 861,
Belem, Para, Brazil.

Farner, Rev. and Mrs. Timothy H., Caixa Postal
861, Belem, Para, Brazil.

Hodgdon, Rev. and Mrs. Earle C., Caixa Postal
861, Belem, Para, Brazil.

Hulse, Miss Barbara, Caixa Postal 861,
Belem, Para, Brazil.

Johnson, Rev. and Mrs. George A., Caixa
Postal 861, Belem, Para, Brazil.

Park, Miss Kwang Ja, Caixa Postal 861,
Belem, Para, Brazil.

Schwartz, Rev. and Mrs. Ralph R., Caixa
Postal 861, Belem, Para, Brazil.

Europe—

Hammers, Mr. and Mrs. Daniel L.,
Chateau de St. Albain, 71—Lugny, France.

Julien, Rev. and Mrs. Thomas T., 30, rue
Gambetta, 71—Macon, France.

Mensingher, Miss Carol, Foyer de la Femme, 1,
rue de la Vallee, 1204 Geneva,
Switzerland.

Paden, Mr. R. Bruce, 50 rue des Galibouds,
73—Albertville, France.

Peugh, Rev. and Mrs. Roger D., 776 Radolfzell,
Strandbadstr. 86, Germany.

Renick, Rev. and Mrs. James R., 35,
boulevard de l'Universite, E2, Appt.
No. 1, 21—Dijon, France.

Sheely, Miss Lila, 50 rue des Galibouds,
73—Albertville, France.

Wilson, Miss Lois, 50 rue des Galibouds,
73—Albertville, France.

Hawaii—

Leech, Rev. and Mrs. Edmund M., 98-404
Ponohale St., Aiea, Hawaii 96701.

Tresise, Rev. and Mrs. Foster R., 95-303
Waioni St., Wahiawa, Hawaii 96786.

Mexico—

Churchill, Rev. and Mrs. Jack B., 2758
Caulfield Dr., Imperial Beach, Calif.
92032.

Davis, Rev. and Mrs. Ray, Apartado 3232K,
Guadalajara, Jalisco, Mexico.

Dowdy, Rev. and Mrs. James P., 5864 Teal Lane,
El Paso, Texas 79924.

Guerena, Rev. and Mrs. Phillip, Apartado 8-961,
Mexico 8, D.F., Mexico.

Haag, Rev. and Mrs. Walter E., 425 Sunset
Lane, San Ysidro, Calif. 92073.

In the United States—

+ Bickel, Miss Florence, 105 Seminary Dr.,
Winona Lake, Ind. 46590.

+ Byron, Miss Grace, 105 Seminary Dr.,
Winona Lake, Ind. 46590.

* Cover, Rev. and Mrs. Robert J., Box 588,
Winona Lake, Ind. 46590 (after Dec. 1).

+ Emmert, Miss Mary, Dallas Center, Iowa 50063.

+ Foster, Mrs. Rose, 105 Seminary Dr., Winona
Lake, Ind. 46590.

Goodman, Rev. and Mrs. Marvin L., 1311 Sunday Lane, Winona Lake, Ind. 46590.
 Hoyt, Rev. and Mrs. Solon W., R. R. 3, Warsaw, Ind. 46580 (until Jan. 1)
 Jobson, Rev. and Mrs. Orville D., Box 420, Winona Lake, Ind. 46590.
 Johnson, Rev. and Mrs. Edwin D., 2115 Ostrom, Long Beach, Calif. 90815.
 Kennedy, Mrs. Minnie, Box 588, Winona Lake, Ind. 46590.
 Kent, Miss Ruth, c/o Mrs. Loman Doty, Wakarusa, Ind. 46573.
 McDairmant, Mr. and Mrs. Thomas J., c/o D. D. Terry, 2504 Madrid Way S., St. Petersburg, Fla. 33712 (after Dec. 1).
 Miller, Rev. and Mrs. Edward D., 101-4th St., Winona Lake, Ind. 46590.
 Mishler, Miss Marie, 2592 Edgebrook Ave., Akron, Ohio 44312.
 Robbins, Dr. and Mrs. Austin, Box 417, Tuckahoe, N.J. 08250.
 Sheldon, Rev. and Mrs. Chauncey B., 510 Rose Ave., Long Beach, Calif. 90812.
 Sickel, Mrs. Loree, 1214 E. 59th St., Long Beach, Calif. 90805.
 Thurston, Miss Marian, R. R. 1, Garwin, Iowa 50632.
 Tyson, Miss Elizabeth, 105 Seminary Dr., Winona Lake, Ind. 46590.
 Voorhees, Mr. and Mrs. W. Duey, c/o Glenn E. Dargatz, 3747 Linden Ave., Long Beach, Calif. 90807.
 Wallace, Rev. and Mrs. George K., 5 Imperial Trailer Court, R. R. 1, Coatesville, Pa. 19320.
 Regular furlough; + retired; † extended furlough.)

FINANCIAL STATEMENT

BALANCE SHEET

December 31, 1969

Assets:

General Fund—
 Cash on hand and in banks \$ 87,770.50
 Savings accounts 15,000.00
 Accounts receivable 13,651.23
 Deposits and advances 26,007.63
 Notes receivable 46,019.07
 Prepaid insurance 186.62
 Accrued interest receivable 483.82
 Inventories 3,739.17

Real estate (missionary residences in USA, etc.) 88,064.20
 Office equipment, less depreciation. 10,869.78
 Audio-visual equipment, less depreciation 1,169.36
 Total general fund assets \$292,961.38

Restricted Gifts Fund—
 Cash on hand and in banks \$ 41,762.37
 Investments 10,000.00
 Accrued interest receivable 208.33
 Total restricted gifts fund assets \$ 51,970.70

Annuity Fund—
 Cash on hand and in banks \$ 4,905.32
 Savings accounts 60,000.00
 Notes receivable 145,367.26
 Marketable securities (at cost). 14,702.19
 Accrued interest receivable 817.01
 Real estate, net 5,000.00
 Total annuity fund assets \$230,791.78
 Total assets 575,723.86

Liabilities and Net Worth:

General Fund—
 Notes payable \$106,652.83
 Accrued interest payable 1,153.33
 Mortgage 16,406.37
 SMM funds for investment. 2,500.00
 Retirement trust funds 1,549.75
 Missionary outfit funds 17,065.37
 Net worth 147,633.73

Total general fund liabilities and net worth \$292,961.38
 Restricted Gifts Fund \$ 51,970.70

Annuity Fund—
 Accrued interest payable. \$ 2,008.67
 Annuities in force. 185,609.52
 Net worth 43,173.59
 Total annuity fund \$230,791.78
 Total liabilities and net worth 575,723.86

INCOME AND EXPENSE STATEMENT

For the calendar year ending December 31, 1969

Income—

Gifts \$622,979.11
 Interest and misc. 5,110.59
 Total income \$628,089.70

Expenses—

Administrational \$ 67,319.15
 Promotional 49,050.18
 Missionary and field 474,737.05
 Other 10,457.09
 Annuity fund net expenses 536.55
 Total expenses \$602,100.02
 Income over expenses \$ 25,989.68*

(* Many project gifts were not spent during the year.) Books audited by Ramsey, King, McBride & Horn, Public Accountants. (If a detailed report is desired, please contact the FMS office for a copy of such.)

THE BRETHREN HOME MISSIONS COUNCIL, INCORPORATED

P. O. Box 587, Winona Lake, Indiana 46590

Officers and Staff

Pres.—Rev. John M. Aeby, 604 Hammond Ave., Waterloo, Iowa 50702
 V. Pres.—Rev. Richard P. DeArmey, R. R. 3, Box 121, Osceola, Ind. 46561
 Secy.—Rev. Lester E. Pifer, 505 School Ave., Winona Lake, Ind. 46590
 Treas.—Mr. Chester McCall, 1529 E. 60th St., Long Beach, Calif. 90805
 Western Field Secy.—Rev. Robert W. Thompson, Box 14759, Long Beach, Calif. 90814
 Promotional Coordinator—Rev. Sherwood Durkee, Box 587, Winona Lake, Ind. 46590
 Office Manager—Mr. Frank J. Poland, Box 587, Winona Lake, Ind. 46590
 Office Secy.—Miss Marilyn Vnasdale, Box 818, Winona Lake, Ind. 46590
 Asst. Office Secy.—Mrs. Thomas Hammers, 604 Chestnut Ave., Winona Lake, Ind. 46590
 Bookkeeper—Miss Louise Blankenship, 307 14th St., Winona Lake, Ind. 46590

Brethren Architectural Service

Professional Engineer—Rev. Ralph C. Hall, R. R. 3, Warsaw, Ind. 46580
 Architect—Rev. Raymond Clouse, 1027 E. Winona Ave., Warsaw, Ind. 46580
 Architect-Consultant—Mr. James McCleary, 215 Lakeside, Winona Lake, Ind. 46590
 Job Captain—Mr. Warren E. Zellner, Box 243, Winona Lake, Ind. 46590
 Architectural Draftsman—Mr. Frederick Byers, Merrywood Mobile Home Park, Lot 36, Box 277, Winona Lake, Ind. 46590
 Architectural Draftsman—(Part Time)—Mr. William H. Crabbs
 Secy.—Mrs. Kenneth Herman, 107 Fifth St., Winona Lake, Ind. 46590

Brethren Construction Company

Mr. Lester Keyser, Supt.
 Mr. Donald Sellers, Supt.
 Mr. Wilmer Witt

Board of Directors

(Term Ending 1971)

Rev. John Mayes, Box 87, Sunnyside, Wash. 98944
 Mr. Vernon W. Schrock, 226 Hammond Ave., Waterloo, Iowa 50702
 Mr. Harry Shipley, 60 W. Oak St., West Alexandria, Ohio 45381
 Rev. George Wilhelm, 2785 Carnegie Rd., Apt. 104, York, Pa. 17402
 Rev. Gene Witzky, 170 N.E. 27th St., Pompano Beach, Fla. 33064

(Term Ending 1972)

Rev. John M. Aeby, 604 Hammond Ave., Waterloo, Iowa 50702
 Rev. Paul E. Dick, 649 Berryville Ave., Winchester, Va. 22601
 Mr. Edward Jackson, 85 Central Ave., Westerville, Ohio 43081
 Mr. Chester McCall, 1529 E. 60th St., Long Beach, Calif. 90805
 Rev. Kenneth L. Teague, 10 E. Luray Ave., Alexandria, Va. 22301

(Term Ending 1973)

Rev. Gordon W. Bracker, R. R. 1, Box 437, Clayton Ave., Elkhart, Ind. 46514
 Rev. Richard P. DeArmey, R. R. 3, Box 121, Osceola, Ind. 46561
 Mr. Ora Skiles, 3513 Toomes Rd., Modesto, Calif. 95351
 Mr. Edison K. Yoder, 2349 N.E. 28th St., Pompano Beach, Fla. 33064

FINANCIAL STATEMENT April 1, 1969—March 31, 1970

ASSETS	
Current	
Cash, checking account	\$ 60,099.97
Petty cash	25.00
Savings—collateral account	6,000.00
Total	\$ 66,124.97
Other assets	
Notes receivable	15,211.64
Annuity fund invested	145,439.29
Total	160,650.93
Fixed assets	
Mission property—land and buildings	216,359.26
Airplane	1,516.65
Leasehold improvements	762.99
Office equipment	4,805.93
Photography equipment	1,126.55
Autos and trucks	13,042.83
Annuity property	30,000.00
Total	267,614.21

ferred charges	
Contingent notes receivable . . .	27,387.02
Deposits held for others and advances	1,898.33
Total	29,285.35
Total assets	\$523,675.46

LIABILITIES

urrent	
Notes payable	95,486.95
Payroll taxes—payable and accrued	757.68
Hospitalization and U N A C insurance	362.31
Total	96,606.94
ntingent	
Notes payable	27,387.02
Revolving building fund	15,211.64
Total	42,598.66

ACCOUNTABILITIES

nuities	175,439.29
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NET WORTH

rpms account	209,030.57
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Total liabilities, accountabilities, and net worth . .	\$523,675.46
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INCOME

ntributions	\$371,307.28
erest	11,881.77
al estate	3,938.15
quests	1,006.19
chitectural Department	1,035.17
ethren Construction Company	720.00
nuities realized	28,100.00
Total income	\$417,988.56

DISBURSEMENTS

irect assistance to mission points	
stors' salaries, building appropriations, and Minute-Man	233,900.00
stors' insurance	5,071.62
stors' moving expense	4,861.67
preciation	4,951.06
terest	15,196.01
eld work and administration	19,559.09
rkshops	4,171.38
scellaneous, meeting subsidy and contributions	4,373.76
Total	\$292,084.59

direct assistance to mission points

Office and Administration	
ice salaries	47,584.87
ice supplies	2,039.02
lephone and telegraph	1,645.38
nt	1,432.50
stage	4,214.14
rniture and equipment repairs	1,386.63
cial Security Tax	2,528.95
rectors' expense	2,023.99
gal and audit	395.00
urance and bond	869.20
Total	64,119.68

Promotion	
agazines and literature	6,816.55
stors' itineration	657.18
hanksgiving offering materials	8,451.31
omotion, signs and advertising	6,455.03
Total	22,380.07
roperty expense	5,621.99
Total disbursements	384,206.33
ccess of income over expense	33,782.23
	\$417,988.56

FUND BALANCES—CASH

eneral fund	\$ 47,294.62
evolving building fund	14,505.36
ewish fund	4,130.76
elay fund	1,898.33-

Navajo fund	3,932.44-
Total	\$ 60,099.97
Cash in Lake City Bank	\$ 60,099.97

Books audited by Allan M. Ramsey, Ramsey, King, & McBride, Public Accountants as of March 31, 1970

HOME MISSION DIRECTORY

Albuquerque, N. Mex.—Grace Brethren Church. Pastor, Rev. Victor Rogers.
 Albuquerque, N. Mex.—Heights Grace Brethren Church. Pastor, Rev. Victor Rogers.
 Allentown, Pa.—First Brethren Church.
 Arvada, Colo.—Grace Brethren Church. Pastor, Rev. Robert Firl.
 Atlanta, Ga.—Grace Brethren Church, Pastor, Rev. William Byers.
 Barberton, Ohio—First Brethren Church. Pastor, Rev. Kenneth Cosgrove.
 Beaverton, Oreg.—Grace Brethren Church. Pastor, Rev. Leonard Myers.
 Berrien Springs, Mich.—Grace Brethren Church. Pastor, Rev. Robert Poirier.
 Bowling Green, Ohio—Good News Grace Brethren Church.
 Cherry Hill, N.J.—Grace Brethren Church. Pastor, Rev. Robert Spicer.
 Cheyenne, Wyo.—First Brethren Church.
 Chico, Calif.—Grace Brethren Church. Pastor, Rev. Leland Friesen.
 Colorado Springs, Colo.—Grace Brethren Church. Pastor, Rev. Thomas Inman.
 Coolville, Ohio—Grace Brethren Church. Pastor, Rev. Donald Marken.
 Counselor, N. Mex.—87018, Brethren Navajo Mission. Missionaries: Rev. and Mrs. Larry Wedertz, Miss Angie Garber, Mrs. Betty Masimer, Mr. and Mrs. Lee Trujillo, Mr. and Mrs. Robert H. Lathrop, Miss Elaine Marpel, Mr. and Mrs. Theodore Titus, Rev. and Mrs. Lew Ingwaldson, Mr. and Mrs. John Juday.
 Cumberland, Md.—Grace Brethren Church. Pastor, Rev. Michael Funderburg.
 Cypress, Calif.—Grace Brethren Church. Pastor, Rev. Paul Morris.
 Davenport, Iowa—Grace Brethren Church. Pastor, Rev. Donald Brotherton.
 Dayton, Ohio—The Brethren Church of Huber Heights. Pastor, Rev. James Poyner.
 Dryhill, Ky.—Brethren Chapel. Missionaries, Rev. and Mrs. Marvin Lowery.
 Fremont, Ohio—Brethren Chapel. Pastor, Rev. Marion Thomas.
 Galion, Ohio—Grace Brethren Church. Pastor, Rev. Maynard Tittle.
 Greensburg, Pa.—Grace Brethren Church. Pastor, Rev. Richard Smith.
 Hanover, Pa.—Grace Brethren Church. Pastor, Rev. Donald Hinks.
 Indianapolis, Ind.—Grace Brethren Church. Pastor, Rev. Jerry Young.
 Jackson, Mich.—Grace Brethren Church. Pastor, Rev. Gilbert Hawkins.
 Jewish Missions—Western: Miss Isobel Fraser, 469 N. Kings Road, P.O. Box 48743, Los Angeles, Calif. 90048
 Eastern: Rev. and Mrs. John Neely.

Kenai, Alaska—Grace Brethren Church. Pastor,
Rev. Herman H. Hein, Jr.
Lansing, Mich.—Grace Brethren Church. Pastor,
Rev. Randall Poyner.
Minerva, Ohio—Grace Brethren Church. Pastor,
Rev. Dennis Beach.
Myerstown, Pa.—Grace Brethren Church. Pastor,
Rev. Luke Kauffman.
Omaha, Neb.—Grace Brethren Bible Church.
Pastor, Rev. Clyde Caes.
Orange, Calif.—Grace Brethren Church. Pastor,
Dr. Luther L. Grubb.
Pittsburgh, Pa.—Grace Brethren Church. Pastor,
Rev. Dean Risser.
Portland, Oreg.—Grace Brethren Church. Pastor,
Rev. William H. Schaffer.
Richland, Wash.—Grace Brethren Church. Pastor,
Rev. Nelson E. Hall.
Richmond, Va.—Grace Brethren Church. Pastor,
Rev. William Gardner.
Ripon, Calif.—Grace Brethren Church. Pastor,
Rev. Howard Mayes.

Sacramento, Calif.—Grace Brethren Church.
Pastor, Rev. Richard Cron.
St. Petersburg, Fla.—Grace Brethren Church.
Pastor, Rev. William Tweeddale.
Santa Barbara, Calif.—Grace Brethren Church.
Pastor, Rev. Dale Hostetler.
Santa Maria, Calif.—Grace Brethren Church.
Pastor, Rev. Alva Conner.
Somerset, Pa.—Grace Brethren Church. Pastor,
Rev. Clifford Wicks.
Spokane, Wash.—Opportunity Grace Brethren
Church. Pastor, Rev. Donald Farner, Jr.
Taos, N. Mex.—87571, Box 975, Spanish-Ame
Mission—Canon Brethren Church.
Pastor, Rev. Robert Salazar.
Toppenish, Wash.—Grace Brethren Church.
Pastor, Rev. Sam Horney.
Tucson, Ariz.—Silverbell Community Grace
Brethren Church. Pastor, Rev.
Kenneth Curtis.
West Covina, Calif.—West Covina Brethren
Church. Pastor, Rev. Roy Roberts.
Winona, Minn.—Grace Brethren Church.

THE BRETHREN INVESTMENT FOUNDATION, INCORPORATED

P.O. Box 587, Winona Lake, Indiana 46590

The Brethren Investment Foundation has the
same officary as The Brethren Home Missions
Council, Inc., Winona Lake, Indiana.

Fin. Secy.—Mr. Kenneth L. Rucker, 100
Fourth St., Winona Lake, Ind.
46590

Fin. Secy. Emeritus—Mr. Elmer Tamkin,
Friendship Village, 600 Park Lane,
Waterloo, Iowa 50702

Secy.—Mrs. Florence Figert, R. R. 3,
Warsaw, Ind. 46580

Bookkeeper—Mrs. Wanita Ogden, 308 Sixth
St., Winona Lake, Ind. 46590

FINANCIAL STATEMENT—May 31, 1970

Assets		
Cash in bank—checking account. . . \$	92,127.56	
Government securities	978,826.22	
Notes receivable	6,708,396.03	
Office equipment . . . \$	20,795.16	
Land	39,500.00	
Building	10,000.00	
Less reserve for depreciation	(8,760.75)	61,534.41
Leasehold improvements and bond premiums	2,348.60	
Less amortization allowance	(257.07)	
		2,091.53
Total assets		\$7,842,975.75

Liabilities	
Loans payable	\$7,533,184.00
Annuities	140,439.00
Trust fund	30,000.00
Payroll taxes, taxes withheld from payrolls and relay account . . .	269.10
Total liabilities	\$7,703,893.10
Net worth	
Surplus	\$ 139,082.65
Total liabilities and net worth . .	\$7,842,975.75

INCOME AND EXPENSE STATEMENT

Income	
Interest	\$ 408,724.30
Gifts and other service charges . .	5,910.00
	\$ 414,634.30
Expenses	
Directors' expense	2,045.00
Interest	368,807.30
Salaries and retirement pay . . .	18,201.00
Legal and audit	567.00
Depreciation	2,282.00
Social Security Tax	820.50
Repairs to equipment.	416.60
Rent, telephone, office expense, and misc.	3,721.70
Postage, promotion and advertising	3,889.50
Income tax	4,910.20
Travel exp. and financial planning service	2,578.90
Insurance	517.10
Property expense	337.90
Service charges and bond premiums	222.50
Total expenses.	409,317.60
Excess of income over expenses. .	\$ 5,316.80
(Books audited by Allan M. Ramsey, Public Accountant)	

GRACE SCHOOLS

P. O. Box 397 Winona Lake, Indiana 46590

Pres.—Dr. Herman A. Hoyt
V. Pres.—Dr. Homer A. Kent, Jr.
Dean of Seminary—Dr. Homer A. Kent, Jr.
Academic Dean of College—Dr. E. William Male
Registrar of Seminary—Dr. Homer A. Kent, Sr.
Registrar of College—Mr. Ronald O. Henry
Business Manager—Mr. Russel H. Dunlap
Dean of Students—Rev. Arnold R. Kriegbaum
Dean of Women—Mrs. Miriam Uphouse
Dean of Men—Rev. Lloyd A. Woolman
Director of Development—Rev. Richard G. Messner
Development Field Representative—Mr. John D. Evans
Alumni Coordinator—Rev. Thomas E. Hammers
Chaplain and Director of Christian Service—Rev. Lee Jenkins

Officers of the Corporation

Pres.—Dr. Herman A. Hoyt
V. Pres.—Dr. Homer A. Kent, Jr.
Secy.—Treas.—Mr. Russel H. Dunlap
Asst. Secy.—Mr. Wayne Smith

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Dr. Homer A. Kent, Jr.
Rev. Arnold R. Kriegbaum
Mr. Russel H. Dunlap
Rev. Richard G. Messner

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Rev. Clyde K. Landrum
Rev. Earle Peer
Rev. Donald F. Carter
Mr. E. M. White, R. R. 1, Templeton, Pa. 16259

Faculty and Administrative Staff

C=College, S=Seminary,
CS=Both College and Seminary

Anderson, Ethel (Mrs.) (C), Part-time Instr. in Mathematics, Special Instr. in Music (Strings)
Ashman, Charles (S), Asst. Prof. of Practical Theology
Bess, S. Herbert (Dr.) (S), Prof. of Old Testament and Hebrew
Blue, Edwin G. (C), Part-time Instr. in Ed.
Boyer, James L. (Dr.) (CS), Chm. Div of Humanities, Prof. of Greek and New Testament
Chappell, Paul E. (CS), Asst. Business Manager
Coverstone, Jean L. (Mrs.) (C), Instr. in Art

- Davis, John J. (Dr.) (CS), Assoc. Prof. of Old Testament and Archeol.
- Deane, Vilas E. (C), Asst. Prof. of Mathematics
- Dilling, Richard A. (C), Asst. Prof. of Mathematics and Physical Science
- Dowdy, J. Paul (CS), Asst. Prof. of Spanish and Missions
- Dunlap, Russel H. (CS), Business Manager
- Evans, John D. (CS), Development Dept. Field Rep.
- Felts, Verna May (Mrs.) (C), Instr. in Music
- Felts, W. Roland (C), Instr. in Music
- Fink, Mary Lou (Mrs.) (C), Asst. Prof. of Speech and Ed.
- Fink, Paul R. (Dr.) (S), Assoc. Prof. of Homiletics and Christian Ed.
- Fletcher, Roland L. (C), Instr. in Physical Ed.
- Fogle, P. Fredrick (CS), Asst. Prof. of Anthropology and Missions
- Franks, Gerald R. (C), Artist in Residence, Asst. Prof. of Music
- French, Ivan (S), Instr. in Theo. and Church Hist.
- Garlock, Donald A. (On Leave) (C), Asst. Prof. of English and Speech
- Grill, E. Michael (C), Part-time Instr. in Psychology
- Guiles, Ronald A. (CS), Director of Student Aid
- Hamilton, Benjamin A. (Dr.) (CS), Assistant Librarian
- Hamilton, Mabel C. (Mrs.) (CS), Librarian
- Hammers, Thomas E. (CS), Alumni Coordinator
- Harrison, Donald E. (C), Instructor in Speech
- Henry, Charles E. (Dr.) (C), Assoc. Prof. of Psychology
- Henry, Ronald (C), Registrar, Dir. of Admissions, Assoc. Prof. of History
- Hoyt, Herman A. (Dr.) (CS), Pres., Prof. of Christian Theology
- Humberd, Jesse D. (Dr.) (C), Chm. Div. of Natural Sciences, Prof. of Science and Mathematics
- Ibach, Robert, Jr. (CS), Library Asst. for the Seminary, Teaching Asst. in O.T. and Archeol.
- Jenkins, Lee (CS), Chaplain, Dir. of Christian Service
- Kammerer, Glen M. (C), Dir. of Athletics, Asst. Prof. of Physical Ed.
- Kent, Beverly J. (Mrs.) (C), Spec. Instr. in Music (Voice)
- Kent, Homer A., Jr., (Dr.) (S), V. Pres., Dean of the Seminary, Prof. of New Testament and Greek
- Kent, Homer A., Sr. (Dr.) (S), Registrar of the Seminary
- Kriegbaum, Arnold R. (C), Dean of Students, Asst. Prof. of Bible
- Kriegbaum, Ward A. (Dr.) (C), Dir. of Student Teaching and Teacher Placement, Asst. Prof. of Ed. and Soc. Sci.
- Lawlor, Lawrence A. (C), Part-time Instr. in Social Studies
- Leech, Jonathan (Dr.) (C), Part-time Instr. in Mathematics
- Lovelady, Edgar J. (C), Asst. Prof. of English
- Male, E. William (Dr.) (C), Academic Dean, Assoc. Prof. of Psychology
- Martens, Theodore D. (C), Teaching Fellow in Speech
- Messner, Richard G. (CS), Dir. of Development
- Messner, Yvonne J. (C), Assoc. Prof. of Physical Ed.
- Miller, Lowell (C), Instr. in Chem.
- Ogden, Donald E. (CS), Chm. Div. of Fine Arts
- Pfahler, Larry (M.D.)
- Ramey, Robert (S), Instr. in Homiletics and Christian Ed.
- Ross, Donald (C), Part-time Instr. in Fine Arts
- Sandy, D. Brent (C), Teaching Fellow in Greek
- Sanders, Paulette G. (C), Asst. Prof. of English
- Showers, Renald E. (S), Teaching Fellow in Greek
- Smith, Charles R. (Dr.) (CS), Instr. in Theol., N.T. and Greek
- Snider, R. Wayne (C), Prof. of History
- Stoll, John H. (C), Asst. Prof. of Bible
- Tallman, James (C), Teaching Fellow in Phys. Ed.
- Teel, C. Ann (Miss) (C), Asst. Prof. of Journalism
- Teevan, John (C), Teaching Fellow in Soc. Sci.
- Toirac, Dorothy M. (Mrs.) (C), Asst. Prof. of French
- Uphouse, Miriam M. (Mrs.) (C), Dean of Women, Instr. in Health
- Uphouse, Norman H. (Dr.) (C), Chm. Div. of Soc. Sciences, Prof. of Ed.
- Weaver, Gilbert B. (Dr.) (C), Assoc. Prof. of Phil. and Bible
- Whitcomb, John C. (Dr.) (S), Dir. of Postgraduate Studies, Prof. of Old Testament
- White, Terry D. (On Leave) (C), Dir. of Public Relations, Instr. in Music
- Wonderly, Daniel E. (C), Asst. Prof. of Biology
- Woolman, Lloyd A. (C), Dean of Men, Assoc. Prof. of Phys. Ed.
- Yoder, Marilyn (Mrs.) (C), Part-time Instr. in Ed.
- Yoder, Vance A. (Dr.) (C), Asst. Prof. of Music

Staff

- (Mrs.) Irene Anderson, Seminary Faculty Secy.
- (Miss) Joyce Ashman, Acct. Clerk II
- (Mrs.) Ruth Burns, Secy. to Dir. of Fin. Aid
- Daniel Cassel, Financial Office
- (Mrs.) Irene Cauffman, Baker
- Paul Chappell, Asst. Bus. Manager
- John Cooper, Parking Attendant
- (Mrs.) Mildred Davis, Food Service Secy.
- (Mrs.) Agnes Derr, Secy. to the President
- (Mrs.) Janet Dilling, Mail Clerk
- (Mrs.) Linda Dilling, Secy. to V. Pres and Dean of Seminary
- (Mrs.) Carol Dollaske, Acct. Clerk II
- (Mrs.) Constance Dungy, College Records Secy.
- Russel H. Dunlap, Bus. Manager
- (Mrs.) Florence Eagle, Dir. of College Food Serv.
- (Mrs.) Marie Flickinger, Food Service
- (Mrs.) Maurita Fogle, Secy. to Asst. Bus. Manager
- (Mrs.) Nancy Gratton, Secy. to Dean of Students
- (Mrs.) Irene Guiles, Recorder
- John Hartman, Maintenance
- Philip Howell, Head Cook
- (Miss) Miriam Huffman, Dir. of Food Service
- (Mrs.) Marie Humberd, Food Service
- (Mrs.) Janis Jenkins, Secy. to Supt. of Bldg. and Grounds

rs.) Janice Kelley, Food Service
rs.) Sharon Knavel, Development Office Secy.
ul Kurtz, Maintenance
le Martin, Maintenance
rs.) Jeralyn Meeker, Food Service
rs.) Catherine Miley, Printing
chard Miley, Maintenance
rs.) Elizabeth Moore, Head Resident
sle Moore, Dir. of Housing and
Special Events
rs.) Nancy McGlothlin, Secy. to Academic Dean
sle Nutter, Fin. Office Supvr.
rs.) Alta Poland, Secy. to Bus. Manager
nest Ringler, Grounds Supvr.
enn Stauffer, Maintenance
rs.) Joy Teeple, Switchboard Operator and
Secy. to Seminary Registrar
seph VanderMolen, Maintenance
rs.) Betty Vulgamore, Seminary
Faculty Secy.
rs.) Phyllis Wambold, Alumni Secy.
rs.) Celia Weiss, Admissions Secy.
rold Witzky, Supt. of Buildings and Grounds
rs.) Edith Young, Food Service
rs.) Judy Zemek, Acct. Clerk I
rs.) Jean Zielasko, Food Service

1970-72 Grace College Alumni Association Officers

es.—Jerry Young
Pres.—Dan Pacheco
cy.—Karen Fletcher
reas.—Ed Lewis

1970-71 Grace Seminary Alumni Association Officers

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Pres.—Gerald Kelley
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n. Secy.—John Stoll
x-officio member—R. Paul Miller, Jr.

CONDENSED FINANCIAL REPORT

June 30, 1970

Income and Expense Statement (General and Restricted Funds)

come:	
dition and fees: College	\$ 681,127
Seminary	125,773
Graduate	6,906
ifts: General	154,398
ndowment	4,142
uxiliary enterprises	467,517
ther general income	45,357
restricted gifts	37,355
ther restricted income	151,525
Total current income	\$1,674,100
xpenses:	
eneral administration	88,971
tudent services	74,967
eneral institutional	72,793
evelopment	103,351
instructional	406,263
rganized activities	37,083
ibrary	38,715
hysical plant	120,182
uxiliary enterprises	409,138
tudent aid	249,299
epayment on educational	
mortgages (principal)	33,698
Total current expense	\$1,634,460

General income surplus (deficit)	\$ 31,632
Restricted income surplus (deficit)	8,009

BALANCE SHEET

Assets

I Current funds (general and restricted)	
Cash	\$ 4,352
Investments	93,412
Receivables	25,434
Inventories	13,480
Inter-fund loans	24,432
Total	\$ 161,110
II Loan, endowment, trust and annuity funds	
Cash, NDSL loan fund	\$ 21,812
Cash, other	11,758
Receivables	290,391
Receivables, other loans	113,760
Investments in plant	56,594
Other investments	468,515
Total	\$ 962,830
III Plant funds	
Cash	(1,580)
Investments	376
Land	88,968
Buildings	2,596,938
Books, equipment and furnishings	647,330
Improvements to grounds	145,313
Total	\$3,477,345
Grand total school assets	\$4,601,285
IV Agency funds	
(funds held for others)	
Cash	\$ 8,316
Investments	----
Total agency funds	\$ 8,316

Liabilities

I Current funds (general and restricted)	
Accounts payable	\$ 3,185
Taxes and insurance payables	4,085
Contract payable	228
Deposits (room and key)	10,137
Deferred income and advances	42,249
Restricted fund balances	29,017
Surplus (general fund)	72,209
Total current fund liabilities	\$ 161,110
II Loan endowment trust and annuity funds	
Loan fund balance (NDSL)	\$ 312,202
Loan fund balances (other)	122,932
Endowment and trust funds balances	263,210
Annuity fund balances	256,986
Accounts payable	7,500
Total	\$ 962,830
III Plant funds	
Unexpended plant funds balance	1,204
Notes payable	22,878
Inter-fund payable	24,432
Mortgages payable	1,286,594
Annuity funds	56,594
Net invested in plant	2,088,051
Total	\$3,477,345
Total liabilities	\$4,601,285
IV Agency funds (funds held for others)	
Agency deposits	\$ 8,316
Total agency funds	\$ 8,316

THE BRETHREN MISSIONARY HERALD COMPANY, INCORPORATED

P. O. Box 544, Winona Lake, Indiana 46590

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William Schaffer
Bryson Fетters
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(Term Ending 1972)

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Alva Steffler

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Staff Assts.—Aldo Hoyt, Mrs. Bonnie Storey

FINANCIAL STATEMENT

January 1, 1969 to December 31, 1969

ASSETS

Current assets	
Cash in register	\$ 150.00
Petty cash	350.00
Cash on hand	800.00
Cash in bank	<u>16,890.12</u>
Notes receivable	18,190.12
Accounts receivable	3,531.19
Inventory merchandise	62,811.53
Inventory supplies	111,397.68
Total current assets	<u>2,411.05</u>
Total current assets	\$198,341.57
Non-current assets	
Land	4,000.00
Buildings	189,410.68
Furniture, fixtures and office equipment	67,005.04
Shop equipment	40,479.69
Truck and automobile	<u>4,050.00</u>
304,945.41	
Allowed for depreciation	<u>93,874.31</u>
Total non-current assets	<u>211,071.10</u>
Total assets	\$409,412.67

LIABILITIES AND NET WORTH

Current liabilities	
Accounts payable	\$31,748.06
Notes payable	<u>69,267.04</u>
Total current liabilities	\$101,015.10
Non-current liabilities	
Annuities	\$10,500.00

Net worth	297,897.57	
Total non-current liabilities		\$308,397.57
Total liabilities and net worth.		\$409,412.67

CONDENSED OPERATING STATEMENT		
Income		
Merchandise sales . .	\$371,263.46	
Subscriptions	43,937.94	
Cooperating boards . .	21,509.56	
Interest	546.02	
Total income		\$437,256.98
Cost		
Purchases	241,846.65	
Outside work	35,717.17	
Salaries	104,332.92	
Consideration to		
Christian Education Department	1,950.84	
Operating expenses . .	94,469.00	
Total cost		478,316.58
Business loss		41,059.60
Publication offering . .	33,383.57	
Expenses	6,924.45	
Offering net gain		26,459.12
Free literature and gifts		10,538.86
Net loss		\$ 25,139.34
NOTE—The books of the Brethren Missionary Herald Company are open for inspection by any member of the corporation.		

THE BRETHREN WOMEN'S MISSIONARY COUNCIL

Theme for 1970—1971
“Living Abundantly” (John 10:10)

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- Fin. Secy.—Treas.—Mrs. Robert Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590
- Asst. to the Fin. Secy.—Treas.—Mrs. Don Sellers, Box 587, Winona Lake, Ind. 46590
- Lit.—Mrs. Charles Koontz, R. R. 3, Warsaw, Ind. 46580
- Editor—Mrs. Kenneth Rucker, 100 Fourth St., Winona Lake, Ind. 46590
- Prayer Chm.—Mrs. Thomas Hammers, 604 Chestnut Ave., Winona Lake, Ind. 46590

- SMM Patroness—Mrs. Robert Boze, 255 Dearborn, Berne, Ind. 46711
- Asst. SMM Patroness—Mrs. Gerald Franks, 1597 Greenhill Dr., Warsaw, Ind. 46580

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 - Indiana—Mrs. Glenn Baker, R. R. 1, Box 170M, Brownsburg, Ind. 46112
 - Iowa—Mrs. Don Brotherton, 1318 W. 36, Davenport, Iowa 52803
 - Michigan—Mrs. Gerald Kelley, Box 67, New Troy, Mich. 49119
 - Mid-Atlantic—Mrs. Gerald Teeter, 137 Manse Rd., Hagerstown, Md. 21740
 - Midwest—Mrs. Cecil Snodgrass, 1649 S. Zenobia, Denver, Colo. 80219
 - No. Atlantic—Mrs. Robert Griffith, 517 Wile Ave., Souderton, Pa. 18964
 - Nor-Cal—Mrs. Loren Zook, 4946 Toronto Wy., Sacramento, Calif. 95820
 - Northcentral Ohio—Mrs. Robert Maurer, R. R. 5, Mansfield, Ohio 44903
 - Northeastern Ohio—Mrs. George Ripple, 537 Fritsch Ave., Akron, Ohio 44312
 - Northwest—Mrs. Donald Cowles, R. R. 1, Box 17, Grandview, Wash. 98930
 - So. Calif.—Arizona—Mrs. Donald Carter, 249 N. Larch St., Anaheim, Calif. 92805
 - So. Ohio—Mrs. Sam Grice, 2901 Santa Rosa, Dayton, Ohio 45440
 - Southeast—Mrs. Leslie Boyd, Box 312, Dublin, Va. 24084
- (Note: Hawaii is not an official district, but we have these presidents)
- Waipio Grace Brethren—Mrs. Violet Hoo, 95-080 Waihonu Pl., Wahiawa, Hawaii 96786
 - Waimalu Grace Brethren—contact Mrs. Edmund Leech, 98-404 Ponohale St., Aiea, Hawaii 96701

- Number of councils as of July 248
- Number of councils reporting in July. 236
- Number of members reported as of July 4,495

FINANCIAL REPORT 1969-70

Balance on hand—July 15, 1969 . . \$ 10,012.22

Receipts:

Operation and Publication

Expenses	\$ 5,812.62
Home missions	4,951.01
Grace Schools and	
Christian Education	4,456.86
Foreign missions . . .	4,378.50
Thank offering for	
Jewish missions . .	6,088.79
Missionary birthday . .	4,558.70
Missionary residences .	1,122.87
Home-mission	
specials	1,598.23
Foreign-mission	
specials	6,126.21
Grace Schools specials	456.10
Brethren Board of	
Evangelism specials	550.31
Total receipts . .	\$40,100.20

Disbursements:

Operation and Publication

Expenses	\$ 6,021.99
Home missions	4,951.01
Grace Schools and	
Christian Education	4,456.86
Foreign missions . . .	4,378.50
Thank offering for	
Jewish missions . .	6,088.79
Missionary birthday . .	5,000.00
Missionary residences .	470.78
Home-mission	
specials	1,598.23
Foreign-mission	
specials	6,126.21
Grace Schools specials	456.10
Brethren Board of	
Evangelism specials	550.31
Total disburse-	
ments	\$40,098.78

Balance on hand—July 1, 1970 . . . \$10,013.64

WMC OBJECTIVES AND RECOMMENDATIONS LOCAL

PERSONAL

1. IN REGULAR BIBLE READING AND STUDY. *First Choice*—The entire Bible. *Second choice*—Regular Bible reading of own choosing.

2. IN PRAYER. Each WMC woman a prayer warrior, using Home and Foreign Mission Prayer Booklets and praying for the youth in her district who have made decisions for full-time service.

3. IN PERSONAL WORK. a. Every member a witness and a soul winner. b. Encourage each woman to be active in the evangelization of the youth and assist willingly in SMM, DVBS, Sunday school, children's Bible classes, young people's work, Missionary Helpers Club, and other church-sponsored youth activities. c. That each woman in each council be urged to show increased interest in the SMM in all possible ways, such as prayer, work projects, financial help and willingness to serve as a patroness, assistant, or in any other capacity.

4. IN STEWARDSHIP. Each member give regularly to WMC her time, talents and money as the Lord leads and prospers her.

FAMILY

IN FAMILY WORSHIP. Establishment of regular family devotions in every home.

COUNCIL

1. IN PRAYER. Each council observe special time of prayer on the 15th day of each month, using the prayer helps provided by our denomination and sent to pastors.

2. IN MONTHLY MEETINGS. A minimum of 12 meetings, using the Brethren WMC programs in the packet.

3. IN DISTRICT PROJECTS AND RALLIES. Each council should be represented at rallies and take part in district projects. This promotes individual growth and enthusiasm for the local WMC work.

4. IN OFFERINGS. Please send all money to the national financial secretary-treasurer, Mrs. Robert Ashman, using the proper offering slip from the treasurer's sheet in the program packet a. September, October, November—Home Missions—send before December 10. Goal \$4,500 Navajo Mission—Water System. b. December, January, February—Grace Schools and Christian Education Dept.—send before March 10. Goal \$4,500 —2/3 Grace Schools—Viedo-Corder Equipment and 1/3 Christian Education Department—Program of Brethren Student Life Volunteers. c. March, April, May—Foreign Missions—send before June 10. Goal \$4,500—Bible Commentaries for Africa (in Sango). d. June, July, August—WMC Operation and Publication Expenses—send before September 10. Goal \$4,500. e. Thank Offering for Brethren Jewish Missions. Send anytime before June 10. We suggest a penny-a-day per member offering. The Brethren Home Missions Council is no longer able to secure synagogue banks. f. Birthday Offering to be received during the year for the support of WMC District missionaries. (We suggest a minimum goal of a dollar a year per member.) Send before June 10.

Birthday Missionaries for 1970-71 are:

1. Mrs. James Dowdy (Mexico)
2. Mrs. Earle Hodgdon (Brazil)
3. Miss Margaret Hull (Africa)
4. Mrs. Edward Mensinger (Africa)
5. Mrs. Jean-Louis Steudler (Africa)

DISTRICT

1. Each district is encouraged to honor, with an award, those reading the entire Bible within a year.

2. Each district is encouraged to recognize the SMM on the district WMC conference program.

3. Each district is encouraged to use Brethren talent when available and support Brethren works.

OFFERINGS AND EXPENSES

1. Each district shall sponsor at least one project, said project to be cleared through the national first vice-president, Mrs. Ralph Hall, to avoid duplication. The project may be kept within the district.

2. Each district shall contribute an annual free-will offering to be used toward the furnish-

ing and repair of the Brethren Foreign Missionary Residences at Winona Lake, Indiana. This offering shall be sent to the national WMC financial secretary-treasurer, Mrs. Robert Ashman, by June 30 and used as the committee in charge sees the needs.

3. All district offerings for national Brethren works shall be sent to the WMC financial secretary-treasurer, Mrs. Robert Ashman.

4. Each district should pay the district president's expenses, wholly or in part, to national conference.

5. Each district should give financial assistance, if possible, that its district SMM patroness and/or president may attend national conference.

6. Each district contribute annually to the national WMC Operation and Publication Expenses. This offering shall be sent to the national WMC financial secretary-treasurer, Mrs. Robert Ashman, by January 30.

PRESIDENT

1. The district president shall promote the organization of a WMC in every Brethren church in her district.

2. Each district president shall stress the importance of using the Brethren WMC program packets and achieving our objectives and recommendations in the local council to foster unity among us.

3. The *retiring* district president is to write a four-minute achievement report which is to be presented by the new president or representative at the national board meeting.

4. Each district president will receive the local annual statistical reports and will compile the district statistical report to be sent to the national secretary, Mrs. Gerald Kelley, by July 20.

5. The district president shall represent her district on the national WMC board at national conference. If she is unable to attend, a representative should be sent in her place.

RECOMMENDATIONS

TO LOCAL COUNCILS

1. That a membership renewal and consecration service be held annually (preferably in the fall), to reconsecrate members and to recognize new members.

2. To purchase and encourage the reading of the following books, which may be purchased from the Brethren Missionary Herald Company, Box 544, Winona Lake, Indiana 46590.

(1) *Under the Parsonage Roof* by Althea Miller

(2) *L'Abri* by Edith Schaeffer

(3) *Born Under Conflict* by Ben Song as told to Cliff Christians

3. That good, usable clothing be sent to the following missions: (each council being responsible for the entire expense.)

Navajo Indian Mission—Children's machine washable clothing ONLY (up to 15 yrs.). Send Parcel Post to: Mr. Larry Wedertz, Brethren Navajo Mission, Counselor, New Mexico 87018. (Use of freight not recommended.)

Taos, New Mexico—Adult and children's clothing. Send Parcel Post to: Rev. Robert Sala-

zar, Spanish-American Mission, Box 975, Taos, New Mexico 87571.

Dryhill, Kentucky—Adult and children's clothing. Send Parcel Post to: Mr. Marvin E. Lowery, Brethren Chapel, Dryhill, Kentucky 41737.

4. That they use Brethren talent when available and support Brethren works.

5. That the women read and use the Pen Pointers. We suggest an annual quiz. (Pen Pointers may be obtained from the WMC literature secretary—address in the *Herald*.)

TO LOCAL COUNCILS CONCERNING OFFICERS

1. That officers be elected and begin planning in June. That they be installed in July, and take office at the close of the August meeting. The national and district statistical reports compiled by the retiring local president must be in the hands of the district president by July 1, and shall include all reports from July 1 through June 30, 1971.

2. That each local president or representative attend each district meeting and national WMC conference, her council aiding in expense, if at all possible, for the latter.

3. That the secretary of each council keep the membership cards and be responsible for giving her card to any member transferring to another council.

4. That the prayer chairman keep a record of all souls saved. (Include all decisions made for salvation through evangelization of youth, VBS, and so forth.)

5. That the prayer chairman be responsible for the family worship emphasis in local councils, emphasizing the use of the Brethren booklet *Daily Devotions*.

SISTERHOOD OF MARY AND MARTHA

Theme—"He Leadeth Me"

Theme verse—Proverbs 3:6

Motto—"Do God's Will"

Colors—*White* symbolizes worship, as portrayed in the life of Mary. *Green* symbolizes service, as portrayed in the life of Martha.

Aim—To develop every girl to be a living testimony for her Master; to give to girls of dimly-lighted regions an opportunity to know Jesus Christ as their personal Saviour.

SMM National Officers

(After May 15, use address in parentheses)

Pres.—Sharon Magill, R. R. 1, Box 426, Hollidaysburg, Pa. 16648.

- V. Pres.—Judy Ashman, Grace College,
Winona Lake, Ind. 46590 (205 13th.,
Winona Lake, Ind. 46590)
- Secy.—Susan Goodman, Grace College,
Winona Lake, Ind. 46590 (1011 Sun-
day Lane, Winona Lake, Ind. 46590)
- Fin. Secy.—Brenda Journey, Grace College,
Winona Lake, Ind. 46590 (R. R. 2,
Berne, Ind. 46711)
- Treas.—Rose Leistner, Grace College,
Winona Lake, Ind. 46590 (R. R. 1,
Rockford, Ohio 45882)
- Editor—Pam Walters, Grace College,
Winona Lake, Ind. 46590 (825
Woodville Rd., Mansfield, Ohio
44907)
- Asst. Editor—Marcia Magers, 2800 Middle
Bellville Rd., Lexington, Ohio 44904
- Patroness—Mrs. Robert L. Boze, R. R. 1,
Box 244-D, Berne, Ind. 46711
- Asst. Patroness—Mrs. Jerry Franks, 1597
Greenhill Dr., Brookwood Add.,
Warsaw, Ind. 46580
- Devotional Program Chm.—Mrs. Kenneth
Russell, 555 W. Main St., New
Holland, Pa. 17557
- District Presidents and Patronesses**
- Allegheny—Pres., Robyn Firl, R. R. 2,
Meyersdale, Pa. 15552. Pat., Mrs.
William Firl, R. R. 2, Meyersdale,
Pa. 15552
- Ameri-Mex—Pres., Faith Stroup, 507 Cath-
niss, Apt. 305, San Ysidro, Calif.
92073. Pat., Mrs. Alys Haag, 425
Sunset Lane, San Ysidro, Calif.
92073
- East—Pres., Kim Hammers, 460 Southmont
Blvd., Johnstown, Pa. 15905. Pat.,
Mrs. W. Wayne Baker, 215 Arthur,
Kittanning, Pa. 16201
- Florida—Pres., Lou Ann Maycumber, Okee-
chobee, Fla. 33472. Pat., Mrs.
Durwood Brooks, 4850 N.W. 10
Terrace, Fort Lauderdale, Fla.
33309
- Indiana—Pres., Betty Bowman, 1503 Chest-
nut Ave., Winona Lake, Ind. 46590.
Pat., Mrs. Jerry Franks, 1513
Greenhill Dr., Warsaw, Ind. 46580
- Iowa—Pres., Sherry Ross, 1932 Gaines St.,
Davenport, Iowa 52804. Pat., Mrs.
Jack Lesh, R. R. 3, LaPorte City,
Iowa 50651
- Michigan—Pres., Becky Bennett, 103 E.
Fourth St., Buchanan, Mich. 49107.
Pat., Mrs. Joyce Taylor, R. R.
656, Moran P.O., Ozark, Mich.
49760
- Mid-Atlantic—Pres., Rosemary Byers, 714
Snapp St., Martinsburg, W. Va.
25401. Pat., Miss Pat Tewalt, 111
E. Hunter Hill, Hagerstown, Md.
21740
- Midwest—Pres., Roberta Gonzales, Box
1002, Taos, N. Mex. 87571. Pat.,
Mrs. Bonnie Berg, R. R. 2, Box
78A, Colby, Kans. 67701
- No. Atlantic—Pres., Becky Russell,
555 W. Main St., New Holland, Pa.
17557. Pat., Mrs. Kenneth Russell,
555 W. Main St., New Holland, Pa.
17557
- Nor-Cal—Mickey Crapuchettes, 1060 Camin
Ramon, San Jose, Calif. 95125
- Northcentral Ohio—Pres., Marcia Magers,
2800 Middle Bellville Rd., Lexing-
ton, Ohio 44904. Pat., Mrs. Ruth
Berry, Box 89, Perrysville, Ohio
44864
- Northeastern Ohio—Pres., Nelda Hoyt,
11400 Kent Ave., Hartville, Ohio
44632. Pat., Mrs. M. C. Dunlap,
1626 23rd St., N.W., Canton, Ohio
44709
- Northwest—Pres., Joy Mayes, P.O. Box 87,
Sunnyside, Wash., 98944. Pat.,
Mrs. Duane Jorgens, P.O. Box 234,
Sunnyside, Wash. 98944
- So. Calif.-Ariz.—Pres., Marcia Hanscom,
631 Meridian Ave., South Pasadena,
Calif. 91030. Pat., Mrs. Naomi Nunn,
11719 Monrovia, Lynwood, Calif.
90262
- So. Ohio—Pres., Sue Alexander, 4001
Kings Highway, Dayton, Ohio 45406.
Pat., Miss Wilma Hartley, 9330
Pearson Rd., West Milton, Ohio
45383
- Southeast—Pat., Mrs. Velma Cundiff, 3813
Long Meadow Ave., Roanoke, Va.
24017
- 1970-71 SMM OFFERINGS,
GOALS, RECOMMENDATIONS**
- OFFERINGS**
1. Sept.—Nov. (Due Dec. 10)—Home In-
terests—Car for Isobel Fraser and the Jewish
work \$1,000

2. Dec.-Feb. (Due Mar. 10)-Operation SMM	\$1,000
3. Mar.-May (Due June 10)-Birthday Offering-\$450 each for three of our missionary children's higher education.	\$1,350
4. June-Aug. (Due Sept. 10)-Christian Education Department	\$1,000

LOCAL ORGANIZATION GOALS

1. At least one cabinet meeting in the fall and one in the spring, the fall meeting for program and overall planning and the spring one for evaluation of your own group.
2. Send an annual report of the Martha Goal No. 1 projects completed to the national v. pres., Judy Ashman, 205 13th St., Winona Lake, Ind. 46590; and the district patroness by July 1.
3. All national offerings sent in by the specified date to Brenda Journey, Grace College, Winona Lake, Ind. 46590 (after May 15, mail to R. R. 2, Berne, Ind. 46711). Make checks payable to National SMM.
4. Return the local statistical blanks, one to your district patroness and one to the national secy., by July 1. Keep one for your local files.
5. Each girl purchase her own handbook.
6. That SMM be presented to the church in a special service sometime during the year. This should be done in cooperation with the pastor and the church program. (Remember, April is SMM birthday month.)
7. At least 75 percent of the girls complete all Mary and Martha goals.

DISTRICT ORGANIZATION GOALS

1. A district project.
2. A two-to-four minute written achievement report to be given by the district president or representative at the national board meeting. Retiring president to be responsible for it.
3. District patroness send out statistical blanks to local groups by May 15, compile the returned reports, and send one copy to the national secretary by July 15, keeping one copy for the district files.
4. District help its president or girl representative to attend national SMM board meetings (\$15 or more, depending on the distance).
5. The district patroness contact newly organized churches or churches without SMM's, that they might receive the SMM materials which will help them organize their group.
6. Each district submit \$5.00 or more toward the "Girl of the Year" scholarship each year, sending it with the statistical blank.
7. Each district secretary send a letter to the national editor after each district rally reporting their meeting with a summary of the program.

RECOMMENDATIONS

We recommend:

1. That local SMM's meeting all local organization goals be recognized as honor SMM's by the district.
2. That districts meeting all district organization goals be recognized as honor districts.

3. That Judy Russell be appointed national devotional program chairman for 1970-71.

4. That the 1970-71 devotional program be completed and in the hands of the national devotional program chairman by December 31, 1970.

5. That the devotional program committee for 1972-73 be from the East District, with Mrs. Wayne Baker as chairman, and that a skeleton outline of the devotional program be sent to the national devotional program chairman by December 31, 1970.

6. That Pam Walters be appointed national editor and that Marcia Magers be appointed assistant editor.

7. That Brenda Journey be appointed as national financial secretary.

8. That Rose Leistner be appointed national treasurer.

9. That the national executive board meet previous to conference and that each member receive \$5.00 per working day present.

10. That the SMM Girl of the Year be selected and honored at national conference with all district nominations sent to the national patroness by Aug. 1.

11. That each local SMM award quarterly awards (other than national awards) to their girls as they deem necessary.

12. That the awards for the personal goals be as follows:

For memorization of a book of the Bible:

1. \$15.00 toward national youth conference
2. \$ 7.50 toward material ordered from the Brethren Missionary Herald Co.
3. Key necklace (Seniors only)
4. Two SMM sweatshirts—one green, one white

For Seniors reading the Bible through:

1. *Living Prophecies*
2. A Christian book
3. Green or white sweatshirt

For Middlers reading the Old Testament through:

1. *Living Psalms and Proverbs*
2. A Christian book
3. Green or white sweatshirt

For Juniors reading the New Testament through:

1. *Living Letters*
2. A Christian book
3. Green or white sweatshirt

THE NATIONAL FELLOWSHIP OF BRETHREN MINISTERS

TUESDAY, AUGUST 11

Chm.—Leo Polman
V. Chm.—Robert Salazar
Secy.—Jerry Young
Asst. Secy.—Charles Turner
Fin. Secy.—Robert Firl
Treas.—Richard Cron

MONDAY, AUGUST 10

The annual meeting was opened at 11 a.m. in the chapel of the First Brethren Church of Long Beach, California. Following the singing of the hymn "And Can It Be," Phillip Simmons led the ministers present in the reading of Colossians 3:1-3 and in prayer.

Announcements were made as follows: David Hocking requested that those men responsible for meetings during conference check with the business administrator of the First Brethren Church, Glenn Harmonson, before utilizing any of the rooms in the church. George Peek requested that the ministers gather promptly at 10:45 a.m. for each session.

The business meeting was called to order by Chairman George Peek. The chairman of the Membership Committee, Henry Rempel, presented the membership list for the year 1970-71. Changes and additions must be made in writing to the Membership Committee. The membership report was accepted.

The following new men were introduced to the ministerium: Leonard Myers, Leland Friesen, Ken Curtis, James Poyner, Clifford Wicks, Ron Piccard, James Wingfield, Ray Johnson, Ben Klus, Thomas Goossens, Richard Baldwin, Curt Strohmman, Arthur McCrum, Michael Baer, Melford Grimm, Richard Harstine, Bruce Paden, George Wilhelm.

Those missionaries in active foreign service who were present in the meeting were recognized: Walter Haag, Solon Hoyt, Ben Klus, Foster Tresise, Edwin Johnson, Edward Miller, Thomas Julien, Harold Dunning, George Wallace, Bruce Paden.

A memorial session was conducted by Charles Ashman, honoring the men of our Fellowship who have gone to be with the Lord during the past year. Ed Lewis and Carl Miller spoke in memory of Charles Hall; Scott Weaver and Glenn O'Neal spoke in memory of Meredith Halpin.

Warren Tamkin recommended to our attention the fact that two of our men of our Fellowship, U. L. Gingrich and William Steffler, have completed fifty years of service in the Brethren ministry, and spoke in honor of their faithful service.

Homer A. Kent, Jr., spoke to us on the subject "The Preacher and the Word of God."

The business session was reconvened by Chairman Peek, who called for various committee reports, and reminded us of the committee work to be accomplished. The session was closed in prayer.

The ministerium was reconvened at 10:55 a.m., with the singing of "Stand Up, Stand Up for Jesus." John Mayes led the ministers in the reading of Philippians 3:7-10 and in prayer.

Chairman George Peek called the business session to order.

Ed Jackson, president of the National Fellowship of Brethren Laymen, spoke to the ministerium on behalf of the laymen, requesting prayer for the important decisions which must be made relating to his full-time leadership of the organization.

The minutes of the previous meeting were read and approved as corrected.

The following new men were introduced to the ministerium: Donald Shoemaker and visitor—Roberto Cordova (Mexico), and Raimundo Cardoso (Brazil). Raimundo Cardoso spoke to the ministerium, bringing greetings from our Brazilian Brethren, as their national representative to our conference.

The Membership Committee made a second report, adding new men to the membership list, and making spelling corrections.

Motion prevailed that these corrections be approved as read, and the new men added to our membership.

Our treasurer, Dale Hostetler, called attention to the fact that not all those men recognized as members had paid membership dues, and requested that the district fellowships care for this need immediately.

In accordance with a ministerium directive last year, Chairman George Peek appointed the Ministerial Examining Board of the Southern California-Arizona District to "study and refer back to this group a standard procedure for transferring men from one district to another within our national ministerium and also recommended a standard procedure for bringing licensed or ordained men from other denominations into our Fellowship and ministerium."

Treasurer Dale Hostetler reminded us of our responsibility toward the scholarship program of the National Achievement Competition, which is operated by the Christian Education Department. He explained some of the problems we have met in supporting the program. Discussion followed.

Motion prevailed that we raise the scholarship award going to the winners of the Teen Challenge competition to \$250 for first place, and \$125 for second place.

Motion prevailed that we set aside this money each year to the scholarship fund of the Christian Education Department, and that the Christian Education Department report back to this body each year the status of the scholarship winners. Discussion followed. A substitute motion prevailed that we refer this matter back to the Christian Education Department for a recommendation.

Dr. Arvid F. Carlson spoke to the ministerium on the subject "The Master Servant's Secret." Observing the spirit of the meeting, our chairman suggested that the business session not be resumed. Following certain necessary announcements, the ministers were dismissed with prayer.

THURSDAY, AUGUST 13

The ministerium was reconvened at 10:55 a.m. with the singing of "Onward Christian Soldiers."

R. E. A. Miller led in the reading of Romans 8:35-39 and in prayer.

The minutes of the previous meeting were read and corrections made.

Motion prevailed that the minutes be approved as corrected.

A visiting layman, Richard Cope, was introduced to us.

The Membership Committee made further corrections in the published membership list. Motion prevailed that these corrections be approved.

Doug Bray, chairman of the Nominating Committee, presented the ballot for the election of 1970-71 officers. No further nominations were made from the floor, and the election was conducted.

Chairman George Peek reopened discussion on the question of the administration of the scholarship fund for Teen Challenge winners.

Motion prevailed that the sum of \$375 to cover the Teen Challenge Speaker Scholarships of \$250 and \$125 respectively, be forwarded to the Board of Christian Education each year in order that funds may be on hand when scholarships are laimed. Scholarships not claimed by winners in their first year of college eligibility will be credited to the ministerium's obligation for the following year, unless special arrangements have been made with the Christian Education Department on or before June 1 following the eligible year. The treasurer shall request from the Board of Christian Education a status report on the scholarship Fund on or before July 1 each year and report that status to the membership of the ministerium.

Dr. Richard I. McNeely spoke to the ministerium on the subject "The Doctrine of the Church and Contemporary Society."

Chairman George Peek reopened the business session, calling for a brief report of the work completed this year on the revision of our constitution. Motion prevailed that we approve the report.

Motion prevailed to adopt the report presented last year by the Licensure and Ordination Committee, and strongly recommend to the districts that they use it.

Chairman Peek reminded us of last year's decision to continue the use of Study Commissions. Even though a time limitation prevented their continuation this year, next year's program committee should consider the use of Study Commissions during the 1971 annual sessions.

The Chair appointed Harold Painter, Wayne Jory, and R. E. A. Miller as tellers to count the ballots and report back to the ministerium tomorrow the results of the election.

FRIDAY, AUGUST 14

The ministerium was reconvened at 11:10 a.m., with the singing of "The Solid Rock."

Tom McClellan led us in the reading of Ephesians 2:1-7 and in prayer.

The minutes of the previous session were read and approved.

Chairman Peek reported the results of the election as follows: Chm., Leo Polman; V. Chm., Robert Salazar; Secy., Jerry Young; Asst. Secy., Charles Turner; Fin. Secy., Robert Firl; Treas., Richard Cron.

The following new men were introduced: Jim Willett, Harry Folden.

The Membership Committee gave a final report, involving spelling corrections. Membership cards were distributed, through the secretaries and representatives of the various districts.

Henry Rempel spoke briefly of his work in support of missionary programs, encouraging the ministers to join him in this fruitful work.

Jim Dixon, chairman of the Newsletter Committee, presented a report outlining the purposes, finances, and implementations of the proposed newsletter. Motion prevailed to accept the report.

By common consent, the chairman closed the business session.

Dr. Glenn O'Neal spoke to us on the subject "Ministerial Fellowship."

Chairman Peek reopened the business session.

Lester Pifer spoke to the ministerium, thanking the men for their part in the financial victories of the Brethren Home Missions Council this past year. He also spoke briefly of the new personal evangelism program begun by the council, under the leadership of Ron Piccard.

Warren Tamkin requested a reaction of the ministers toward the suggestion of taking national conference to the east coast in 1976. The ministers present expressed a favorable response by show of hands.

A brief discussion followed relating to the program planning of national conference, with a favorable response from the ministers toward this year's program.

Dale Hostetler presented the treasurer's report. Motion prevailed to adopt the report.

Motion prevailed that we recommend to our national conference: 1. That business sessions be recorded by tape. 2. That three persons be appointed to edit the minutes with the secretary. 3. That we dispense with the reading of the minutes in the business sessions.

Motion prevailed that we implement these recommendations in this business session.

A motion prevailed that we adjourn.

NATIONAL FELLOWSHIP OF GRACE BRETHREN MEN

Exec. Secy.—Edward Jackson, 85 Central Ave., Westerville, Ohio 43081 (Tel. 621-882-1491). Member of the Grace Brethren Church, Columbus, Ohio.

The men move forward by taking a giant step. A full-time executive secretary has been called as a home missionary among the men and boys in our Brethren churches across the nation. Edward Jackson, the new executive secretary, will be leaving the Ohio State Highway Patrol on Oct. 1, after 22 years with the department. Mr. Jackson will be working on a full-time basis and will be paid a salary by our National Fellowship of Grace Brethren Men.

The executive secretary will be responsible to the executive committee, consisting of the national officers of the Grace Brethren Men and the president of each district.

General responsibilities of the executive secretary will be:

1. To plan and promote a program for men relative to the church.

2. To be a resource person for leaders in local churches and for district organizations. The following information and helps are available: Objectives and goals as outlined in the Guidebook; Program materials; Group organization guidelines; Christian Service Brigade information; Supplement Christian Service Brigade materials; Performance standards; Evaluation techniques; Motivation and leadership training for lay leaders; Promotion literature and programs for Grace Brethren Men's Sunday and Brigade Month.

3. To coordinate the men's and boys' work with the total program of the church.

4. To engage in field work among the churches and districts through institutes, seminars, retreats, rallies, and pulpit ministries.

5. To assist all national boards as requested.

6. To report news and achievements of Grace Brethren Men throughout the Brotherhood.

7. To research curriculum, organization, methods, and related activities.

8. To work with district conferences in order to strengthen ministries to men and boys.

9. To be concerned with all areas of service and to promote the entire program of the church.

The 1970-71 men's goal is to motivate men to work for God in and through the church—that we might find ourselves "faithful men, who shall be able to teach others also" (II Tim. 2:2).

Our executive secretary is available for seminars relative to men's work, and he is willing to assist local churches with programs. A request for this type of assistance should be directed to: Edward Jackson, Executive Secretary, National Fellowship of Grace Brethren Men, 85 Central Ave., Westerville, Ohio 43081.

The annual Grace Brethren Men's Sunday, Nov. 1, 1970, is designated for the purpose of promoting boys' and men's work in the denomination.

The annual budget for this year is \$15,000. Men wishing to contribute to this may do so through their local church or direct to our treasurer, Walter Fretz, 402 Norway Dr., Lansdale, Pa. 19446. Churches wishing to include the men's Fellowship in their missionary budget may do so and send the contribution to our treasurer.

The National Fellowship of Grace Brethren Men is incorporated.

Scholarships: Due to additional money coming in the following scholarships were granted for the school year of 1970-71. Dan White—First Brethren Church, Sunnyside, Wash.; Loren Hoyt—Grace Brethren Church, Middlebranch, Ohio; Aldo Hoyt—son of Solon Hoyt, missionary to Argentina.

1970-1971 OFFICERS

Pres.—Harold E. Jones, P.O. Box 3049, Lexington, Ohio 44904 (Tel. 419-884-1766, Res. 419-468-3306). Member of Grace Brethren Church, Lexington, Ohio. Real Estate Salesman and Supervisor of Official Weights for the Eastern Railroads.

V. Pres.—Lyle Marvin, Jr., 6227 Sea Breeze Dr., Long Beach, Calif. 90803 (Tel. 213-430-2791). Member of the Community Grace Brethren Church, Long Beach, Calif. Fireman.

Secy.—Wilbur Carlson, 61 West Park Dr., Shelby, Ohio 44875 (Tel. 419-347-6181). Member of the Grace Brethren Church, Galion, Ohio. Machinist.

Asst. Secy.—Vernon Schrock, 226 Hammond Terrace, Waterloo, Iowa 50702. Member of the Grace Brethren Church, Waterloo, Iowa. Jeweler.

Treas.—Walter Fretz, 402 Norway Dr., Lansdale, Pa. 19446 (Tel. 215-855-5566). Member of the Penn Valley Grace Brethren Church, Telford, Pa. Banker.

Asst. Treas.—Kenneth Rucker, 100 Fourth St., Winona Lake, Ind. 46590. Member of the Winona Lake Brethren Church, Winona Lake, Ind. Financial Secretary for the Brethren Investment Foundation.

Editor—Phil Landrum, 314 Shawnee Dr., Carol Stream, Ill. 60187 (Tel. 312-653-4588). Member of the Grace Brethren Church, Wheaton, Ill. Journalist.

Com. on Com.—William DeBoer, 2164 Marhofer, Stow, Ohio 44224. Member of Grace Brethren Church, Cuyahoga Falls, Ohio. Salesman. Jim Kelley, 4456 18th Ave., Parkersburg, W. Va. 26101. Member of Grace Brethren Church, Parkersburg, W. Va. Truck Driver. Willard Smith, 400 Queen St., Minerva, Ohio 44657. Member of the Minerva Grace Brethren Church, Minerva, Ohio. Salesman.

CONFERENCE ECHOES

It was difficult to adjust the programs into the limited time available this year. The messages were filled with challenges that every man in the entire Fellowship should have had the privilege to hear. Each service began with devotions, a stirring song service and special music.

On Monday Ed Jackson spoke on the subject "Is the Church Relevant?" In answer to the

question, "What is the church to do?"—Pres. Jackson told how he and his son Jim witnessed about Christ to two hippies at the corner of route 161 and 71 in Ohio. He gave the answers to our men and boys for their lives—that is to believe on the Lord Jesus Christ as personal Saviour.

Rev. Duke Wallace challenged the men to get busy and *do something*. He compared the work of the women in WMC with the work of the laymen. By God's grace this is the year for men to get moving for God.

Friday the message was given by Rev. Nathan Meyer, world traveler and prophetic speaker, using as a basis II Kings 6. He stated: "If we are going to do a job for God, remember the devil is always on the offensive. A good thing to remember is that a wall is not necessarily a signal to stop—go around or through it if you are in the will of the Lord."

Moderator Wesley Haller installed the new officers reminding us that we should be faithful in winning men, thereby, winning families for the church.

DISTRICT PRESIDENTS

Allegheny—E. A. Kelley, Sr., 4456 18th Ave., Parkersburg, W. Va. 26101
 East—John Donelson, R. R. 3, Box 32, Everett, Pa. 15537
 Florida—Oscar Lowe, 306 E. Hale Ave., Okeechobee, Fla. 33472
 Indiana—Paul Boyer, 1214 Park Ave., Fort Wayne, Ind. 46807
 Iowa—Marvin Intermill, 328 Crestridge Dr., Waterloo, Iowa 50701
 Michigan—Winfred Bennett, 103 E. Fourth St., Buchanan, Mich. 49107
 Mid-Atlantic—Layne Leoffler, 7308 River Hill Rd., Oxon Hill, Md. 20021
 Midwest—Leroy Munholland, 1250 Ames, S., Denver, Colo. 80219
 No. Atlantic—James Knepper, R. R. 4, York, Pa. 17404
 Nor-Cal—George Ehrhardt, 5842 Larry Way, North Highlands, Calif. 95660
 Northcentral Ohio—Harold E. Jones, Box 3049, Lexington, Ohio 44904
 Northeastern Ohio—William DeBoer, 2164 Marhofer Rd., Stow, Ohio 44224
 Northwest—Willard Crews, R. R. 1, Box 1216, Wapato, Wash. 98951
 So. Calif.-Ariz.—Woodrow Mosley, 7050 Olive Ave., Long Beach, Calif. 90805
 Southeast—C. L. Young, 4503 Peach Tree Dr., N.W., Roanoke, Va. 24017
 Southern Ohio—Keith Hirschy, R. R. 2, Brookville, Ohio 45309

CHRISTIAN EDUCATION DEPARTMENT

Box 365, Winona Lake, Ind. 46590

Pres.—Forrest Jackson
 V. Pres.—Howard Mayes
 Secy.—James Custer
 Asst. Secy.—Clair Brickel
 Member-at-large—William Tweeddale
 Member-at-large—Edwin Cashman
 Director—Harold H. Etling
 Office Mgr.—Miss Bobbette Osborn
 Accountant—Miss Janet Bell
 Office Secy.—Mrs. Richard Bell
 Office Secy.—Mrs. Edward Scofield

Board members are listed on page 3

All correspondence relating to Christian education work should be addressed to the Christian Education Department, P.O. Box 365, Winona Lake, Indiana 46590.

BOARD OF EVANGELISM

**First and Spruce Streets
Hagerstown, Maryland 21740**

Robert B. Collitt, Director

All correspondence relating to scheduling of evangelists and all other business relating to the Board of Evangelism should be directed to Robert B. Collitt. Checks should be made payable to the Board of Evangelism and mailed to the above address.

Chm.—Robert B. Collitt
 V. Chm.—O. Mason Cooper
 Secy.—Dean Fetterhoff
 Asst. Secy.—Edward Lewis
 Treas.—Joseph Dombek
 Asst. Treas.—Richard Sellers

Board members are listed on page 3.

District Conference Organizations

ALLEGHENY

Allegheny Fellowship of Brethren Churches

Place of next conference: Uniontown,
Pa.—June 28-30, 1971

EXECUTIVE COMMITTEE

Mod.—Robert Burns
V. Mod.—Michael Funderburg
Secy.—Mrs. John Hottle, Friedens, Pa. 15541
Asst. Secy.—Mrs. Fred Walter
Treas.—James Lunden, 725 Beech St., Grafton,
W. Va. 26354
Stat.—David Thompson, Box 32, Aleppo, Pa. 15310
Members at large—Robert Clinton, Donald Marken

NFBC EXECUTIVE COMMITTEE

Dean Risser, Arthur Collins

AUDITORS

Ben Callis, Bruce Rosner, Mrs. Earl
Brenneman

COMMITTEE ON COMMITTEES

True Hunt, E. A. Kelley, Roy Kreimes

CREDENTIALS

Roy Kreimes, Gerald Durham, Mary Elizabeth
Grove

CAMP

Shimer Darr, Michael Funderburg

LAYMEN

Pres.—E. A. Kelley
V. Pres. (Mem.)—Robert Riffle
Secy.—Junior Bowman
Asst. Secy.—James Lunden, 725 Beech St.,
Grafton, W. Va. 26354
Treas.—Raymond Biblee
Asst. Treas.—John McKinley

MINISTERIAL EXAMINING BOARD

Chm.—Paul Mohler
V. Chm.—Fred Walter

Secy.—True Hunt
Asst. Secy.—Robert Burns

DISTRICT MISSION BOARD

Chm.—Shimer Darr
V. Chm.—Paul Mohler
Secy.—Treas.—True Hunt
Asst. Secy.—Treas.—Robert Burns
Plus one layman from each church

RULES AND ORGANIZATION

Arthur Collins, David Thompson, Mrs.
John Hottle

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Dean Risser
1st V. Pres.—Mrs. Frances Herring
2d V. Pres.—Mrs. Fred Walter
Secy.—Mrs. Russel Yoder, Route 1,
Meyersdale, Pa. 15552
Treas.—Mrs. John Hottle, R. R. 1, Friedens,
Pa. 15541
Asst. Treas.—Mrs. Robert Burns
Prayer Chm.—Mrs. Michael Funderburg
SMM Patroness—Mrs. Wm. Firl
Asst. Patroness—Mrs. David Thompson
District Editor—Mrs. James Lunden

MINISTERIUM

Chm.—True Hunt
V. Chm.—Dean Risser
Secy.—Treas.—Roy Kreimes
Asst. Secy.—Treas.—Melvin Hobson

MODERATOR'S ADDRESS

Chm.—Fred Walter
Donald Marken, Mrs. James Lunden

RESOLUTIONS

Robert Clinton, Frank Rice, Dean Risser

SISTERHOOD OF MARY AND MARTHA

Pres.—Robyn Firl
V. Pres.—Pam Edenfield
Secy.—Pam Hunt, 350 Morgantown St.,
Uniontown, Pa. 15401
Treas.—J. Onell Rosner, 9 Elm St.,
Uniontown, Pa. 15401
Patroness—Mrs. Wm. Firl
Asst. Patroness—Mrs. David Thompson

YOUTH

Pres.—Robert Burns
Secy.—Fred Walter, P.O. Box 65, Listie,
Pa. 15549

COOPERATING CHURCHES

Accident, Md.—First Grace Brethren
Aleppo, Pa.—Aleppo Brethren
Coolville, Ohio—Grace Brethren
Cumberland, Md.—Grace Brethren
Grafton, W. Va.—First Brethren
Hyndman, Pa.—Hyndman Brethren
Jenners, Pa.—Jenners Brethren
Listie, Pa.—Listie Brethren
Meyersdale, Pa. Meyersdale Brethren
Meyersdale, Pa.—Summit Mills Brethren
Parkersburg, W. Va.—Grace Brethren
Pittsburgh, Pa.—Grace Brethren
Somerset, Pa.—Grace Brethren
Stoystown, Pa.—Reading Brethren
Uniontown, Pa.—First Brethren
Weirton, W. Va.—Weirton Brethren (not active)
Washington, Pa.—Grace Brethren
Westernport, Md.—Mill Run Grace Brethren

EAST

The East Fellowship of Brethren Churches

Place and date of next conference: To
be announced.

EXECUTIVE COMMITTEE

Mod.—Robert Russell
V. Mod.—Don Rough
Secy.—Kenneth Koontz, R. D. 1, Box 288,
Conemaugh, Pa. 15909
Treas.—Homer Lingenfelter, 20 W. Main St.,
Everett, Pa. 15537
Stat.—Miss Rose Snyder, 211 Second St.,
Conemaugh, Pa. 15909
Members at Large—Fred Bentz, Don Rager

NFBC EXECUTIVE COMMITTEE

Kenneth Koonts, Bob Russell

AUDITORS

Leroy Spangler, Leslie Chamberlain, Blair Dick

COMMITTEE ON COMMITTEES

Thomas Goossens, Marshall Miller, Elzie White

CREDENTIALS

Don Rough, William Snell, Wesley Haller

CAMP

Manager—Don Rough

DISTRICT INSURANCE

Kenneth Koontz

LAYMEN

Pres.—John Donelson
V. Pres. (Mem.)—Elmer Aungst
Secy.—Hubert Hammond, Route 1, Box 100,
Hopewell, Pa. 16650
Treas.—Elton Long

MINISTERIAL EXAMINING BOARD

Chm.—Wayne Baker
V. Chm.—William Snell
Secy.—Wesley Haller
All ordained men of the district

DISTRICT MISSION BOARD

Chm.—Wesley Haller
Secy.-Treas.—William Snell
All pastors of the district and S. L. Sperry,
Grover Snyder, Roy Graffius, M. Byers, H.
Hammond, F. Turman, H. Christopher, Rudy
Mako, Wm. Union, Fred Bentz, M. Miller,
George Smith, Jr.

NOMINATING COMMITTEE

Wayne Baker, Thomas Goossens, Marsh Miller

RULES AND ORGANIZATION

Don Rager, Kenneth Koontz, John Gregory,
Homer Lingenfelter

WOMEN'S MISSIONARY COUNCIL

Pres.—Janice Koontz
1st V. Pres.—Donna Wray
2d V. Pres.—Delores Hillard
Secy.—Betty Huntsman, Martinsburg, Pa. 16662
Treas.—Joanne Beach, 309 E. Bell Ave., Altoona,
Pa. 16602
Program Chm.—Delores Hillard
Prayer Chm.—Mrs. Bentz
SMM Patroness—Mrs. Wayne Baker
Asst. Patronesses—Mrs. Ida Mae Anthony, Mrs.
Nancy Calhoun
District Editor—Ruth Barndt

MINISTERIUM

Chm.—William Snell
V. Chm.—Wesley Haller
Secy.-Treas.—Don Rager

MODERATOR'S ADDRESS

Chm.—Richard Harstine
Sheldon Snyder, Willard Gates, I. E. Miller

RESOLUTIONS

Don Rough, Wesley Haller, Robert Spenser

SISTERHOOD OF MARY AND MARTHA

Pres.—Kim Hammers

V. Pres.—Alice Wallace

Secy.—Cindy Feathers, 520 Maple Ave.,
Roaring Spring, Pa. 16673

Treas.—Gladine Rupp, M. 10, Kittanning, Pa.
16201

Patroness—Mrs. Wayne Baker

Asst. Patronesses—Mrs. Ida Mae Anthony,
Mrs. Nancy Calhoun

YOUTH

Pres.—Wesley Haller

V. Pres.—William Snell

Secy.—Treas.—Kenneth Koontz, R. D. 1, Box 288,
Conemaugh, Pa. 15909

Member-at-large: Don Rough

All pastors of the district

COOPERATING CHURCHES

Altoona—First Brethren

Altoona—Grace Brethren

Conemaugh—Conemaugh Brethren

Conemaugh—Pike Brethren

Conemaugh—Singer Hill Brethren

Duncansville—Leamersville Grace Brethren

Everett—Everett Grace Brethren

Greensburg—Grace Brethren

Hollidaysburg—Vicksburg Brethren

Hopewell—Grace Brethren

Jefferson Center—Calvary Brethren

Johnstown—First Brethren

Johnstown—Geistown Grace Brethren

Johnstown—Riverside Brethren

Kittanning—First Brethren

Kittanning—North Buffalo Brethren

Martinsburg—First Brethren

FLORIDA

Florida Fellowship of Brethren Churches

Next conference: Grace Brethren
Church, Fort Lauderdale, Florida—Mar.
25-27, 1971

EXECUTIVE COMMITTEE

Mod.—R. Paul Miller

V. Mod.—Randall Maycumber

Secy.—Mrs. Claudine Brooks, 4850 N.W. 10
Terrace, Fort Lauderdale, Fla. 33309

Asst. Secy.—Mrs. Kay Taylor

Treas.—Mrs. J. T. Jones, P.O. Box 1106,
Okeechobee, Fla. 33472

Stat.—Herman Hostettler, 2277 Bethel Blvd.,
Boca Raton, Fla. 33432

NFBC EXECUTIVE COMMITTEE

Edward Lewis

COMMITTEE ON COMMITTEES

Herman Koontz, William Tweeddale, Joe Taylor

CREDENTIALS

Miss Millie Senn, Mrs. Helen Davidson, Mrs.
Beth Tankersley

CAMP

Director—Randall Maycumber

BOARD OF TRUSTEES

1968 Marvin Good, 1969 Marlin Denlinger,
1970 Oscar Lowe

DISTRICT MISSION BOARD

Chm.—Gene Witzky

Secy.—Treas.—Stan Scheuch

Edward Lewis, Frank Tabor, Vernon Latham,

William Kellerman, Oscar Lowe, Edison Yoder,

Marlin Denlinger

All district pastors

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Ruth Latham

1st V. Pres.—Mrs. Ruth Lewis

2d V. Pres.—Louise Williams

Secy.—Mrs. Ken Carr, 2248 Ephriam, Fort
Myers, Fla. 33901

Treas.—Mrs. Mildred Finfrock, 2136 Albert Lee
Pkwy., Winter Park, Fla. 32789

Prayer Chm.—Mrs. Evelyn Maycumber

SMM Patroness—Mrs. Claudine Brooks

SISTERHOOD OF MARY AND MARTHA

Patroness—Mrs. Claudine Brooks

YOUTH

Pres.—Randall Maycumber

Secy.—Durwood Brooks, 4850 N.W. 10 Terrace,
Fort Lauderdale, Fla. 33309

Shirley Conrad, David Wright, James Deuser

COMMITTEE ON CONFERENCE GOALS

Randall Maycumber, Joe Taylor, Donald Weimer

COOPERATING CHURCHES

Fort Lauderdale—Grace Brethren

Fort Myers—Grace Brethren

Maitland—Grace Brethren

Margate—Grace Brethren

Okeechobee—Grace Brethren

Pompano Beach—Grace Brethren

St. Petersburg—Grace Brethren

INDIANA

Indiana Fellowship of Brethren Churches

Place of next conference: Winona Lake,
Indiana. Date to be established by the Ex-
ecutive Committee.

EXECUTIVE COMMITTEE

Mod.—Scott Weaver
V. Mod.—M. Lee Myers
Secy.—A. Rollin Sandy
Gen. Del., Winona Lake, Indiana 46590
Asst. Secy.—Richard Sellers
Treas.—Robert Ashman
602 Chestnut St., Winona Lake, Indiana
46590
Stat.—Robert Moeller
Members at Large—Richard DeArmey,
Jerry Young

NFBC EXECUTIVE COMMITTEE

M. Lee Myers, A. Rollin Sandy

AUDITORS

Kenneth Rucker, Frank Poland, Charles Koontz

COMMITTEE ON COMMITTEES

Charles Ashman, Blaine Bailey, Joseph
Dombek

CREDENTIALS

M. Lee Myers

CAMP

Manager—Richard Sellers

LAYMEN

Pres.—Paul Boyer
V. Pres.—Kenneth Rucker
Secy.—Treas.—Chester Stoner, 2406 Stoner
Dr., Fort Wayne, Ind. 46804

MINISTERIAL EXAMINING BOARD

Chm.—Jerry Young
Secy.—M. Lee Myers

DISTRICT MISSION BOARD

Chm.—A. Rollin Sandy
V. Chm.—Quentin Matthes
Secy.—Frank Poland
Treas.—Robert Ervin, 1315 W. Sherwood
Terrace, Fort Wayne, Ind. 46807

NOMINATING COMMITTEE

Jerry Young, Scott Weaver, Gordon Bracker

RULES AND ORGANIZATION

Charles Ashman, Richard DeArmey, Robert
Moeller

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Glenn Baker
1st V. Pres.—Mrs. Gerald Cline
Cor. Secy.—Mrs. Ray Britton, 59303 Bremen
Hwy., Mishawaka, Ind. 46544
Secy.—Mrs. Dale Castator, 2605 River Park Dr.,
Fort Wayne, Ind. 46805
Treas.—Mrs. A. Rollin Sandy, Gen. Del.,
Winona Lake, Ind. 46590
Prayer Chm.—Mrs. Harold H. Etling
SMM Patroness—Mrs. Gerald Franks
Asst. Patroness—Miss Dixie Eichorst
District Editor—Mrs. George Lord

MINISTERIUM

Chm.—Richard D. Sellers
V. Chm.—Quentin L. Matthes
Secy.—Robert C. Moeller
Treas.—Robert D. Crees

MODERATOR'S ADDRESS

Chm.—Richard D. Sellers, Robert D. Crees,
Gerald H. Root

RESOLUTIONS

Mark E. Malles, Edward Lewis, Benjamin C.
Zimmerman

SISTERHOOD OF MARY AND MARTHA

Pres.—Betty Bowman
V. Pres.—Martha Male
Secy.—Sue Suter
Treas.—Jody Sellers, 4909 Arrowhead Blvd.,
Indian Hgts., Kokomo, Ind. 46901
Patroness—Mrs. Gerald Franks
Asst. Patroness—Miss Dixie Eichorst

YOUTH COMMITTEE

Jerry Young, Quentin Matthes, Richard
Sellers, Merton Lambert, Mrs. Gerald Franks

COOPERATING CHURCHES

Berne, Ind.—Bethel Brethren
Clay City, Ind.—First Brethren
Elkhart, Ind.—Grace Brethren
Flora, Ind.—Grace Brethren
Fort Wayne, Ind.—First Brethren
Fort Wayne, Ind.—Grace Brethren
Goshen, Ind.—Grace Brethren
Indianapolis, Ind.—Grace Brethren
Kokomo, Ind.—Indian Heights Grace Brethren
Leesburg, Ind.—Leesburg Brethren
Osceola, Ind.—Bethel Brethren
Peru, Ind.—Peru Brethren
Sidney, Ind.—Sidney Grace Brethren
South Bend, Ind.—Ireland Road Grace Brethren

Warsaw, Ind.—Warsaw Community Grace Brethren
Wheaton, Ill.—Wheaton Grace Brethren
Winona Lake, Ind.—Winona Lake Brethren

IOWA

Iowa District Conference of

Brethren Churches

Next annual conference: Pleasant Grove
Grace Brethren Church, North English,
Iowa; June 18-19, 1971.

EXECUTIVE COMMITTEE

Mod.—Glen Welborn
V. Mod.—Donald Brotherton
Secy.—Mrs. Richard Nymeyer, 222 West 29th St.,
Davenport, Iowa 52803
Treas.—Vernon Schrock, 226 Hammond Ave.,
Waterloo, Iowa 50702
Stat.—Mrs. Ray Andrew, Rt. 2, Leon, Iowa 50144

NFBC EXECUTIVE COMMITTEE

Milton Ryerson

AUDITORS

Roger Herr, Ray Andrew, Richard Nymeyer

COMMITTEE ON COMMITTEES

Glen Welborn, Ray Andrew, Roger Herr

CREDENTIALS

Donald Jentes

CAMP

Dir.—Donald Jentes
Asst. Dir.—Donald Brotherton

LAYMEN

Pres.—Marvin Intermill
Secy.-Treas.—Clyde Williams, E. 10th & Lyon
St., Des Moines, Iowa 50316
Boy's Adviser—Ted Coulson

MINISTERIAL EXAMINING BOARD

All ordained district pastors

DISTRICT MISSION BOARD

Chm.—Glen Welborn
Secy.-Treas.—Jack Lesh
Roger Herr, Warren Fiscel, Richard Nymeyer,
Ray Andrew, Erwin Lortz, Orin Cooper, Al Gorsh

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Donald Brotherton
V. Pres.—Mrs. James Marshall

Secy.—Mrs. Glenn Hoover
Dallas Center, Iowa 50063
Treas.—Mrs. Zelda Rittgers
Dallas Center, Iowa 50063
Prayer Chm.—Mrs. Ray Andrew
SMM Patroness—Mrs. Jack Lesh
Asst. Patroness—Mrs. Ron Vose
District Editor—Mrs. Vernon Schrock

MINISTERIUM

Chm.—Milton Ryerson
V. Chm.—Clyde Caes
Secy.-Treas.—Donald Jentes

MODERATOR'S ADDRESS

Chm.—Vernon Schrock
Clyde Caes, Milton Ryerson

RESOLUTIONS

Jack Lesh, Cleve Miller, Donald Jentes

SISTERHOOD OF MARY AND MARTHA

Pres.—Sherry Ross
V. Pres.—Judy Rousellow
Secy.—Holly Hebbeln, 3223 N. Division,
Davenport, Iowa 52804
Treas.—Betty Grady, Route 1,
Waterloo, Iowa 50701
Patroness—Mrs. Jack Lesh
Asst. Patroness—Mrs. Ron Vose

COOPERATING CHURCHES

Cedar Rapids, Iowa—Grace Brethren
Dallas Center, Iowa—First Brethren
Davenport, Iowa—Grace Brethren
Des Moines, Iowa—First Brethren
Garwin, Iowa—Carlton Brethren
Leon, Iowa—Leon Brethren
North English, Iowa—Pleasant Grove
Grace Brethren
Omaha, Nebr.—Grace Brethren
Waterloo, Iowa—Grace Brethren
Winona, Minn.—Grace Brethren

MICHIGAN

Michigan District Fellowship of Brethren Churches

Next conference: Calvary Brethren
Church, Alto, Michigan—Apr. 23-24, 1971

EXECUTIVE COMMITTEE

Mod.—Robert Gahrts
V. Mod.—Donald Taylor
Secy.—Lloyd Miller, 7590 Pratt Lake Ave., Alto,
Mich. 49302

Treas.—Ben Mensinger, R. R. 2, Three Oaks,
Mich. 49128
Stat.—Mrs. Violet Shipley, Trout Lake, Mich.
49793
Members at Large—Ora Smith, Dale Meyers

NFBC EXECUTIVE COMMITTEE

Gilbert Hawkins, Robert Poirier

AUDITORS

Raymond Burgess, Clarence Taylor, Oscar Ries

COMMITTEE ON COMMITTEES

Roy Erb, Frank Dospoy, Gerald Kelley

CREDENTIALS

Daniel Kauffman, Howard Wilson, Myron Schlott

CAMP

Director—Gerald Kelley

LAYMEN

Pres.—Winfred Bennett
Secy.—Treas.—Lloyd Miller, 7590 Pratt Lake Ave.,
Alto, Mich. 49302

MINISTERIAL EXAMINING BOARD

Chm.—Gilbert Hawkins
Secy.—Randall Poyner

DISTRICT MISSION BOARD

Chm.—Richard Cornwell
Secy.—Clarence Taylor
Treas.—Dale Meyers
Russell Sarver, Donald Taylor, Gerald Kelley,
Randall Poyner, Robert Poirier, Ora Smith, Roy
Erb, Frank Kauffman, Harold Mason, Dean
Wilson

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Gerald Kelley
1st V. Pres.—Mrs. Robert Poirier
2d V. Pres.—Mrs. Richard Cornwell
Secy.—Mrs. Gilbert Hawkins, 519 Fern Ave.,
Jackson, Mich. 49202
Treas.—Mrs. Ben Mensinger, R. R. 2, Three Oaks,
Mich. 49128
Program Chm.—Mrs. Richard Cornwell
Prayer Chm.—Mrs. Winfred Bennett
MM Patroness—Mrs. Donald Taylor

MINISTERIUM

Chm.—Donald Taylor
Secy.—Treas.—Gerald Kelley

RESOLUTIONS

Donald Taylor
Dale Meyers

SISTERHOOD OF MARY AND MARTHA

Pres.—Becky Bennett
V. Pres.—Anita Erb
Secy.—Treas.—Ruth Lee, 13675 52 St. S.E.,
Lowell, Mich. 49331
Patroness—Mrs. Donald Taylor

YOUTH

Pres.—Gerald Kelley
V. Pres.—Robert Poirier
Secy.—Treas.—Richard Cornwell, R.F.D.,
Clarksville, Mich. 48815

COOPERATING CHURCHES

Alto—Calvary Brethren
Berrien Springs—Grace Brethren
Hastings—Grace Brethren
Jackson—Grace Brethren
Lake Odessa—Grace Brethren
Lansing—Grace Brethren
New Troy—Grace Brethren
Ozark—Grace Brethren

MID-ATLANTIC

Mid-Atlantic Fellowship of Brethren Churches

EXECUTIVE COMMITTEE

Mod.—Charles G. Thornton
V. Mod.—Donald Hinks
Secy.—Mary A. Merrick, 2600 Naylor Rd., S.E.,
Washington, D.C. 20020
Asst. Secy.—Frank Gardner, Sr.
Treas.—Roy Lowery, 118 W. Potomac St.,
Williamsport, Md. 21795
Stat.—Clyde Vance, Patuxent Wild Life Refuge,
Laurel, Md. 20810

NFBC EXECUTIVE COMMITTEE

Robert Collitt, Wendell Kent, Robert Dell

AUDITORS

Richard Anthony, Jerry Massey, John Davis

CREDENTIALS

Ralph Fitz, Conference membership secretary

LAYMEN

Pres.—Layne Leoffler
Secy.—Treas.—Lee Larmon, 6703 Botecourt Dr.,
Temple Hills, Md. 20022
Pastoral Adviser—A. Harold Arrington

MINISTERIAL EXAMINING BOARD

Chm.—Wendell Kent
Pastors Kenneth Teague, A. Harold Arrington,
Gerald Teeter, Robert Collitt, Robert Dell,
Charles Thornton, James Dixon, Donald
Hinks, Paul Dick, Raymond Kettell

DISTRICT MISSION BOARD

Chm.—Robert Collitt
Secy.—Wendell Kent
Treas.—Charles Ditto
Kenneth Teague, A. Harold Arrington, Gerald
Teeter, Donald Hinks, Robert Dell, Charles
G. Thornton, James Dixon, Paul Dick, Ray-
mond Kettell, plus one layman from each
church in the district.

NOMINATING COMMITTEE

Robert Dell, Leonard Shingleton, Kenneth
Teague, Fred Kuhn, Roy Duncan

RULES AND ORGANIZATION

James Dixon, A. Harold Arrington, Robert Dell

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Gerald Teeter
1st V. Pres.—Mrs. Pat Sisler
Secy.—Mrs. Leonard Shingleton, 701 Holiday Dr.,
Smithsburg, Md. 21783
Treas.—Mrs. Paul Miller, 224 W. Main St.,
Waynesboro, Pa. 17268
Prayer Chm.—Mrs. Charles G. Thornton
SMM Patroness—Miss Pat Tewalt
District Editor—Mrs. Wendell Kent

MINISTERIUM

Chm.—Wendell Kent
V. Chm.—James Dixon
Secy.—Donald Hinks
Treas.—Robert Collitt

SISTERHOOD OF MARY AND MARTHA

Patroness—Miss Pat Tewalt

YOUTH

Chm.—Gerald Teeter
Secy.—Wendell Kent, 250 Philadelphia Ave.,
Waynesboro, Pa. 17268
Doug Custer, Don Misner, Charles G. Thornton

COMMITTEE ON COUNSEL AND RECOMMENDATIONS

Kenneth Teague, Robert Dell, Raymond Kettell,
Paul Dick, Robert Collitt

COOPERATING CHURCHES

Alexandria, Va.—Grace Brethren
Hagerstown, Md.—Calvary Brethren
Hagerstown, Md.—Gay Street Brethren
Hagerstown, Md.—Grace Brethren

Hanover, Pa.—Grace Brethren
Martinsburg, W. Va.—Rosemont Brethren
Seven Fountains, Va.—Trinity Brethren
Washington, D.C.—First Brethren
Washington, D.C.—Grace Brethren of Greater
Wash. Area
Waynesboro, Pa.—First Brethren
Winchester, Va.—First Brethren

MIDWEST

Midwest District of Brethren Churches

Next conference: Albuquerque, New
Mexico—June 11-13, 1971

EXECUTIVE COMMITTEE

Mod.—Edward Simons
V. Mod.—Lee Valentine
Secy.—Sallie Salazar, 206 Los Ranchos Rd.,
N.W., Albuquerque, N. Mex. 87107
Treas.—Mrs. Jess Keezer, Box 96, Beaver City,
Nebr. 68926
Stat.—Edward Simons, 9020 Hickory Pl.,
Thornton, Colo. 80229

NFBC EXECUTIVE COMMITTEE

Bill Stevens

COMMITTEE ON COMMITTEES

Robert Salazar, Lowell Miller, Betty Allshouse

LAYMEN

Pres.—Leroy Munholland
Secy.—Treas.—Timothy Salazar, 206 Los Ranchos
N.W., Albuquerque, N. Mex. 87107

MINISTERIAL EXAMINING BOARD

Thomas Inman

DISTRICT MISSION BOARD

Chm.—Robert Salazar
Secy.—Treas.—Terry Gonzales
Tim Salazar, Anthony Breen, Fred McNelly,
Jess Keezer, Cecil Snodgrass, Byrn Pauline,
Lane Palmer

NOMINATING COMMITTEE

Bill Stevens, John Salazar, Lee Valentine

WOMEN'S MISSIONARY COUNCIL

Pres.—Bernita Snodgrass
1st V. Pres.—Betty Allshouse
Secy.—Mrs. Davis
Treas.—Mrs. Victor Rogers, 1031 Stoval Pl.,
N.E. Albuquerque, N. Mex. 87112
Prayer Chm.—Adeliada Pacheco

MM Patroness—Bonnie Berg
Asst. Patroness—Sandra Firl
District Editor—Geneva Inman

MINISTERIUM

Chm.—Thomas Inman
Secy.—Treas.—Robert Firl

SISTERHOOD OF MARY AND MARTHA

Pres.—Roberta Gonzales
V. Pres.—Trudy Inman
Secy.—Kay Gullett, 332 So. Canosa Ct.,
Denver, Colo. 80219
Patroness—Bonnie Berg
Asst. Patroness—Sandra Firl

COOPERATING CHURCHES

Albuquerque, N. Mex.—Grace Brethren
Albuquerque, N. Mex.—Heights Grace Brethren
Arvada, Colo.—Hackberry Hill Grace Brethren
Beatrice, Nebr.—Grace Brethren
Cheyenne, Wyo.—First Brethren
Denver, Colo.—Denver Grace Brethren
Fort Worth, Kans.—First Brethren
Las Cruces, New Mex.—Canon Brethren

NO. ATLANTIC

Northern Atlantic Fellowship of Brethren Churches

Next conference: Harvey Cedars—Long
Island—New Jersey, May 21-23, 1971

EXECUTIVE COMMITTEE

Mod.—William Steffler
V. Mod.—Luke Kauffman
Secy.—John H. Line, Smokepipe Rd.,
Souderton, Pa. 18964
Asst. Secy.—Vernon Harris
Treas.—Walter Fretz, 402 Norway Dr.,
Lansdale, Pa. 19446
Int.—Kenneth Kohler, 1209 Pratt St., Philadel-
phia, Pa. 19124

NFBC EXECUTIVE COMMITTEE

William Steffler, Luke Kauffman

AUDITORS

Kenneth Kohler, George Wilhelm, Fred Kalesse

COMMITTEE ON COMMITTEES

Roy Dice, Arthur Malles, George Wilhelm

CREDENTIALS

Luke Kauffman, U. L. Gingrich, Lee Dice

LAYMEN

Pres.—James Knepper
V. Pres.—Gordon Knight
Secy.—John H. Line
Corres. Secy.—Allen Zook
Treas.—Walter Fretz

MINISTERIAL EXAMINING BOARD

Chm.—Vernon Harris
V. Chm.—Luke Kauffman
Secy.—U. L. Gingrich
Treas.—Warren Tamkin

DISTRICT MISSION BOARD

Chm.—Earle Peer
V. Chm.—Warren Tamkin
Secy.—Lee Dice
Treas.—Warren Diffenderfer
All ordained pastors and one layman from each
church

NOMINATING COMMITTEE

Earle Peer, Glenn Moore, Earl Cassel

RULES AND ORGANIZATION

Vernon Harris, Warren Tamkin, James Knepper

NEWSPAPER EDITOR

Mrs. Walter Fretz

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Robert Griffith
1st V. Pres.—Mrs. Lloyd Haldeman
2d V. Pres.—Mrs. Roy Davidson
Secy.—Mrs. Walter Fretz, 402 Norway Dr.,
Lansdale, Pa. 19446
Asst. Secy.—Miss Barbara Kolb
Treas.—Mrs. Arlene Ober, R. D. 1, Elizabeth-
town, Pa. 17022
Prayer Chm.—Mrs. Emaline Knepper

BUSINESS MANAGER

Daniel Eshleman

MINISTERIUM

Chm.—Vernon Harris
V. Chm.—Luke Kauffman
Secy.—U. L. Gingrich
Treas.—Warren Tamkin

MODERATOR'S ADDRESS

Arthur Malles, Glenn Moore

RESOLUTIONS

Kenneth Wilt, Roy Dice, Stanley Ober

SISTERHOOD OF MARY AND MARTHA

Patroness—Mrs. A. Ray Frey, Sr.
Asst. Patroness—Mrs. James Knepper

YOUTH

Pres.—David Griffith
V. Pres.—Steve Allen
Secy.—Treas.—Dorren Snavelly
Editor—Jane Fretz
Asst. Editor—Debbie Shelly

YOUTH COMMITTEE

Rev. and Mrs. R. Griffith, Rev. and Mrs. D. Eshleman, Rev. and Mrs. L. Kauffman, Mr. and Mrs. R. Morrow, Mr. and Mrs. R. Rohrer, Mr. and Mrs. W. Frank, Mr. and Mrs. L. Neff

GRACE BRETHREN CENTER

Pres.—Roy Davidson
V. Pres.—Robert Specker
Secy.—Gordon Knight
Exec. Secy.—Cary L. Engle
Treas.—Kenneth Kohler

COOPERATING CHURCHES

Allentown, Pa.—First Brethren
Elizabethtown, Pa.—Grace Brethren
Harrisburg, Pa.—Melrose Gardens Grace Brethren
Hatboro, Pa.—Suburban Brethren
Lancaster, Pa.—Grace Brethren Church of Greater Lancaster
Manheim, Pa.—Manheim Grace Brethren
Myerstown, Pa.—Myerstown Grace Brethren
New Holland, Pa.—Grace Brethren
Palmyra, Pa.—Grace Brethren
Philadelphia, Pa.—First Brethren
Philadelphia, Pa.—Third Brethren
Stratford, N. J.—Grace Brethren
Telford, Pa.—Penn Valley Grace Brethren
Wrightsville, Pa.—Susquehanna Grace Brethren
York, Pa.—Grace Brethren

NOR-CAL

Nor-Cal Fellowship of Brethren Churches

Next conference: Grace Brethren Church, San Jose, California, Apr. 23-24, 1971

EXECUTIVE COMMITTEE

Mod.—Richard Cron
V. Mod.—Russell Williams
Secy.—Frances Skiles, 3513 Toomes Rd., Modesto, Calif. 95351
Treas.—Loren Zook, 4946 Toronto Way, Sacramento, Calif. 95820
Stat.—Judy Williams, 1244 Grinnell St., Modesto, Calif. 95350

NFBC EXECUTIVE COMMITTEE

Howard Mayes

COMMITTEE ON COMMITTEES

Ora Skiles, Jr., John French, Harry Sorenson

CAMP

Director—Howard Mayes

DISTRICT MISSION BOARD

Chm.—Robert Whited
V. Chm.—Richard Cron
Secy.—Treas.—Loren Zook

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Margaret Zook
1st V. Pres.—Mrs. Socie Sorenson
Secy.—Mrs. June Ehrhardt, 5842 Larry Way, No Highlands, Calif. 95660
Treas.—Mrs. Gladys Taylor, 6137 Laurine Way, Sacramento, Calif. 95824
Program Chm.—Mrs. Mickey Crapuchettes
Prayer Chm.—Mrs. Marlene Tharp
District Editor—Mrs. Dorothy Flora

MINISTERIUM

Richard Cron

COOPERATING CHURCHES

Chico—Grace Brethren
Grass Valley—Grace Brethren
Modesto—Greenwood Grace Brethren
Modesto—LaLoma Grace Brethren
Ripon—Grace Brethren
Sacramento—Grace Brethren
San Jose—Grace Brethren
Tracy—Grace Brethren

NORTHCENTRAL OHIO

Northcentral Ohio District Fellowship of Brethren Churches

Next conference: Grace Brethren Church, Ashland, Ohio

EXECUTIVE COMMITTEE

Mod.—James Custer
V. Mod.—Larry Gegner
Secy.—Richard E. Grant, 534 Forest St., Mansfield, Ohio 44903
Treas.—Chester P. Monn, 90 E. Smiley Ave., Shelby, Ohio 44875
Stat.—Harold Jones, Box 3049, Lexington, Ohio 44904
Host Pastor—Knut Larson

NFBC EXECUTIVE COMMITTEE

errance Taylor, Ward Tressler

AUDITORS

ichael Mecurio, Sr., Robert Davidson

CREDENTIALS

rs. Claude Hoffman, Mrs. Bonnie Prentice

LAYMEN

res.—Harold E. Jones
Pres.—Fred Peters
Secy.—Larry E. Taylor, 100 Holiday Hill,
Lexington, Ohio 44904
Asst. Secy.—Don Vnasdale
Treas.—Robert Davidson
Asst. Treas.—Chester P. Monn
Pastoral Adviser—Knutte Larson
Boy's Adviser—Ed Jackson

MINISTERIAL EXAMINING BOARD

Chm.—Richard E. Grant
Asst. Chm.—Glenn Coats
Secy.—Maynard Tittle
Asst. Secy.—John McKay

DISTRICT MISSION BOARD

Chm.—Russell Grill
Secy.—Treas.—Harold E. Jones
Asst. Chm.—Ward Tressler

RULES AND ORGANIZATIONS

Richard Grant, Carl Key, Mason Cooper

MINISTERIUM

Chm.—Glenn Coats
Asst. Chm.—Richard Grant
Secy.—Treas.—John McKay
Asst. Secy.—Treas.—Maynard Tittle

MODERATOR'S ADDRESS

John McKay, Ward Tressler, Russell Grill

RESOLUTIONS

Knutte Larson, Fred Peters

SISTERHOOD OF MARY AND MARTHA

Pres.—Marcia Magers
V. Pres.—Judy Walters
Secy.—Mary Jones, Box 3049, Lexington,
Ohio 44904
Asst. Secy.—Debbie Kopcial
Treas.—Donna Clements, R. R. 2, Alexanders
Rd., Bellville, Ohio 44813
Asst. Treas.—Kathy Brauchler
Treas.—Mrs. Ruth Berry
Tittle Sisters Rep.—Lisa Erickson
Rep.—Debra Kern

YOUTH

Ward Tressler, Richard Tucker, Terrance Taylor,
Knutte Larson, Larry Gegner, Ed Jackson

COOPERATING CHURCHES

Ankenytown—Grace Brethren
Ashland—Grace Brethren
Ashland—Southview Grace Brethren
Bowling Green—Good News Grace Brethren
Danville—Danville Brethren
Defiance—Grace Brethren
Findlay—Grace Brethren
Fremont—Brethren Chapel
Fremont—Grace Brethren
Galion—Grace Brethren
Lexington—Grace Brethren
Mansfield—Grace Brethren
Mansfield—Woodville Grace Brethren
Worthington—Grace Brethren Church of
Columbus

NORTHEASTERN OHIO

Northeastern Ohio District Fellowship of Brethren Churches

Place of next conference: Wooster, Ohio
April, 1971

EXECUTIVE COMMITTEE

Mod.—James Kennedy
V. Mod.—Charles Turner
Secy.—Treas.—Richard Placeway
Stat.—Dwight Stair, 319 Simcox St., Wadsworth,
Ohio 44281

NFBC EXECUTIVE COMMITTEE

Robert Holmes, Charles Turner

AUDITORS

Herbert Stair, Williard Smith

CREDENTIALS

Charles Turner, Kenneth Cosgrove

CAMP

Manager—Kenneth Ashman

LAYMEN

Pres.—Bill Deboer
V. Pres. (Mem.)—Ted Hobart
Secy.—Treas.—Wayne Miller, 710 Russell St.,
Akron, Ohio
Pastoral Adviser—Eloy Pacheco
Boy's Adviser—Roger Harris

MINISTERIAL EXAMINING BOARD

Chm.—Kenneth Ashman
V. Chm.—Robert Holmes
Secy.—John Burke

BOARD OF TRUSTEES

Ivan Moomaw, Robert Seely, Ted Henning,
Williard Smith, Don Emch

DISTRICT MISSION BOARD

Chm.—James Kennedy
Secy.-Treas.—Richard Placeway
All pastors and one layman from each church

RULES AND ORGANIZATION

Clair Brubaker, John Burke, Charles Turner

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. George Ripple
1st V. Pres.—Mrs. James Kennedy
2d V. Pres.—Mrs. John Spahr
Secy.—Mrs. John Armstrong, R.D. 2, Box 109,
Wooster, Ohio 44691
Treas.—Mrs. Dwight Stair, 319 Simcox St., Wadsworth, Ohio 44281
Prayer Chm.—Mrs. Charles Turner
SMM Patroness—Mrs. Ruth Dunlap
Asst. Patroness—Mrs. Carol Mohler

MINISTERIUM

Chm.—Robert Holmes
V. Chm.—Kenneth Ashman
Secy.-Treas.—Dennis Beach
Asst. Secy.-Treas.—Tom Miller

MODERATOR'S ADDRESS

Kenneth Ashman, Richard Placeway, Eloy Pacheco

RESOLUTIONS

J. L. Gingrich, Ray Johnson

SISTERHOOD OF MARY AND MARTHA

Pres.—Nelda Hoyt
V. Pres.—Nora Macon
Secy.—Peggy Robinson, 3572 Carper Ave.,
Akron, Ohio 44312
Asst. Secy.—Jolene Wolfe
Treas.—Linda Kisner, 601 Essex St., Akron,
Ohio 44306
Asst. Treas.—Debbie Rice
Patroness—Mrs. Ruth Dunlap
Asst. Patroness—Mrs. Carol Mohler
Jr. Rep.—Joanna Hughes
Little Sister Rep.—Debbie Smith

YOUTH

Pres.—Eloy Pacheco
Secy.-Treas.—Richard Holmes
John Burke, Williard Smith, Mrs. Paul Dunlap

COOPERATING CHURCHES

Akron—Fairlawn Brethren
Akron—First Brethren
Barberton—First Brethren Church of Norton
Canton—Grace Brethren
Cleveland—Lyndhurst Brethren
Cuyahoga Falls—Grace Brethren
Elyria—Grace Brethren
Homerville—West Homer Brethren
Middlebranch—Grace Brethren
Minerva—Grace Brethren
Rittman—First Brethren
Sterling—First Brethren
Wooster—First Brethren

NORTHWEST

Northwest District Fellowship of Brethren Churches

Next conference: First Brethren Church
Sunnyside, Washington—Feb. 17-19, 1971

EXECUTIVE COMMITTEE

Mod.—George Christie
V. Mod.—Donald Farner
Secy.—Mrs. George Christie, 910 S. 27 Ave.,
Yakima, Wash. 98902
Asst. Secy.—Mrs. William Shelby
Treas.—Soren Jensen, Rt. 1, Box 2, Harrah,
Wash. 98933
Stat.—Kenneth Belles, 202 N. 34 St., Yakima,
Wash. 98901
Members at Large—Lynn Parton, Fred Harris

NFBC EXECUTIVE COMMITTEE

William H. Schaffer

AUDITORS

Homer Waller, Don Cowles, Bill Akers

COMMITTEE ON COMMITTEES

Al Cherry, Louis Artz, Nelson Hall

CREDENTIALS

Donald Farner, Charles Winter, Lee Bate

CAMP

John Mayes, Duane Jorgens, Charles Winter,
Phillip Simmons, George Christie, Manager

DISTRICT INSURANCE

George Christie

MINISTERIAL EXAMINING BOARD

Chm.—Phillip Simmons, Sam Horney, Nelson
Hall

BOARD OF TRUSTEES

Lowell Parton, LeRoy Sharpe, Gordon Stover,
Homer Waller, Bob Ingalsbe

DISTRICT MISSION BOARD

Chm.—George Christie
V. Chm.—Charles Winter
Secy.—Ora Gifford
Treas.—Warren Hall

NOMINATING COMMITTEE

Same as Com. on Com.

RULES AND ORGANIZATION

Nelson Hall, Willis Belcher, Charles Winter

SUNDAY SCHOOL COMMITTEE

Warren Hall, Richard Bacon, Mrs. Al Cherry

WOMEN'S MISSIONARY COUNCIL

Treas.—Mrs. Don Cowles
1st V. Pres.—Mrs. Harold Ball
2nd V. Pres.—Mrs. Sam Horney
Secy.—Mrs. Homer Bussert, 725 S. 4 St.,
Sunnyside, Wash. 98944
Treas.—Mrs. Francis Wattenbarger, Mabton,
Wash. 98935
Program Chm.—Mrs. Sam Horney
Prayer Chm.—Mrs. Matilda Jensen
MM Patroness—Mrs. Duane Jorgens
Asst. Patroness—Mrs. Delbert Berk
District Editor—Mrs. Roy Sharpe

MINISTERIUM

Chm.—Donald Farner
V. Chm.—William Shelby
Secy.—Treas.—Charles Winter
Asst. Secy.—Treas.—Leonard Myers

MODERATOR'S ADDRESS

Leonard Myers, William Schaffer, Gene Barlow

RESOLUTIONS

Donald Farner, Duane Jorgens, Willis Belcher

SISTERHOOD OF MARY AND MARTHA

Secy.—Joy Mayes
Pres.—Sheila Adams
Secy.—Treas.—Debbie Burkepile, First Brethren
Church, Sunnyside, Wash. 98944
Patroness—Mrs. Duane Jorgens
Asst. Patroness—Mrs. Delbert Berk
Editor Rep.—Debbie Rosberg
Rep.—Debbie Harris

YOUTH

Secy.—John Mayes
Pres.—Charles Winter

Secy.—Mrs. Homer Waller, 1515 Dawn Ave.,
Sunnyside, Wash. 98944
Treas.—George Christie

COOPERATING CHURCHES

Albany, Ore.—Grace Brethren
Beaverton, Ore.—Grace Brethren
Grandview, Wash.—First Brethren
Harrah, Wash.—Harrah Brethren
Kenai, Alaska—Grace Brethren Church of Kenai
Kent, Wash.—Grace Brethren Church of Kent
Mabton, Wash.—Grace Brethren Church of Mabton
Portland, Ore.—Grace Brethren
Richland, Wash.—Grace Brethren
Spokane (Opportunity), Wash.—Opportunity
Grace Brethren
Sunnyside, Wash.—First Brethren
Toppenish, Wash.—Grace Brethren
Yakima, Wash.—Grace Brethren

SOUTHEAST

Southeast Fellowship of Brethren Churches

Place of next conference: Camp Tuk-A-Way, Catawba, Va., May 21-23, 1971.

EXECUTIVE COMMITTEE

Mod.—Dayton Cundiff
V. Mod.—Ron Thompson
Secy.—Mrs. Odell Minnix, 3314 Kenwick Tr.,
S.W., Roanoke, Va. 24018
Asst. Secy.—Mrs. Lloyd Fish
Treas.—Bobby Craghead, 236 W. Phillip St.,
Covington, Va. 24426
Stat.—Dr. Lloyd Fish, 2648 Jackson Dr., Salem,
Va. 24153

NFBC EXECUTIVE COMMITTEE

Dayton Cundiff, Ron Thompson

AUDITORS

Frank Campbell, Donald Gilmer, Donald Farner

CONFERENCE MEMBERSHIP

Clarence Lackey, George W. Hall, Wade
Jefferson

DISTRICT CALENDAR SECRETARY

Mrs. Lloyd Fish

LAYMEN

Pres.—C. L. Young
V. Pres.—Lowell Henson
Secy.-Treas.—Clyde Austin, 502 Pitt Ave.,
Vinton, Va. 24179
Asst. Secy.-Treas.—Gordon Camper

MINISTERIAL EXAMINING BOARD

Chm.—Robert Combs
V. Chm.—Lester Kennedy
Secy.-Treas.—Donald Farner
Asst. Secy.-Treas.—James Wingfield
All ordained pastors in the district

BOARD OF TRUSTEES

Ray Naff, Jimmy Michael, Earl Key

DISTRICT MISSION BOARD

Chm.—Roy Glass
Secy.-Treas.—Bill Lynn
Pastors and one layman from each church

NOMINATING COMMITTEE

Ron Thompson, B. H. Conner, K. E. Richardson

RULES AND ORGANIZATIONS

Elwood Kingery, Bill Gardner, Roy Glass

DISTRICT EVALUATION AND PLANNING

Carl Miller, Lloyd Fish, Mrs. Zelda Boyd,
James Wingfield, Mrs. Mavie Craghead

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Zelda Boyd
1st V. Pres.—Mrs. Mildred Hartless
2d V. Pres.—Mrs. Roy Glass
Secy.—Mrs. Lois Kennedy, 251 E. 29th St.,
Buena Vista, Va. 24416
Treas.—Mrs. Betty Naff, 5213 Archer Dr., S.W.,
Roanoke, Va. 24014
Prayer Chm.—Mrs. George Smals
SMM Patroness—Mrs. Dayton Cundiff

MINISTERIUM

Chm.—Robert Combs
V. Chm.—Lester Kennedy
Secy.-Treas.—Donald Farner
Asst. Secy.-Treas.—James Wingfield

RESOLUTIONS AND MODERATOR'S ADDRESS

Robert Combs, James Wingfield, Harry Mills

SISTERHOOD OF MARY AND MARTHA

Pres.—Debbie Broyles
Secy.-Treas.—Shelly Luster, R. R. 1, Telford,
Tenn. 37690
Patroness—Mrs. Dayton Cundiff

YOUTH

Bill Gardner, Odell Minnix, Carl Miller,
Ron Thompson, Robert Combs

BOLLING CONFERENCE GROUNDS DEVELOPMENT

Carl Miller, Henry Radford, Don Field, Ray
Naff, Jim Bolling, Don Wheeling, Richard
Beasley, Mrs. Ray Naff, Mrs. Charlie Hall

COOPERATING CHURCHES

Atlanta, Ga.—Grace Brethren
Boones Mill, Va.—Grace Brethren
Buena Vista, Va.—First Brethren
Covington, Va.—Grace Brethren
Hollins, Va.—Patterson Memorial Brethren
Johnson City, Tenn.—Grace Brethren
Radford, Va.—Fairlawn Brethren
Richmond, Va.—Grace Brethren
Riner, Va.—Grace Brethren
Roanoke, Va.—Clearbrook Brethren
Roanoke, Va.—Garden City Brethren
Roanoke, Va.—Ghent Brethren
Roanoke, Va.—Gospel Brethren
Roanoke, Va.—Washington Heights Brethren
Sanford, N.C.—Grace Brethren
Telford, Tenn.—Vernon Brethren
Virginia Beach, Va.—Grace Brethren
Willis, Va.—Grace Brethren

SO. CALIF.-ARIZ.

Southern California-Arizona

District Conference

Next annual conference: First Brethren
Church, Long Beach, Calif., May 18-21
1971.

EXECUTIVE BOARD

Mod.—Douglas Bray
V. Mod.—Ron A. Gaff
Secy.—Forrest S. Keeler, 2617 Roberta Dr.,
Orange, Calif. 92667
Asst. Secy.—Richard Jensen
Treas.—Cliff Yocky, 6070 Lewis Ave.,
Long Beach, Calif. 90805
Stat.—Miss Lorraine Lennstrom, 244 S. Basque,
Apt. 5, Fullerton, Calif. 92633
District Executive Secy.—Harold Penrose,
6211 Fairbrook, Long Beach, Calif. 90815
Members at Large—Bruce Button, Albert Flory,
Robert Thompson, Roscoe Williams, Donald
McNeely, Cornelius Dalke, Clarence

Smith, Ted Austin, Bill Coon, Sr., Lyle Marvin, Jr., Ralph McConahay, George Smith, Dorothy Carter, Ralph Colburn

NFBC EXECUTIVE COMMITTEE

Donald F. Carter, W. Stanley Jensen, James S. McClellan, Harold D. Painter

COMMITTEE ON COMMITTEES

ard Miller, chm., Walter Haag, Harold Penrose

CREDENTIALS

eslie Booher, chm., William J. Garber, Henry Rempel

GOVERNMENT AFFAIRS

hm.—Dale Brock, Charles W. Mayes, Albert Flory

LAYMEN

res.—Woodrow L. Mosley, 7050 Olive Ave., Long Beach, Calif. 90805
ecy.—James Richardson
reas.—Lyle W. Marvin, Jr.
ornelius Dalke, Harlan Ahlgren, Leo Harmonson

MINISTERIAL EXAMINING BOARD

hm.—Donald F. Carter
ecy.—Harold Penrose
Charles W. Mayes, David Hocking, Robert Thompson, Douglas Bray, George Peek, Ralph Colburn, Edwin Cashman

EXECUTIVE COMMITTEE

hm.—Douglas Bray
ecy.—Forrest S. Keeler, 2617 Roberta Dr., Orange Calif. 92667
reas.—Cliff Yocky, 6070 Lewis Ave., Long Beach, Calif. 90805
xecutive Secy.—Harold Penrose
on A. Graff, Donald F. Carter, Ralph McConahay

NOMINATING COMMITTEE

hm.—L. L. Grubb, Donald F. Carter, George Peek, Don Furrow, Alva Conner

RULES AND ORGANIZATION

hm.—Glenn O'Neal, Joe Coppinger, Richard Baldwin

WOMEN'S MISSIONARY COUNCIL

es.—Dorothy Carter
t V. Pres.—Betty Davis
ecy.—Flo McClellan, 6209 Fillmore, Rialto, Calif. 92376
reas.—Jayne Reuter, 3500 W. Manchester, Los Angeles, Calif. 90005

Prayer Chm.—Loree Sickel
SMM Patroness—Naomi Nunn
Asst. Patroness—Dorothy Howard
District Editor—Elinore Strawsburg
Amerimec Group Patroness—Alys Haag
Asst. Amerimec Group Patroness—Barbara Smith

MINISTERIUM

Chm.—Edwin Cashman
V. Chm.—Charles W. Mayes
Secy.—Treas.—Dale Hostetler

MODERATOR'S ADDRESS

Chm.—David Hocking, Leo Polman, Roy Roberts

RESOLUTIONS

Chm.—Harry Sturz, Roscoe Williams, Edward Clark

DISTRICT YOUTH BOARD

Chm.—Ralph J. Colburn
Secy.—Naomi Nunn
John Gillis, Howard Lyon, Wayne Flory, Dan Shedd, Joan McNeely, Jan Holland, Ted Franchino, David Seifert

SUNDAY SCHOOL AWARDS

Chm.—Frank Coleman, Neal Peek, Edwin Cashman

COOPERATING CHURCHES

Anaheim, Calif.—Grace Brethren
Beaumont, Calif.—Cherry Valley Brethren
Bell, Calif.—Bell Brethren
Bellflower, Calif.—First Brethren
Cypress, Calif.—Grace Brethren
Fillmore, Calif.—First Brethren
Glendale, Calif.—First Brethren
Grand Terrace, Calif.—Community Grace Brethren
La Habra, Calif.—La Habra Brethren
La Verne, Calif.—First Brethren
Lakewood, Calif.—Grace Brethren of Artesia
Long Beach, Calif.—Community Grace Brethren
Long Beach, Calif.—First Brethren
Long Beach, Calif.—Los Altos Brethren
Long Beach, Calif.—North Long Beach Brethren
Los Angeles, Calif.—Community Brethren
Montclair, Calif.—Grace Brethren
Norwalk, Calif.—Norwalk Brethren
Orange, Calif.—Grace Brethren
Phoenix, Ariz.—Grace Brethren
Phoenix, Ariz.—Northwest Brethren
Rialto, Calif.—Rialto Brethren
Rowland Heights, Calif.—Hillside Brethren
San Bernardino, Calif.—Grace Brethren
San Diego, Calif.—Grace Brethren
San Ysidro, Calif.—Grace Brethren
Santa Barbara, Calif.—Santa Barbara Brethren
Santa Maria, Calif.—Grace Brethren
Seal Beach, Calif.—Grace Brethren

Simi, Calif.—Grace Brethren
 South Pasadena, Calif.—Fremont Avenue Brethren
 Temple City, Calif.—Temple City Brethren
 Tucson, Ariz.—Silverbell Grace Brethren
 West Covina, Calif.—West Covina Brethren
 Westminster, Calif.—Westminster Brethren
 Whittier, Calif.—Community Brethren
 Whittier, Calif.—First Brethren

SO. OHIO

Southern Ohio District Conference of Brethren Churches

Next conference: Calvary Brethren
 Church, Kettering, Ohio, May, 1971

EXECUTIVE COMMITTEE

Mod.—Clair Brickel
 V. Mod.—Charles Lawson
 Secy.—Horace Mohler, 63 E. Sherry Dr., Trotwood,
 Ohio 45426
 Asst. Secy.—Richard Darby
 Treas.—Russell Harn, 2820 Princeton Dr.,
 Dayton, Ohio 45406
 Stat.—Herbert Edwards, 101 S. Union Rd., Dayton,
 Ohio 45427
 Members at Large—Mel Garber, Harvey Skiles

NFBC EXECUTIVE COMMITTEE

Gerald Polman, G. Forrest Jackson

COMMITTEE ON COMMITTEES

Everett Caes, Lon Karns, Forrest Jackson

AUDITORS

Harry Shipley, Harold Kuhns, Everett Duebner

CREDENTIALS

Herbert Edwards, Charles Lawson, Russell Harn

LAYMEN

Pres.—Keith Hirschy
 V. Pres.—Everett Duebner
 Secy.—Charles Grisso, 76 E. Sherry Dr., Trot-
 wood, Ohio 45426

MINISTERIAL EXAMINING BOARD

Chm.—Charles Lawson
 Secy.—Horace Mohler

DISTRICT MISSION BOARD

Chm.—Horace Mohler
 V. Chm.—Harry Shipley

Secy.—Treas.—Charles Lawson, 12 Strader Dr.,
 Trotwood, Ohio 45426
 Asst. Secy.—Treas.—Gerald Polman
 Billy Faulkner, Ralph Zimmerman, All active
 district pastors

NOMINATING COMMITTEE

Everett Caes, Millard Speece, Bernard Barton

RULES AND ORGANIZATION

Russell Ward, Charles Lawson, Forrest Jackson

SUNDAY SCHOOL COMMITTEE

Mel Garber, Charles Lawson, Michael Volovski

WOMEN'S MISSIONARY COUNCIL

Pres.—Mrs. Samuel Grice
 1st V. Pres.—Mrs. Russell Ward
 Secy.—Mrs. Don Dickey, R. R. 2, Box 52AA,
 Brookville, Ohio 45309
 Treas.—Mrs. Horace Mohler, 63 E. Sherry Dr.,
 Trotwood, Ohio 45426
 Prayer Chm.—Mrs. Forrest Jackson
 SMM Patroness—Miss Wilma Hartley

GRACE BRETHREN VILLAGE

Chm.—Harold Huddleston
 Lon Karns, Marion Hoffman, Clair Brickel,
 Harold Helstern, Harold Hyre, Leroy Hodson, C
 Forrest Jackson, Eugene Miller

MINISTERIUM

Chm.—George Ritchey
 V. Chm.—C. S. Zimmerman
 Secy.—Treas.—Clair Brickel

MODERATOR'S ADDRESS

Horace Mohler, Irvin Miller, Billy Faulkner

RESOLUTIONS

Russell Ward, Gerald Polman, William Reeder

SISTERHOOD OF MARY AND MARTHA

Pres.—Sue Alexander
 V. Pres.—Gloria Kreitzer
 Secy.—Rita McElfresh
 Treas.—Elaine Hancock
 Patroness—Wilma Hartley
 Asst. Patroness—Ferne Hancock

YOUTH

Charles Lawson, Jim Hampton, G. Forrest
 Jackson

COOPERATING CHURCHES

Brookville, Ohio—Brookville Grace Brethren
 Camden, Ohio—First Brethren
 Clayhole, Ky.—Clayhole Brethren
 Clayton, Ohio—Clayton Brethren

ovington, Ohio—First Brethren
ayton, Ohio—Basore Rd. Grace Brethren
ayton, Ohio—First Brethren
ayton, Ohio—Brethren Church of Huber Heights
ayton, Ohio—North Riverdale Brethren
ryhill, Ky.—Grace Brethren Chapel
nglewood, Ohio—Englewood Grace Brethren
ettering, Ohio—Calvary Brethren
inking Spring, Ohio—Grace Brethren
otwood, Ohio—Grace Brethren
oy, Ohio—Grace Brethren
andalia, Ohio—Grace Brethren
est Alexandria, Ohio—Grace Brethren Community
nion, Ohio—Community Grace Brethren

Directory of Brethren Churches

Listing 233 churches in 27 states, the District of Columbia, and Puerto Rico

Listed by States; Giving City, Pastor's Name, Church Name, Membership as of January 1970, Address, and Telephone Number; and Name, Address, and Telephone Number Secretary or Clerk.

ALASKA

KENAI (Herman H. Hein, Jr.)

Grace Brethren Church (13)
Drawer 3920, 99611 (Tel. 907-283-4379)
Mrs. Terry Appleby, Box 521, 99611
(Tel. 907-283-4151)

ARIZONA

PHOENIX (Joe K. Coppinger)

Grace Brethren Church of Phoenix (118)
2940 W. Bethany Home Rd., 85017
(Tel. 602-264-3384)
Mrs. Leo Shaeffer, 5110 N. 60th Dr.,
Glendale, 85301 (Tel. 602-937-3064)

PHOENIX (Russell Konves)

Northwest Brethren Church
3224 W. Acoma Drive, 85023

TUCSON (Ken Curtis)

Silverbell Grace Brethren Church (37)
1477 N. Silverbell Rd., 85705
(Tel. 602-623-3388)
Mrs. William Kluth, 1501 N. Venice, Lot 11,
Tucson, 85716

CALIFORNIA

ANAHEIM

Grace Brethren Church (141)
1546 E. La Palma Blvd., 92805
(Tel. 714-535-2073)
Miss Elaine Moulton, 993 South Laramie St.,
92806 (Tel. 714-635-5796)

BEAUMONT

Cherry Valley Brethren Church (183)
Vineland and Beaumont Aves. (Mailing address: P. O. Box 655), 92223
(Tel. 714-845-2653)
Mrs. Linda Richmond, 10331 Ralph Rd., 92
(Tel. 714-845-4310)

BELL (Albert Flory)

Bell Brethren Church (68)
6830 Wilcox Ave., 90201 (Tel. 213-582-703)
Mrs. Richard Olsen, 6614 Sherman Way 902

BELLFLOWER (Edwin E. Cashman)

The Bellflower Brethren Church (354)
9405 E. Flower St., 90706
(Tel. 213-925-6561)
Mrs. Pat Piercy, 6712 Loomis, Lakewood, 90
(Tel. 213-425-6943)

CHICO (Leland Friesen)

Grace Brethren Church of Chico (35)
1505 Arbutus Ave., 95926
(Tel. 916-342-8642)
Vivian Spangler, 1417 Arbutus, 95926
(Tel. 916-345-0980)

CYPRESS (Paul D. Morris)

Grace Brethren Church of Cypress (67)
5851 Newman St., 90630 (Tel. 714-894-584)
Mrs. Robert Modrall, 10481 Stern,
Westminster, 92683 (Tel. 714-531-4594)

FILLMORE (Theodore Malaimare, interim)

First Brethren Church (39)
422 Central Ave., 93015
Mrs. Gladys Carpenter, P.O. Box 412, 93015

GLENDALE (Lyle W. Marvin)

Grace Brethren Community Church (84)
632 W. Stocker St., 91202
(Tel. 213-242-1808)
James C. Martin, 809 Burchett St., 91202
(Tel. 213-243-1669)

RAND TERRACE (Richard Baldwin)

Community Grace Brethren Church of
Grand Terrace (56)
12408 S. Mt. Vernon Ave., 92324
Carol Todd, 9478 52nd St., Riverside 92509
(Tel. 714-685-5015)

RASS VALLEY (Arthur L. Pekarek)

Grace Brethren Church (47)
134 Walker Dr., 95945 (Tel. 916-273-0545)
Mrs. Grace McCullough, 405 Marshall, 95945
(Tel. 916-273-9123)

A HABRA (Roscoe Williams)

La Habra Brethren Church (116)
1540 W. La Habra Blvd., 90631
(Tel. 213-691-3724)
Wayne Day, 10531 Cole Rd., Whittier, 90604
(Tel. 213-941-9819)

AKEWOOD (Dick Folden, interim)

Grace Brethren Church of Lakewood (23)
11859 E. 209th St., 90715

A VERNE (Forrest F. Lance)

First Brethren Church (127)
2600 White Ave. (Mailing address:
P.O. Box 217, 91750)
(Tel. 714-593-1204)
Mrs. Ruth Campbell, 2240 Second St., 91750
(Tel. 714-593-1108)

ONG BEACH (Ralph J. Colburn)

Community Grace Brethren Church (200)
5885 Downey Ave., 90805
(Tel. 213-634-1056)
Mrs. Edna Brainard, 6351 Johnson Ave.,
90805 (Tel. 213-428-4083)

ONG BEACH (David L. Hocking)

First Brethren Church (1206)
3601 Linden Ave., 90807 (Tel. 213-424-0788)
William Coon, Jr., 3461 St. Francis Pl.,
90805 (Tel. 213-633-1682)

ONG BEACH (Donald P. Shoemaker)

Los Altos Brethren Church (367)
6565 Stearns St., 90815 (Tel. 213-431-0993)
Mrs. Bill Wilson, 1858 Pattil St., 90815
(Tel. 213-430-9910)

ONG BEACH (George O. Peek)

North Long Beach Brethren Church (1439)
6095 Orange Ave., 90805 (Tel. 213-423-5431)
Mr. Raymond Mueller, (church address)

OS ANGELES (Ron Graff)

Community Brethren Church (206)
756 S. Keenan, 90022 (Tel. 213-721-5972)
Mrs. Dorothy Becker, 525 S. Russell,
Monterey Park, 91754 (Tel. 213-573-1570)

MODESTO

Greenwood Grace Brethren Church (71)
605 Standiford Ave., 95350
(Tel. 209-526-1071)
Mrs. Loretta Schmidt, 1613 Pimlico Dr.,
95350 (Tel. 209-529-0435)

MODESTO (J. Paul Miller)

La Loma Grace Brethren Church (315)
1315 La Loma Ave., 95351
(Tel. 209-523-3738)
Max Williams, 1244 Grinnell St., 95350
(Tel. 209-524-1613)

MONTCLAIR (Donald D. Furrow)

Montclair Grace Brethren Church (137)
5655 Palo Verde St., 91763
(Tel. 714-984-2323)
Mrs. Ruth Ashman, 803 S. Lolita, West
Covina, 91790 (Tel. 213-332-6047)

NORWALK (W. Stanley Jensen)

Norwalk Brethren Church (304)
11005 Foster Rd., 90650 (Tel. 213-863-7322)
Mrs. Helen Soverns, 14503 Crossdale Ave.,
90650 (Tel. 213-863-4458)

ORANGE (L. L. Grubb)

Grace Brethren Church (75)
All church correspondence to 2201 E. Fair-
haven Ave., 92667 (Tel. 714-633-8867)
Iris Leiter, 616 S. Chaucer, Anaheim, 92806
(Tel. 714-535-6867)

RIALTO (Thomas D. McClellan)

Rialto Brethren Church (154)
690 W. Etiwanda Ave., 92376 (Mailing
address: Box 337) (Tel. 714-875-0730)
(Send all correspondence to church address)

RIPON (Howard W. Mayes)

Grace Brethren Church (38)
734 West Main St., 95366 (Tel. 209-599-3042)
Miss Clara Garber, 470 S. Stockton Ave.,
95366 (Tel. 209-599-6697)

ROWLAND HEIGHTS (Harold D. Painter)

Hillside Brethren Church of Rowland Heights
(22)
2804 Fullerton Rd., 91745
(Tel. 213-964-2117)
Mrs. Barbara Painter, 2245 Balanos, 91745
(Tel. 213-965-2381)

SACRAMENTO (Richard M. Cron)

Grace Brethren Church (67)
4261 Whitney Ave., 95821 (Tel. 916-483-2840)
Mrs. Roberta Collins, 7409 Rollingwood
Blvd., Citrus Heights, 95610
(Tel. 916-725-4411)

SAN BERNARDINO (James S. McClellan)

Grace Brethren Church (192)
 25700 Pacific St., 92404
 (Tel. 714-889-8695)
 Mrs. Phanetta Nowka, 1880 Millard St.,
 Rialto, 92376 (Tel. 714-874-0419)

SAN DIEGO (Lynn Schrock)

Grace Brethren Church (55)
 3490 Atlas St., 92111 (Tel. 714-277-5364)
 Mrs. Madge Dickinson, 3340 Currant, 92111

SAN JOSE (Robert Whited)

Grace Brethren Church (90)
 4610 Camden Ave., 95124 (Tel. 408-269-1289)
 Mrs. Donald Wurtzler, 4190 Leigh Ave.,
 95124 (Tel. 408-269-1479)

SAN YSIDRO (Walter Haag)

Grace Brethren Church (19)
 425 Sunset Lane, 92073
 (Tel. 714-428-1563)
 Mrs. Clifford E. Smith, 147 Alverson
 (Tel. 714-428-1338)

SANTA BARBARA (Dale C. Hostetler)

Grace Brethren Church (19)
 Services at: Pepper Tree Motor Inn, 3850
 State St. (Tel. 805-967-9439)
 (Mailing address: 4188 Modoc Rd., 93105)
 Mrs. Wanda Hearn, 570 N. San Marcos Rd.
 93105 (Tel. 805-967-2992)

SANTA MARIA (Alva Conner)

Grace Brethren Church (20)
 818 S. Broadway (All mail to P.O. Box 1328,
 93454) (Tel. 805-922-4991)

SEAL BEACH (Robert C. Kliever)

Grace Brethren Church (123)
 8th and Central, 90740 (Tel. 213-430-3722)
 Mrs. Warren Hutchens, 915 Coastline Dr.,
 90740 (Tel. 213-431-8130)

SIMI (E. John Gillis)

Simi Community Brethren Church (59)
 2762 Avenida Simi, 93065
 (Tel. 805-527-0195)
 Mrs. Doris Weimer, 1270 Patricia, 93065
 (Tel. 805-526-4186)

SOUTH PASADENA (Art McCrum)

Fremont Avenue Brethren Church (150)
 920 Fremont Ave., 91030 (Tel. 213-799-6081)
 Mrs. Faye Nichols, 233 La Paloma Ave.,
 Alhambra, 91801

TEMPLE CITY (Edward Clark)

Temple City Grace Brethren Church (52)
 5537 Temple City Blvd., 91780
 (Tel. 213-443-5259)
 Lynette Schroedle, 1438 S. Sierra Vista
 Ave., Alhambra, 91776
 (Tel. 213-281-0891)

TRACY (C. Richard Cripe)

Grace Brethren Church (15)
 1480 Parker Ave., 95376 (Tel. 209-835-561)
 Mrs. Janet Coykendall, 1308 Marlin Pl.,
 95376

WEST COVINA (Roy Roberts)

West Covina Brethren Church (81)
 710 N. Lark Ellen, 91790
 (Tel. 213-332-0682)
 Mrs. Dianne Artz, 1405 E. Puente Ave.,
 91790

WESTMINSTER (Douglas E. Bray)

Westminster Brethren Church (393)
 14614 Magnolia Ave., 92683
 (Tel. 714-893-5500)
 Mrs. Jan LaRue, 14172 Riverton Circle, 92683
 (Tel. 714-893-8098)

WHITTIER (Ward A. Miller)

Community Brethren Church of Whittier (4)
 11000 E. Washington Blvd., 90606
 (Tel. 213-692-0588)
 Mrs. Marian McBride, 8329 Vicki Dr., 90606
 (Tel. 213-699-1936)

WHITTIER (Jesse B. Deloe)

First Brethren Church (267)
 6704 Milton Ave., (Mailing address: P.O.
 Box 174, 90608 (Tel. 213-698-0914)
 Mr. A. L. Gill, 14008 Ramona,
 90605 (Tel. 213-696-3738)

COLORADO

ARVADA (Robert L. Firl)

Hackberry Hill Grace Brethren Church (49)
 7100 Wadsworth Blvd., 80002
 (Tel. 303-424-3116)
 Lornel Breen, 3415 Sheridan, Denver, 80212
 (Tel. 303-238-0241)

DENVER (W. Russell Ogden)

Denver Grace Brethren Church (150)
 700 S. Federal Blvd., 80219
 (Tel. 303-934-7876)
 Miss Laura Shuler, 2011 S. Patton Ct.,
 80219

WASHINGTON, D.C.

WASHINGTON (Charles G. Thornton)

First Brethren Church (237)
8400 Good Luck Rd., Lanham, Md. 20801
(Tel. 301-552-1414)
Miss Mary Merrick, 2600 Naylor Rd.,
S.E. 20020

WASHINGTON (James G. Dixon, Jr.)

Grace Brethren Church of Greater
Washington (301)
5000 St. Barnabas Rd., Temple Hills, Md.
20031 (Tel. 301-894-2294)
Mr. James Smith, 1605 Poling Ave., Oxon
Hill, Md. 20021 (Tel. 301-248-2197)

FLORIDA

PORT LAUDERDALE (Jack K. Peters, Sr.)

Grace Brethren Church (304)
1800 N.W. 9th Ave., 33311
(Tel. 305-524-6235)
Mrs. Ruby Owen, 1625 N.W. 10th
Ave., (Tel. 305-763-1033)

PORT MYERS (Kenneth Carr)

Grace Brethren Bible Church (77)
2141 Crystal Dr., 33901 (In The Villas, one
block off Route 41 South of airport)
(Tel. 813-936-3251)
Mrs. E. J. Barry, 2324 Ephraim Ave.,
(Tel. 813-936-2896)

SAITLAND (R. Paul Miller)

Grace Brethren Church (42)
Wymore and Oranole, 32751 (Mailing
add: Box 762) (Tel. 305-831-1626)
Mrs. Henry Brubaker, Box 762
(Tel. 305-813-0144)

SEARGATE (Edward Lewis)

Grace Brethren Church (95)
6100 S.W. 10th Ct., 33063
(Tel. 305-972-0542)
Mrs. Betty Shallcross, R. R. 1, Box 633,
Pompano Beach, 33060
(Tel. 305-390-1154)

KEECHOBEE (Gerald Root)

Grace Brethren Church (156)
701 South Parrott St., (Mailing add: P.O. Box
656, 33472) (Tel. 813-763-3218)
Mrs. Kathleen Williams, P.O. Box 671

POMPAN0 BEACH (Gene E. Witzky)

Grace Brethren Church (76)
3501 N.E. Third Ave., 33064
(Tel. 305-941-3176)

ST. PETERSBURG (William F. Tweeddale)

Grace Brethren Church (21)
5855 54th Ave., N., 33709
Mrs. Floyd Hartman, 2381 Gulf to Bay
Blvd., No. 115, Clearwater, 33515
(Tel. 813-444-2232)

GEORGIA

ATLANTA (William A. Byers)

Grace Brethren Church (17)
3039 Hidden Forest Ct., Rt. 11,
Marietta, 30060 (Tel. 404-422-6087)
Mrs. Laura Price, 2064 Bolton Dr., N.W.,
Atlanta (Tel. 404-351-7349)

HAWAII

WAIHIAWA (Foster Tresise)

Waipio Grace Brethren Church (44)
95-303 Waioni St., 96786
(Tel. 808-623-2298)
Miss Ellen Nagao, 95-108 Waimakua Dr.

WAIMALU, AIEA (Edmund M. Leech)

Waimalu Grace Brethren Church (58)
98-404 Ponohale St., 96701
(Tel. 808-488-6006)
Mrs. Betsy Zakahi, 98-446 Ponohale St.,
(Tel. 808-488-9779)

ILLINOIS

WHEATON (Robert Shackelford)

Wheaton Grace Brethren Church (37)
112 S. Dorchester Ave., 60187
(Tel. 312-668-5904)
Mrs. Lois Landrum, 314 Shawnee Dr., Carol
Stream, Ill. 60187 (Tel. 312-653-4588)

INDIANA

BERNE

Bethel Brethren Church (145)
R. R. 2, (Mailing address: 417 W.
Water St.), 46711 (6 miles east on
Ind. 218 and ½ mile south)
(Tel. 219-589-3381)
Mrs. Robert Myers, R. R. 2
(Tel. 219-589-3650)

CLAY CITY (Robert G. Clouse)

First Brethren Church (44)
Tenth and Cook Sts., 47841
Miss LaVaughn Backfisch, R. R. 1

ELKHART (Gordon W. Bracker)

Grace Brethren Church (158)
1600 E. Mishawaka Rd., 46514
(Tel. 219-875-5271)
Herbert C. Sommers, R. R. 1, Box 241
(Tel. 219-875-5305)

FLORA (Robert C. Moeller)

Grace Brethren Church (101)
Main and Willow Sts., 46929
(Tel. 219-967-3020)
Mrs. Melvin Fisher, R. R. 2
(Tel. 219-967-3927)

FORT WAYNE (M. Lee Myers)

First Brethren Church (237)
3326 S. Calhoun St., 46807
(Tel. 219-744-1065)
Mrs. Paul Boyer, 1214 Park Ave., 46807
(Tel. 219-444-0801)

FORT WAYNE (Quentin Matthes)

Grace Brethren Church (74)
4619 Stelhorn Rd., 46805
(Tel. 219-485-3021)
Mrs. William Spurr, 4911 Haffner Dr.
(Tel. 219-485-3084)

GOSHEN (Robert D. Crees)

Grace Brethren Church (76)
1801 W. Clinton St., 46526
(Tel. 219-533-7546)
Mrs. Dorothy Brumbaugh, R. R. 3

INDIANAPOLIS (Jerry R. Young)

Grace Brethren Church (42)
4400 N. High School Rd. 46254
(Tel. 317-293-3372)
Mrs. Arlene Schrock, 3124 Bonham Dr.
46222 (Tel. 317-923-6270)

KOKOMO (Richard D. Sellers)

Indian Heights Grace Brethren Church
(122)
4901 Arrowhead Blvd., 46901
(Tel. 317-453-0734)
Pat McKinley, 5503 Menomonee Dr.
(Tel. 317-453-2048)

LEESBURG (Charles Flowers)

Leesburg Brethren Church (96)
Box 101, 46538 (opposite schoolhouse)
(Tel. 219-453-3401)
Mrs. Evard Schuder, 318 Grant St.,
Lagrange, 46761
(Tel. 219-463-2449)

OSCEOLA (Richard P. DeArmey)

Bethel Brethren Church (286)
Lincoln Way and Oregon (Mailing
address: 121 Oregon St., R. R. 3,
46561 (Tel. 219-679-4749)
James Juday, 57511 Kline St.,
Mishawaka, 46544

PERU

Peru Brethren Church (97)
430 S. Broadway, 46970 (Please send all
mail to parsonage: 260 W. Tenth
St.) (Tel. 317-473-3881)
James Land, 380 W. 7th
(Tel. 317-473-7811)

SIDNEY (A. Rollin Sandy)

Sidney Grace Brethren Church (62)
46566
Miss Enid Heckman, R. R. 2, North
Manchester, 46962
(Tel. 219-839-3363)

SOUTH BEND (Scott L. Weaver)

Ireland Road Grace Brethren Church
(133)
1701 E. Ireland Rd., 46614
(Tel. 219-291-3550)
Mrs. Linda Tom, 3005 Sunnymede Ave.,
46615 (Tel. 219-287-2537)

WARSAW (Mark E. Malles)

Community Grace Brethren Church (174)
909 S. Buffalo St., 46580
(Tel. 219-267-3950)
John D. Evans, 1007 Sunday Lane, Winona
Lake, 46590 (Tel. 219-267-3920)

WINONA LAKE (Charles H. Ashman)

Winona Lake Brethren Church (315)
1200 Kings Highway, 46590
(Tel. 219-267-6623)
Dr. Homer A. Kent, Sr., Box 102
(Tel. 219-267-6435)

IOWA

EDAR RAPIDS (Gilbert Gilgan)

Grace Brethren Church (52)
2905 D Ave., N.E., 52402
(Tel. 319-363-4983)
Miss Nancy Gorsh, 2447 1st St., S.W.,
52404 (Tel. 319-363-9517)

ALLAS CENTER (James B. Marshall)

First Brethren Church (112)
305 Hatton St., 50063
(Tel. 515-837-3235)
Mrs. Margaret Marshall
(Tel. 515-837-3798)

AVENPORT (Don Brotherton)

Grace Brethren Church (61)
1035 W. Kimberly Rd., 52806
(Tel. 319-391-4403)
Mrs. Bernard Aupperle, 3339 W. Lombard,
52804 (Tel. 319-324-0802)

ES MOINES (Milton Ryerson)

First Brethren Church (173)
E. 10th and Lyon Sts., 50316
(Tel. 515-262-5290)
Mrs. Dean Travis, 1425 York

ARWIN (Donald Jentes)

Carlton Brethren Church (118)
R. R. 1, 50632 (6½ miles southwest of
Garwin) (Tel. 515-499-2460)
Mrs. Carl Kouba, Toledo, 52342
(Tel. 515-499-2052)

EON (Glen H. Welborn)

Leon Brethren Church (87)
108 W. Fourth St., 50144
Mrs. Ray Andrew, R. R. 1
(Tel. 515-446-6563)

ORTH ENGLISH (Keith L. Zook)

Pleasant Grove Grace Brethren Church
(50)
R. R. 1, 52316 (2 miles east of
Millersburg, 6 miles northwest of
North English) (Tel. 319-664-5311)
Mrs. Allen White, 323 E. Oak,
North English, Iowa 52316
(Tel. 319-664-4931)

WATERLOO (John M. Aeby)

Grace Brethren Church (326)
1760 Williston Ave., 50702
(Tel. 319-234-8473)
Mrs. Donald Sawyer, 1226 W. 6th St.,
50702 (Tel. 319-235-1805)

KANSAS

PORTIS (Bill Stevens)

First Brethren Church (139)
Box 6, 67474 (on Highway 281)
(Tel. 913-368-4831)
Mrs. Norma Wolters, (Tel. 913-368-4232)

KENTUCKY

CLAYHOLE (Sewell S. Landrum)

Clayhole Brethren Church (46)
Box 219, 41317 (Highway 476 –
4 miles east of Lost Creek)
(Tel. 606-666-5050)
Mrs. Martha Combs, Route 15
(Tel. 606-666-5057)

DRYHILL (Marvin E. Lowery)

Grace Brethren Chapel (46)
12 miles north of Hyden on Route 257
41737 (Tel. 606-672-2520)
Mrs. Ted Begley, Confluence, 41730
(Tel. 606-672-2623)

MARYLAND

ACCIDENT (Robert Clinton)

Grace Brethren Church (36)
3 miles south of Accident, 21520
(Tel. 301-826-8235)
Miss Zella Keller, (Tel. 301-826-8497)

CUMBERLAND (Michael D. Funderburg)

Grace Brethren Church (20)
Mexico Farms Rd., 21502
Mrs. Donald Hansrote, Ellerslie, 21529
(Tel. 301-722-6616)

HAGERSTOWN (A. Harold Arrington)

Calvary Brethren Church (195)
 Bryan Place and W. Franklin St.
 (Mailing address: P.O. Box 1275)
 21740 (Tel. 301-733-6375)
 Mr. Cadmus Hicks, 45 E. Irvin Ave.,
 (Tel. 301-733-9426)

HAGERSTOWN (Gerald W. Teeter)

Gay Street Brethren Church (117)
 Gay and Allen Sts., (Halfway Area),
 21740 (Tel. 301-582-0155)

HAGERSTOWN (Robert B. Collitt)

Hagerstown Grace Brethren Church (607)
 First and Spruce Sts., 21740
 (Tel. 301-739-1726)
 Mrs. Bonnie M. Kuhn, Box 98,
 Funkstown, 21734
 (Tel. 301-733-6736)

WESTERNPORT (Michael D. Funderburg)

Mill Run Grace Brethren Church (25)
 R. R. 1, 21562 (4 miles north of
 Westernport, west off Route 36)
 Mrs. Gerald Derham, R. R. 1
 (Tel. 301-463-2394)

MICHIGAN

ALTO (Glenn E. Moore)

Calvary Brethren Church (73)
 13626 84th St., S. E. 49302
 (Tel. 616-868-6716)
 Lloyd Miller, R. R. 2

BERRIEN SPRINGS (Robert Poirier)

Grace Brethren Church (28)
 429 Rosehill Rd., (Mailing address:
 P.O. Box 194, 49103)
 (Tel. 616-471-1501)
 Mrs. Robert Poirier, Box 194
 (Tel. 616-471-1106)

HASTINGS (Russell Sarver)

Hastings Grace Brethren Church (17)
 243 S. Jefferson St., 49058
 Mrs. Russell Sarver, R. R. 1, 49058
 (Tel. 616-945-9224)

JACKSON (Gilbert Hawkins)

Grace Brethren Church (45)
 4100 Clinton Rd., 49201 (Mailing
 address: 519 Fern Ave., 49202)
 (Tel. 517-784-1048)
 Mrs. Donald Beemer, 2542 Dan, 49201
 (Tel. 517-783-2124)

LAKE ODESSA (Richard H. Cornwell)

Grace Brethren Church (76)
 R. R. 1, 48849 (1 mile south of M-50,
 ½ mile east of Nash Rd.)
 (Tel. 616-693-2315)
 Mrs. Orley Hulliberger, Tasker Rd.
 (Tel. 616-374-3726)

LANSING (Randall E. Poyner)

Grace Brethren Church (70)
 3904 W. Willow St., 48917
 (Tel. 517-372-0482)
 Mrs. Barbara Ross, 1510 Lansing Ave.,
 48915 (Tel. 517-485-3370)

NEW TROY (Gerald L. Kelley)

New Troy Brethren Church (92)
 Box 67, 49119 (corner of Weechick Rd.
 and Detroit St.)
 (Tel. 616-426-3121)
 Mrs. Ben Mensinger, R. R. 2, Three
 Oaks, 49128 (Tel. 616-426-3472)

TROUT LAKE (Donald R. Taylor)

Grace Brethren Church (62)
 Rt. 656 Moran P.O., Ozark, 49760
 (5½ miles east and 1 mile south of
 Trout Lake on M-48)
 (Tel. 906-Trout Lake 602)
 Mrs. Fred Huntley, P.O. Box 122

MINNESOTA

WINONA

Grace Brethren Church (17)
 627 W. Wabasha, 55987
 (Mailing address: 803 W. King St.)
 (Tel. 507-454-2045)
 Mrs. Everett Bearden, 635 E. Main,
 Lewiston, 55952 (Tel. 4211)

NEBRASKA

EVAER CITY (Ron Allerheiligen)

Grace Brethren Church (40)
Corner of 12th and "O" Sts., 68926
(Tel. 308-268-4561)

MAHA (Clyde J. Caes)

Grace Brethren Bible Church
2502 N. 51st St., 68104
(All mail to address of church)
Mrs. Judy McMasters, 803 E. Jefferson St.,
Millard, 68137

NEW JERSEY

TRATFORD (Robert Spicer)

Grace Brethren Church of South Jersey (5)
Box 5, 08084 (Meeting in the Stratford Fire
Hall, Laurel Rd. and White Horse
Pike, US 30)
Mrs. Lester Smitley, 537 Revere Terrace,
Warminster, Pa. 18974
(Tel. 215-675-0943)

NEW MEXICO

LBUQUERQUE (Victor S. Rogers)

Grace Brethren Church (59)
149 Daniel Circle, N.W., 87107
(Tel. 505-898-2554)
Mrs. Celina Salazar, 7835 2nd St., N.W.,
87107 (Tel. 505-898-2573)

LBUQUERQUE (Victor S. Rogers)

Heights Grace Brethren Church (16)
2518 Eubank Blvd., N.E., 87112
Miss Betty Allshouse, 1124 Parsifal, N.E.,
87112 (Tel. 505-296-1296)

AOS (Robert G. Salazar)

Canon Brethren Church (130)
Box 975, 87571 (1 mile east on Raton Rd.)
(Tel. 505-758-3388)
Mrs. Irma Esquibel, Box 897
(Tel. 505-758-2929)

NORTH CAROLINA

ANFORD (Adam H. Rager)

Sanford Grace Brethren Church (5)
203 Monroe St., 27330
Mrs. Bert Jordan (Tel. 919-775-3815)

OHIO

AKRON (Merlin D. Berkey)

Fairlawn Brethren Church (107)
754 Ghent Rd., 44313
(Tel. 216-666-8341)
Mrs. Aloma Anders, 3790 Ridgewood Rd.,
Akron, 44321

AKRON (John P. Burke)

First Brethren Church (286)
530 Stetler Ave., 44312 (Ellet area)
(Tel. 216-733-2520)
Mrs. Joseph Bry, 438 Stevenson Ave.,
(Tel. 216-784-1582)

ANKENYTOWN (Larry K. Gegner)

Ankenytown Grace Brethren Church (154)
R. D. 1, Bellville, 44813 (4½ miles N.E.
of Fredericktown on State Route 95)
(Tel. 614-694-6936)
Mrs. John Daniels, R. R. 1, Frederick-
town, 43019 (Tel. 614-397-1219)

ASHLAND (Knut Larson)

Grace Brethren Church (364)
1144 W. Main, 44805
(Tel. 419-324-5374)
Mrs. Leona Miller, 1008 Wick Ave.
(Tel. 419-323-6825)

ASHLAND (Mason Cooper)

Southview Grace Brethren Church (253)
Katherine and Budd Sts., 44805
(Tel. 419-324-5251)
Mrs. Leonard Aulger, R. R. 2
Mansfield, 44903

BARBERTON (Kenneth I. Cosgrove)

First Brethren Church of Norton (56)
3970 Cleveland-Massillon Rd., 44203
(½ mile S. of State Rte. 224 and
Interstate 80S) (Tel. 216-825-6291)
Miss Irene Sonnanstine, 135 Westview,
Wadsworth, 44281
(Tel. 216-335-8474)

BOWLING GREEN

Good News Grace Brethren Church (9)
121 S. Enterprise St., 43402
(Tel. 419-353-2052)

BROOKVILLE (Clair E. Brickell)

Brookville Grace Brethren Church (176)
12222 Westbrook Rd., 45309 (Mailing
address: R. R. 1, Box 385BB)
(Tel. 513-833-5562)
Mrs. Don Dickey, R. R. 2
(Tel. 513-833-5139)

CAMDEN

First Brethren Church (118)
West Central Ave. at Lafayette St.,
45311 (Tel. 513-452-1290)
Mrs. Emory Davenport, 183 N. 2nd St.,
(Tel. 513-452-1528)

CANTON (James M. Kennedy)

Grace Brethren Church (207)
6283 Market Ave., N., 44721
(Tel. 216-499-3818)
Mrs. Paul Rohart, 203 Pontius Rd.,
Mogadore, 44260

CLAYTON

Clayton Brethren Church (150)
Box 8, 45315 (Salem and Kimmel Rd.)
(Tel. 513-836-6247)
Mrs. Earl Zeisert, R. R. 1,
Brookville, 45309

CLEVELAND (Robert Wm. Markley, Sr.)

Lyndhurst Grace Brethren Church (72)
5564 Mayfield Rd. (Rte. 322), Lynd-
hurst, 44124 (Tel. 216-442-5353)
Mrs. Albert Bitonti, 1159 Irene Rd.,
Lyndhurst, 44124
(Tel. 216-442-2183)

COLUMBUS (James Custer)

Grace Brethren Church of Columbus (304)
6675 Worthington-Galena Rd., Worthing-
ton, 43085 (Tel. 614-888-7733)
Mrs. Lois Johnson, 2905 N. Star Rd.,
43221 (Tel. 614-486-3907)

COOLVILLE (Donald M. Marken)

Grace Brethren Church (37)
Meeting in Grange Hall, 45723
(Tel. 314-667-3748)
Mrs. Garner Bond, P.O. Box 2, Frost, 45731

COVINGTON (Ralph F. Miller)

First Brethren Church (60)
Spring at Pearl St., 45318
(Tel. 513-473-2128)
Mrs. Kenneth Peters, 4666 W. St., (Rte. 41)
(Tel. 513-473-2667)

CUYAHOGA FALLS (Eloy Pacheco)

Grace Brethren Church (97)
1736 E. Bailey Rd., 44221
(Tel. 216-923-8203)
Mrs. Jayne Cole, 2753 Elmwood Ave.,
(Tel. 216-928-6968)

DANVILLE (Edward N. Wingard)

Danville Brethren Church (41)
E. Ross St., (Mailing address: P.O.
Box 315) 43014 (Tel. 614-599-7390)
Mrs. Aurice Magers, 7 Eastgate, Mount
Vernon, 43050 (Tel. 614-397-3798)

DAYTON (Russell M. Ward)

Basore Road Grace Brethren Church (85)
5900 Basore Rd., 45415
(Tel. 513-837-3747)
Mrs. Austin Cloud, 26 Redwood Ave.,
45405 (Tel. 513-274-6056)

DAYTON (G. Forrest Jackson)

First Brethren Church (485)
1684 Earlham Dr., (at Philadelphia Dr.)
45406 (Tel. 513-276-3981)
Miss Esther Mowery, 31 N. Orchard Ave.,
45417

DAYTON (James L. Poyner)

The Brethren Church of Huber Heights (17)
5901 Chambersburg Rd., 45424
(All mail to: Mrs. Norma Bonham, 216
N. Main St., New Carlisle, 45344)
(Tel. 513-845-0541 or 513-845-0885)

DAYTON (John D. Talley)

North Riverdale Brethren Church (176)
4101 N. Main St., 45405
(Tel. 513-274-2187)
Mrs. Earl Strehl, 2901 Ridge Ave., 45414
(Tel. 513-278-2166)

DAYTON (John R. Terrell)

Patterson Park Brethren Church (359)
708 Shadowlawn Ave., 45419
(Tel. 513-298-0271)
Mrs. Lucile Bell, (church address)

DEFIANCE (John McKay)

Grace Brethren Church of Defiance (73)
2060 State Route 66, South, 43512
(Tel. 419-782-6391)
Charles E. Kintner, R. R. 3, Bryan, 43506

ELYRIA (Richard Placeway)

Grace Brethren Church (111)
1305 Nash Ave., 44035
(Tel. 216-366-0755)
Mrs. Larry Zornes, 1745 E. River
(Tel. 216-323-6163)

NGLEWOOD (Gerald Polman)

Englewood Grace Brethren Church (183)
307 W. Wenger Rd., 45322
(Tel. 513-836-1467)
Mrs. Louie Rike, R. R. 2, Brookville,
45309 (Tel. 513-884-5354)

INDLAY (Glenn R. Coats)

Findlay Grace Brethren Church (120)
209 Lexington Ave., 45840
(Tel. 419-422-8148)
Mrs. Russell Iliff, 509 Clifton Ave.,
(Tel. 419-422-9096)

REMONT (J. Ward Tressler)

Grace Brethren Church (271)
300 S. Collinwood Blvd., 43420
(Tel. 419-332-8672)
Mrs. Phyllis Beckley, 1435 C. R. 15, R. R. 2

ALION (Maynard G. Tittle)

Grace Brethren Church (53)
1055 Winchester Rd., 44833
(Tel. 419-468-6848)
Mrs. Wilbur Carlson, 61 W. Park Dr.,
Shelby, 44875

OMERVILLE (Robert F. Holmes)

West Homer Brethren Church (162)
R. R. 1, 44235
(Tel. 216-625-2579)
Mrs. Edmund Crosby, R. R. 1, Lodi 44254
(Tel. 216-948-1136)

ETTERING (Henry T. Barnhart)

Calvary Brethren Church (244)
2850 E. Dorothy Lane, 45420
(Tel. 513-293-5822)
Mrs. L. B. Ford, 265 E. Whipp Rd.,
Dayton, 45459 (Tel. 513-434-2729)

EXINGTON (Terrance T. Taylor)

Lexington Grace Brethren Church (91)
P. O. Box 3090 (On State Rte. 97 at corner
of W. Main St. and Steam Corners Rd.)
44904 (Tel. 419-884-2687)
Mrs. Eileen Kirkpatrick, 21 Rambleside Dr.,
Mansfield, 44907 (Tel. 419-756-3994)

MANSFIELD (Richard E. Grant)

Grace Brethren Church (268)
531 Marion Ave., 44903
(Tel. 419-522-3941)
Mrs. James Moore, 86 S. Linden Rd. 44906
(Tel. 419-524-7427)

MANSFIELD (Robert Kern)

Woodville Grace Brethren Church (210)
580 Woodville Rd., 44907
(Tel. 419-524-8552)
Mrs. Barbara Schlereth, 855 Mayer Dr.,
(Tel. 419-522-4626)

MIDDLEBRANCH (Ray Johnson)

Grace Brethren Church (240)
2911 William St., N.E., 44652
(Tel. 216-499-6691)
Mrs. Carol Mohler, 601 S. Prospect, Hartville,
44632 (Tel. 216-877-9672)

MINERVA (Dennis Beach)

Minerva Grace Brethren Church (39)
Corner of Minerva and Ellsworth Blvds.,
44657 (1 mile east of Minerva,
2 blocks south of U.S. 30)
Mrs. Charles Watts, 2541 Baird Ave., S.E.,
Paris, 44669

RITTMAN

First Brethren Church (263)
44 S. First St., 44270
(Tel. 216-925-3626)
Mrs. Mary Emch, 258 Ruefner St.,
(Tel. 216-925-3766)

SINKING SPRING (J. Paul Reno)

Grace Brethren Church (73)
Box 55, 45172 (One block west of State Rte.
41 and 124)
(Tel. 513-588-2758)
Mrs. Marilyn Scott, R. R. 4, Peebles, 45660
(Tel. 513-588-2612)

STERLING (Arthur G. Johnson)

First Brethren Church (80)
Kauffman Ave., 44276 (Tel. 216-939-2841)
44276 (Tel. 216-939-2841)
Mrs. William Beichler, 75 Fairlawn Ave.,
Rittman, 44270 (Tel. 216-925-1519)

TROTWOOD (Charles E. Lawson)

Grace Brethren Church (100)
12 Strader Dr., 45426
(Tel. 513-837-6663)
Mrs. Kathryn Mohler, 5740 Seven Gables
(Tel. 513-837-6722)

TROY (Michael Volovski)

Grace Brethren Church (48)
527 N. Market St., 45373
(Tel. 513-335-1852)
Mrs. Mary Walters, 719 S. Walnut St.,
(Tel. 513-335-1659)

UNION (Irvin B. Miller)

Community Grace Brethren Church (83)
7260 S. State, Rt. 48 (Mailing address: 512
Lambert Lane, Englewood, 45322)
Mrs. Earleen Shearer, 185 Katy Lane, Engle-
wood, 45322 (Tel. 513-836-4850)

VANDALIA (Everett N. Caes)

Vandalia Grace Brethren Church (145)
810 Larry Ave., 45377
(Tel. 513-898-6666)
Mrs. Doris Martin, 720 Desales St.,
(Tel. 513-898-3040)

WEST ALEXANDRIA (Harold P. Combs)

Grace Brethren Community Church (83)
R. R. 3, 45005 (2½ miles west of
West Alexandria)
Myrna Smith, R. R. 1, Camden, 45311

WOOSTER (Kenneth B. Ashman)

First Brethren Church (534)
1897 Burbank Rd., 44691 (Mailing
address: Box 1) (north on State Rte. 76)
(Tel. 216-264-9459)
Mrs. Mae Haun

OREGON

ALBANY (Bruce Button)

Grace Brethren Church (94)
Eighth and Ermine St., 97321
(Tel. 503-926-1836)
Mrs. Delores Kennel, R. R. 2, Box 372
(Tel. 503-926-1232)

BEAVERTON (Leonard Myers)

Grace Brethren Church (48)
980 N.W. 180th Ave., 97005
(Corner of 180th and Walker Rd.)
(Tel. 503-645-2411)
David Smoot, 5235 S.W. 173rd Ave.,
Aloha, 97006 (Tel. 503-646-7083)

PORTLAND (William H. Schaffer)

Grace Brethren Church (62)
7015 N.E. 23rd Ave., 97211
(All mail to: 4218 N.E. 131st Pl.,
97230) (Tel. 503-284-2436)
Miss Elaine Clinton, 14431 S.E. Morrison
St., 97233 (Tel. 503-254-7431)

PENNSYLVANIA

ALEPPO (David Thompson)

Aleppo Brethren Church (50)
P. O. Box 32, 15310
(Tel. 412-685-5360)
Thelma Jones, Box 11 (Tel. 412-685-5377)

ALLENTOWN

First Brethren Church (62)
632 N. Fifth St., 18102 (all mail to:
parsonage) (Tel. 215-432-8913)
Alice L. Jacobs, 1170 Wolf,
Whitehall, 18052

ALTOONA (Robert Russell)

First Brethren Church (133)
2932 Maple Ave., 16601
(Parsonage Tel. 814-942-7642)
Ray Sell, Jr., 892 30th St., 16601
(Tel. 814-942-8218)

ALTOONA (Richard D. McCarthy)

Grace Brethren Church (33)
Broadway and 15th Ave. (Juniata), 16601
(Tel. 814-942-8861)
Miss Kathleen Field, 1828 12th Ave.,
(Juniata) (Tel. 814-942-5851)

CONEMAUGH (Don K. Rager)

Conemaugh Brethren Church (120)
Corner of Second and Oak Sts., 15909
(Parsonage Tel. 814-539-5333)
Mrs. William Gillespie, 278 Ross Lane
(Tel. 814-322-4558)

CONEMAUGH (Kenneth Koontz)

Pike Brethren Church (217)
R. R. 1, Box 288, 15909 (on old Rte. 22,
½ mile from the crossroad of 271
and old Rte. 22, at Mundy's Corner)
(Tel. 814-746-6742)
Miss Barbara Teeter, R. R. 1,
(Tel. 814-322-4889)

CONEMAUGH (Simon T. Toroian)

Singer Hill Grace Brethren Church (182)
R. R. 1, Box 151, 15909 (on Rte. 271,
two miles south of Rte. 22 and
Mundy's Corner) (Tel. 814-322-1036)
Mrs. Thelma Baker, R. R. 1, Box 135,
(Tel. 814-322-4779)

CORAOPOLIS (C. Dean Risser)

Bon Meade Grace Brethren Church (12)
R. R. 1, Locust Dr., 15108
(State Rd. 51 in Bon Meade)
(Tel. 412-264-2475)
Mrs. Robert Smith, 31 Silver Lane, 15108
(Tel. 412-859-3423)

DUNCANVILLE (John E. Gregory)

Leamersville Grace Brethren Church (171)
R. R. 2, 16635 (4 miles south of Duncanville
on Rte. 220, at Donnertown Rd.)
(Tel. 814-695-3739)
Mrs. Donna Evans, R. R. 2, Box 230B,
(Tel. 814-695-1319)

LIZABETHTOWN (Warren E. Tamkin)

Grace Brethren Church (88)
305 Anchor Rd., 17022
(Tel. 717-367-1281)
William Groff, R. R. 2, Manheim, 17545
(Tel. 717-665-4368)

VERETT (Homer Lingenfelter)

Everett Grace Brethren Church (139)
14 W. Main, 15537
(Tel. 814-652-2697)
Charles A. Wright, R. R. 1, 15537
(Tel. 814-652-2840)

REENSBURG (Richard Smith)

Grace Brethren Church

ANOVER (Donald R. Hinks)

Grace Brethren Church (25)
10 Eichelberger St., 17331
Mrs. Donald Misner, 827 Hanover Rd.,
York, 17404 (Tel. 717-225-3362)

ARRISBURG (Earle E. Peer)

Melrose Gardens Grace Brethren Church (181)
2205 Swatara St., 17104
(Tel. 717-238-4186)
Charles Kochenour, 1822 State St.
(Tel. 717-233-6925)

ATBORO (William A. Steffler)

Suburban Brethren Church (157)
749 W. County Line Rd., 19040
(Tel. 215-675-5818)
Mrs. James Weimer, 645 W. County Line Rd.
(Tel. 215-675-8372)

HOLLIDAYSBURG (Richard Harstine)

Vicksburg Brethren Church (160)
R. R. 1, 16648 (4 miles south of Hollidays-
burg, off Rte. 36 at Brooks Mill)
(Tel. 814-695-4240)
Mrs. Viola Van Orman, R. R. 2, Duncans-
ville, 16635 (Tel. 814-695-2439)

HOPEWELL (Sheldon W. Snyder)

Grace Brethren Church (52)
R. R. 1, 16650 (on Rte. 26, 9 miles
north of Everett, Pa.)
(Tel. 814-944-8385)
Herbert Christopher, R. R. 1
(Tel. 814-928-4449)

JEFFERSON CENTER (Stephen Eberle)

Calvary Brethren Church (25)
R. R. 4, Butler, 16001 (8 miles south of
Butler on Rte. 356 and one mile west)
Miss F. Kay Phillips, R. R. 1, Box 257,
Saxonburg, 16056

JENNERS (James F. Hoffmeyer)

Jenners Grace Brethren Church (186)
Box 13, 15546 (Rte. 601 south of Rte. 30)
(Tel. 814-629-5261)
Mrs. Delores Flannigan
(Tel. 814-629-9471)

JOHNSTOWN (Wesley Haller)

First Brethren Church (396)
Napoleon and Dibert Sts., 15905
(Tel. 814-539-7815)
Donald C. Rasbach, 726 Oak St., 15902
(Tel. 814-539-1997)

JOHNSTOWN (Robert F. Spencer)

Geistown Grace Brethren Church (108)
730 Sunbury St., 15904
(Tel. 814-266-4057)
Mrs. Helen Colbert, 123 Bentwood

JOHNSTOWN (H. Don Rough)

Riverside Brethren Church (136)
700 Liberty Ave., 15905
(Tel. 814-288-1165)
Mrs. David Butler, 515 Michigan Ave.,
(Tel. 814-288-1478)

KITTANNING (W. Wayne Baker)

First Brethren Church (335)
215 Arthur St., 16201
(Tel. 412-543-8731)
Miss Mary L. Yount, Box 247
(Tel. 412-545-7201)

KITTANNING (Thomas E. Goossens)

North Buffalo Brethren Church (73)
 R. R. 4, 16201 (junction of Center Hill,
 Cadogan and Pony Farm Rds.)
 (Tel. 412-762-6861)
 Mrs. Ella Mae Smith, R. R. 1, Freeport,
 16229 (Tel. 412-295-9120)

LANCASTER (Arthur N. Malles)

Grace Brethren Church of Greater Lancaster
 (188)
 911 Rohrerstown Rd., 17601
 (Tel. 717-397-9991)
 Mrs. Gladys Keener, 345 Barbara St.,
 Millersville, 17551 (Tel. 717-872-8091)

LISTIE (Fred Wm. Walter)

Listie Brethren Church (162)
 Box 65, 15549 (4 miles north of Somerset
 on Rte. 53; 1 mile east off Rte. 53)
 (Send all mail to: pastor or church
 address)
 Miss Sarah E. Good, R. R. 1, Freidens, 15541
 (Tel. 814-445-5933)

MANHEIM (Ulysses L. Gingrich)

Manheim Grace Brethren Church (108)
 333 E. High St., 17545
 (Tel. 717-665-2334)
 Mrs. Lorraine Oberholtzer, R. R. 4,
 Lititz, 17543 (Tel. 717-626-7953)

MARTINSBURG (William H. Snell)

First Brethren Church (315)
 Mulberry and State Sts., 16662
 (Tel. 814-793-2513)
 Mrs. Byron Huntsman, R. R. 2, 16662
 (Tel. 814-793-3573)

MEYERSDALE (Robert Burns)

Meyersdale Grace Brethren Church (206)
 112 Beachley St. 15552 (on U.S. 219)
 (Tel. 814-634-7381)
 Mrs. William Firl, R. R. 2

MEYERSDALE (Roy E. Kreimes)

Summit Mills Brethren Church (62)
 R. R. 1, Box 48A, 15552 (West of Meyersdale
 3 miles on St. Paul Rd.)
 (Tel. 814-638-0177)
 Mrs. Elwood Firl, R. R. 3
 (Tel. 814-638-6863)

MYERSTOWN (Luke E. Kauffman)

Grace Brethren Church (72)
 17067 (North on Airport Rd.)
 (All mail to: pastor's address)
 Mrs. Willis Bowman, R. R. 1, Box 240
 (Tel. 717-933-4228)

NEW HOLLAND (Kenneth E. Russell)

Grace Brethren Church (66)
 S. Kinzer Ave., 17557 (All mail to:
 Box 12) (Tel. 717-354-9229)
 Mrs. John Kochel, R. R. 1, East Earl, 17511

PALMYRA (Art Frank)

Grace Brethren Church (99)
 236 W. Main St., 17078
 (Tel. 717-838-3332)
 Mrs. John Fortney, 24 Holly Ct.
 (Tel. 717-838-2763)

PHILADELPHIA (Vernon J. Harris)

Third Brethren Church (181)
 Oxford Ave. and Knorr St., 19111
 (Tel. 215-745-2799)
 Mrs. Katherine Hardiman, 829 Glenview St.
 (Tel. 215-725-7792)

PHILADELPHIA (Lee H. Dice)

First Brethren Church (181)
 204 E. Tioga St., 19134
 (Tel. 215-423-8047)
 Mrs. Joseph Tyson, 4719 Rosehill St., 19121
 (Tel. 215-455-8132)

SOMERSET (Clifford E. Wicks)

Grace Brethren Church of Somerset (27)
 398 W. Patriot St., 15501
 (Tel. 814-445-8645)
 Clifford Harbaugh, R. R. 5
 (Tel. 814-445-4656)

STOYSTOWN (Arthur F. Collins)

Reading Brethren Church (57)
 R. R. 3, 15563 (Hwy. 53, 9 miles north of
 Somerset) (Tel. 814-893-5578)
 Mrs. Donna L. Bittner, R. R. 3
 (Tel. 814-893-5881)

TELFORD (Robert Griffith)

Penn Valley Grace Brethren Church (121)
 320 N. Third St., 18969
 (Tel. 215-723-5890)
 Mrs. Samuel Burns, 250 Betcher Rd., College
 ville, 19426 (Tel. 215-489-4488)

UNIONTOWN (True L. Hunt)

First Brethren Church (300)
 148 Union St., 15401
 (Tel. 412-437-3401)
 Mrs. Gilbert Ferree, 713 Morgantown Rd.

WASHINGTON (Shimer E. Darr)

Grace Brethren Church (130)
 4 Waynesburg Rd. 15301
 (Tel. 412-225-8121)
 Mrs. Robert Riffle, R. R. 2
 (Tel. 412-222-5723)

WAYNESBORO (Wendell E. Kent)

First Brethren Church (223)
Philadelphia and Fourth, 17268
(Tel. 717-762-5826)
Richard Manns, 243 Barnett Ave.
(Tel. 717-762-4538)

WRIGHTSVILLE (George Wilhelm)

Susquehanna Grace Brethren Church (24)
P.O. Box 124, 17368 (Meeting in Fellowship
Hall of the Masonic Temple, Cool
Creek Rd.)
(Tel. 717-755-1794)
Mrs. Arthur C. Hughes, R. R. 1, Marietta,
17547 (Tel. 717-426-1706)

YORK (Kenneth E. Wilt)

Grace Brethren Church (135)
661 N. Newberry St., 17404 (All mail to:
pastor's address) (Tel. 717-843-7284)
Mrs. Delores Shields, 2945 Bruxton Lane,
17402 (Tel. 717-755-3781)

PUERTO RICO

YMMIT HILLS (Maxwell Brenneman)

Grace Brethren Bible Church (27)
1721 Adams St., 00922 (Mailing address:
P.O. Box 10144, Caparra Heights 00922)
(Tel. 809-782-4466)
Irma Perez de Morales, 1751 Alcala, College
Park, Rio Piedras, Puerto Rico 00921
(Tel. 809-767-5986)

TENNESSEE

JOHNSON CITY (Clarence H. Lackey)

Grace Brethren Church (83)
801 W. Watauga Ave., 37601
(Tel. 615-928-7545)
Mrs. Carroll Hughes, 1601 Galen Dr.

ELFORD (Donald W. Farner)

Vernon Brethren Church (127)
R. R. 1, 37690 (11 E., 15 miles west of
Johnson City) (Tel. 615-257-3809)
Mrs. Clara Henry, R. R. 6, Jonesboro, 37659
(Tel. 615-753-3855)

VIRGINIA

ALEXANDRIA (Kenneth L. Teague)

Grace Brethren Church (180)
1301 Commonwealth Ave., 22301
(Tel. 703-548-1808)
Mrs. Iva Jane Sisler, 7407 Northrop Rd.,
22306 (Tel. 703-768-2323)

BOONES MILL (J. Donald Abshire)

Grace Brethren Church (59)
R. R. 1, 24065 (1½ mile west on State
Rte. 739) (Tel. 703-334-5798)
Mrs. Vivian Young, R. R. 2
(Tel. 703-334-5679)

BUENA VISTA (Lester W. Kennedy)

First Brethren Church (382)
100 E. 29th St., 24416 (on U.S. Rte. 60)
(Tel. 703-261-6425)
Mrs. George Smals, 128 W. 29th St.
(Tel. 703-261-3889)

COVINGTON (W. Carl Miller)

Grace Brethren Church (278)
2507 S. Carpenter Dr., 24426
(Tel. 703-962-9541)
Mrs. Carl Griffith, 2508 S. Carpenter Dr.
(Tel. 703-962-1033)

HOLLINS (Ron Thompson)

Patterson Memorial Brethren Church (200)
R. R. 1, Box 56, 24019 (1½ miles north of
State Rte. 115 on Hollins Rd., State
Rte. 601) (Tel. 703-362-0336)
Mrs. Pete Hite, 133 Plymouth Dr., N.W.,
Roanoke (Tel. 703-362-2774)

RADFORD (Roy E. Glass)

Fairlawn Brethren Church (129)
Pepper and Lee Sts., 24141 (on State
Rte. 114) (Tel. 703-639-0683)
Mrs. Edgar Carroll, 16 Oxford Ave.
(Tel. 703-639-1310)

RICHMOND (William O. Gardner)

Grace Brethren Church (19)
Robious and Cranbeck Rds., 23235
(Near Rte. 60 southwest of Richmond)
(All Mail to: pastor's home—700 W.
33rd St., 23224 (Tel. 703-272-9000)
Basil Keys, R. R. 1, Box 69C, Mosley, 23120
(Tel. 703-739-2562)

RINER (K. E. Richardson)

Grace Brethren Church (70)
R. R. 1, 24149 (3 miles south of Riner on
State Rt. 8) (All mail to: pastor's address)
Mrs. C. Bishop, R.R. 1, (Tel. 703-382-8421)

ROANOKE

Clearbrook Brethren Church (124)
R. R. 8, Box 391A, 24014 (5 miles south of
Roanoke on Rte. 220)
(Tel. 703-774-1265)
Mrs. Mollie Simmons, R. R. 8, Box 468B,
(Tel. 703-774-7427)

ROANOKE (Henry L. Radford)

Garden City Grace Brethren Church (174)
R. R. 8, Box 511, 24014 (southeast Roanoke)
(Tel. 703-344-7239)
Mrs. Bessie E. McGuire, R. R. 2, Boones Mill,
24065 (Tel. 703-774-1578)

ROANOKE (Robert P. Combs)

Ghent Brethren Church (294)
1511 Maiden Lane, S.W. 24015
(Tel. 703-345-2788)
Miss Elizabeth Leah, 1924 Electric Rd., S.W.
24018 (Tel. 703-774-8506)

ROANOKE (James H. Wingfield)

Gospel Brethren Church (132)
R. R. 5, Box 515C, 24014
(Rte. 419 south of Roanoke)
Richard Beasley, R. R. 5, Box 412

ROANOKE (C. Dayton Cundiff)

Washington Heights Brethren Church (157)
3833 Michigan Ave., N.W., 24017
(Tel. 703-366-7040)
Mrs. T. J. Smith, 2517 Embassy Rd., 24019
(Tel. 703-362-2206)

SEVEN FOUNTAINS (Paul E. Dick)

Trinity Brethren Church (98)
Mrs. Isabelle Ritenour, Waterlick, 22661

VIRGINIA BEACH (Daniel Eshleman)

Grace Brethren Church (100)
805 First Colonial Rd., 23451
(Tel. 703-428-4254)
Dr. Bob M. Martin, 320 Bay Colony Dr.

WILLIS (George W. Hall)

Grace Brethren Church (39)
R. R. 3, Box 128C, 24380
Mrs. Mary M. Hall, R. R. 2, Box 276,
Boones Mill, 24065
(Tel. 703-774-6906)

WINCHESTER (Paul E. Dick)

First Brethren Church (354)
645 Berryville Ave., 22601
(Tel. 703-662-6360)
Miss Lula Marple, 329 Virginia Ave.
(Tel. 703-662-7605)

WASHINGTON

GRANDVIEW (William L. Shelby)

First Brethren Church (125)
1111 W. Third and J Sts. 98930
(Tel. 509-882-3439)
Mrs. Norma Parton, Rt. 2, Box 351, Sunny-
side, 98944 (Tel. 509-837-3729)

HARRAH (Michael Ostrander)

Harrah Brethren Church (134)
W. Pioneer St.; mailing address:
P.O. Box 6, 98933
(Tel. 509-848-2609)
Mrs. Lorene Parton, R. R. 1, Wapato,
98951 (Tel. 509-879-7877)

KENT (Phillip J. Simmons)

Grace Brethren Church of Kent (116)
11135 S.E. 232nd, 98031
(Tel. 206-854-4248)
Mrs. Maurine Bunch, 15240 S. E. 39th St.,
Bellevue, 98004 (Tel. 206-746-8467)

MABTON (Howard Snively)

Grace Brethren Church (47)
Fifth and B Sts., 98935
(Tel. 509-894-4477)
Mrs. Roy Sharpe, P.O. Box 402,
(Tel. 509-894-4026)

RICHLAND (Nelson E. Hall)

Grace Brethren Church (39)
1609 Jadwin Ave., 99352
(Tel. 509-945-6342)
Mrs. Helen Hoffarth, R. R. 1, Box 376½,
West Richland

SPOKANE (Donald G. Farner)

Opportunity Grace Brethren Church (36)
E. 12407 16th Ave., 99216 (All mail to:
pastor's address) (Tel. 509-924-9575)
Alma Ahrendt, 2803 N. Post, 99205
(Tel. 509-328-0022)

SUNNYSIDE (John W. Mayes)

First Brethren Church (330)
719 Franklin Ave. at 7th St., 98944
(Tel. 509-837-6096)
Miss Vera Roderick, 617 S. 8th St.,
(Tel. 509-837-4762)

TOPPENISH (Sam Horney)

Grace Brethren Church (69)
500 S. Juniper Ave., 98948
(Tel. 509-865-4007)
Mrs. Jean Henriksen, Box 835, Zillah,
98953 (Tel. 509-829-5364)

AKIMA (George R. Christie)

Grace Brethren Church (102)

904 S. 26th Ave., 98902

(Tel. 509-453-3720)

Mrs. Arthur Beddeson, 4206 Aller Ave.

WEST VIRGINIA

RAFTON (Paul L. Mohler)

First Brethren Church (146)

46 W. St. Charles St., 26354

(Tel. 304-265-0043)

Mrs. Mary Poe, R. R. 3

(Tel. 304-265-1968)

ARTINSBURG (Robert L. Dell)

Rosemont Brethren Church (160)

Corner of W. King and S. Illinois Ave.,

25401 (Tel. 304-267-6330)

John F. Davis, R. R. 3, Box 191-AA

ARKERSBURG (Melvin C. Hobson)

Grace Brethren Church (152)

1610 Blizzard Dr., 26101

(Tel. 304-422-5390)

Mrs. Emma Jean Kelley, 4456 18th Ave.

(Tel. 304-422-5236)

WYOMING

HEYENNE

First Brethren Church (62)

1517 Walnut Dr., 82001

(Tel. 307-634-1968)

Mrs. Floyd Middagh, 4409 E. 7th

Directory of Brethren Ministers

List of Ministers Approved by The National Fellowship of Brethren Ministers

(Giving Name, Address, Telephone Number, and Church Membership)

(L) Indicates licensed. Name in parenthesis following minister is wife's first name

A

ABSHIRE, J. DONALD (Collen)

R. R. 1, Boones Mills, Va.
24065 (Tel. 703-334-5798)
Pastor, Grace Brethren Church

ADAMS, EVAN M. (Mary Joan)

812 El Camino Viejo, Santa Barbara,
Calif. 93103
Chaplain, Westmont College
Mansfield, Ohio (Grace) church

AEBY, JOHN M. (Joan)

604 Hammond Ave., Waterloo, Iowa
50702 (Tel. 319-233-9516)
Pastor, Grace Brethren Church

AHERN, GERALD (L) (Dorothy C.)

5502 Lemon Ave., Long Beach, Calif.
90805 (Tel. 714-423-3918)
Minister of Visitation, North Long
Beach Brethren Church

ALTIG, J. KEITH (Vivian)

202 14th St., Winona Lake, Ind. 46590
Deputation Secy., Foreign Missionary
Society of the Brethren Church
(Tel. 219-269-2828)
Whittier, Calif. (First), church

ARRINGTON, A. HAROLD (Dorothy)

241 Bryan Place, Hagerstown, Md.
21740 (Tel. 301-733-0060)
Pastor, Calvary Brethren Church

ASHMAN, CHARLES H. (Frances)

205 13th St., Winona Lake, Ind.
46590 (Tel. 219-267-5566)
Pastor, Winona Lake Brethren Church

ASHMAN, KENNETH B. D.D. (Harriet)

3375 Lakeview Dr., Wooster, Ohio
44691 (Tel. 216-264-0668)
Pastor, First Brethren Church

AUSTIN, GORDON (Charlotte)

102 Pope, Winona Lake, Ind. 46590
Director of Audio-visuals, Foreign Missionary
Society of the Brethren Church
Long Beach, Calif. (First), church

B

BAKER, BRUCE (Marcella)

107 East Jefferson, Wheaton, Ill. 60187
(Tel. 312-653-2359)
Christian Service Brigade
Wheaton, Ill., church

BAKER, W. WAYNE (Eunice)

215 Arthur St., Kittanning, Pa. 16201
(Tel. 412-548-1961)
Pastor, First Brethren Church

BALDWIN, RICHARD (L)

12394 So. Mt. Vernon Ave., Grand Terrace,
Calif. 92324 (Tel. 714-783-2649)
Pastor, Community Grace Brethren Church

BARNARD, RUSSELL D., A.M., D.D. (Ferne A.)

1403 Sunday Lane, Winona Lake, Ind. 46590
(Tel. 219-267-6986)
Missions speaker, Bible teacher
Winona Lake, Ind., church

BARNHART, HENRY T. (L) (Lonnice)

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45429 (Tel. 513-298-2212)
Pastor, Calvary Brethren Church

BARTLETT, DONALD

Box 186, Sharpsville, Ind. 46068
Kokomo, Ind., church

BAUM, F. ARCHER (Eileen)

7105 Arillo St., San Diego, Calif.
92111 (Tel. 714-277-4992)
San Diego, Calif., church

BAUMAN, PAUL R., D.D. (Aldine)

809 Gordon St., Longview, Tex. 75601
(Tel. 214-758-2296; office, 214-753-023)
Vice President—Special Ministries
LeTourneau College
Winona Lake, Ind., church

BEACH, DENNIS (L) (Louise)

R. R. 2, 22719 State Route 30, Minerva,
Ohio 44657 (Tel. 216-868-6624)
Pastor, Grace Brethren Church

EARINGER, CHARLES (Sally)

2719 Iroquois Ave., Long Beach, Calif.

90815 (Tel. 213-421-0202)

Chaplain (Captain) U.S. Army
Long Beach, Calif. (First), church

EARINGER, E. H. (L) (Elaine)

Missionary, Brazil

Bellflower, Calif., church

EATTY, CHARLES A. (L) (Ruby)

1601 Harding St., Long Beach, Calif.

90805 (Tel. 213-423-2531)

Minister of Evangelism
Long Beach, Calif. (First), church

EAVER, S. WAYNE (Dorothy)

Missionary, Central African Republic

Long Beach, Calif. (First), church

EKKEMER, C. FRED (Margaret C.)

1817 Vesta Way, Sacramento, Calif. 95825

Sacramento, Calif. church

EKEY, MERLIN D. (Beverly June)

1695 Dominion Dr., Apt. 5, Akron, Ohio
44313

Pastor, Fairlawn Brethren Church

ESS, S. HERBERT, Th.M., Ph.D.

(Ruth E.)

1904 Park Ave., Winona Lake, Ind. 46590

(Tel. 219-267-7255)

Professor, Grace Schools
Winona Lake, Ind., church

SHOP, DONALD E. (Hazel)

320-234th St., S.W., Bothell, Wash. 98011

(Tel. 206-486-7916)

Kent, Wash., church

SWMAN, EDWARD D. (Mildred)

1503 Chestnut Ave., Winona Lake, Ind.

46590 (Tel. 219-267-7793)

Materials Secretary, Foreign Missionary
Society

Warsaw, Ind., church

3YER, JAMES L., Th.D. (Velma Mae)

Box 677, Winona Lake, Ind. 46590

(Tel. 219-267-6769; office
219-267-8191)

Professor, Grace Schools
Winona Lake, Ind., church

3ACKER, GORDON W. (Agnes)

R. R. 1, Box 437, Clayton Ave., Elkhart,
Ind. 46514 (Tel. 219-523-0742)

Pastor, Grace Brethren Church

3ANDT, EDWARD III (L) (Janice)

3308 Woodburn Village Dr., Annandale, Va.

22003 (Tel. 703-560-3732)

Washington, D.C. (Grace), church

BRAY, DOUGLAS E. (Sydney)

7591 Don Dr., Huntington Beach, Calif.

92647 (Tel. 714-842-6230)

Pastor, Westminster Brethren Church,
Westminster, Calif.

BRENNEMAN, MAXWELL (Elaine)

1721 Adams St., Summit Hills (Mailing

address: Box 10144, Caparra Heights,

Puerto Rico 00922)

(Tel. 809-782-4466)

Pastor, Grace Brethren Bible Church,
Summit Hills, Puerto Rico

Fillmore, Calif., church

BRICKEL, CLAIR E. (Martha)

R. R. 1, Box 385BB, Brookville, Ohio

45309 (Tel. 513-833-3630)

Pastor, Brookville Grace Brethren Church

BROCK, JOHN DALE (Marian)

8830 Ben Hur Ave., Whittier, Calif.

90605 (Tel. 213-693-6383)

Manager, Herald Bookstore
Whittier, Calif. (Comm.), church

BROTHERTON, DON (L) (Barbara)

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(Tel. 319-391-2067)

Pastor, Grace Brethren Church

BRUBAKER, CLAIR D. (Ruth)

201 Killian Rd., Akron, Ohio 44319

(Tel. 216-644-6137)

Pastor, Hillwood Chapel, Akron, Ohio 44306
Cuyahoga Falls, Ohio, church

BURK, BILL A. (Imogene)

Missionary, Brazil

Los Angeles, Calif., church

BURKE, JOHN P. (Shirley)

512 Stetler Ave., Akron, Ohio 44312

(Tel. 216-784-8383)

Pastor, First Brethren Church

BURNS, JOHN J. (Inez)

11 W. Linden St., Alexandria, Va. 22301

(Tel. 703-548-0095)

Washington, D. C. (Grace), church

BURNS, RALPH S. (Ruth)

1408 Chestnut Ave., Winona Lake, Ind.

46590 (Tel. 219-267-2776; office

219-267-7158)

College Bookstore Asst. Manager,
Brethren Missionary Herald Co.,
Warsaw, Ind., church

BURNS, ROBERT L. (Evelyn)

112 Beachley St., Meyersdale, Pa. 15552

(Tel. 814-634-7381)

Pastor, Meyersdale Brethren Church

BURRIS, LEE D. (Lois)

931 Keith St., Barstow, Calif. 92311

(Tel. 714-256-5477)

Chaplain (Major), U.S. Army
Albany, Oreg., church**BUTT, GARRY (L) (Mary Ann)**

Rt. 3, Warsaw, Ind. 46580

(Tel. 219-267-2077)

Peru, Ind., church

BUTTON, BRUCE L. (Leanore)

825 S. Ermine, Albany, Oreg. 97321

Pastor, Grace Brethren Church

BYERS, GLENN C. (Dolores)

1600 Chestnut Ave., Winona Lake, Ind.

46590 (Tel. 219-269-1255)

Winona Lake, Ind., church

BYERS, WILLIAM A. (Betty)

3039 Hidden Forest Court, Route 11, Marietta,

Ga. 30060 (Tel. 404-422-6087)

Pastor, Grace Brethren Church, Atlanta, Ga.

C**CAES, CLYDE J. (Nancy)**

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(Tel. 402-455-6035)

Pastor, Grace Brethren Bible Church

CAES, EVERETT N. (L) (Dorothy)

104 Lexington Ave., Dayton, Ohio 45407

(Tel. 513-275-9120)

Pastor, Vandalia Grace Brethren Church,
Vandalia, Ohio**CALLENDER, MERVYN (Jessie Lee)**

440 Duane St., Clyde, Ohio 43410

(Tel. 419-546-5091)

Child Evangelism

Akron, Ohio (First), church

CAREY, G. ARTHUR (Leah)

Missionary, Central African Republic

Grand Terrace, Calif., church

CAREY, ROSS ALLEN (L) (Mary)

3734 California Ave., Long Beach, Calif.

90807

Colton, Calif., church

CARTER, DONALD F. (Dorothy)

249 N. Larch St., Anaheim, Calif. 92805

(Tel. 714-776-5773)

Pastor, Grace Brethren Church

CARVER, MAHLON (L)

102 Third St., Winona Lake, Ind. 46590

Cheyenne, Wyo., church

CASHMAN, EDWIN E. (Elizabeth)

12346 E. Charlwood St., Cerritos, Calif.

90701 (Tel. 213-860-4576)

Pastor, Bellflower Brethren Church,
Bellflower, Calif.**CHRISTIE, GEORGE R. (Phyllis)**

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(Tel. 509-612-2398)

Pastor, Grace Brethren Church

CHURCHILL, JACK B. (Miriam)

2758 Caulfield Dr., Imperial Beach, Calif.

92032 (Tel. 714-423-7903)

Missionary, Mexico

Long Beach, Calif. (North), church

CLARK, EDWARD (Eleanor)

5404 McCulloch Ave., Temple City, Calif.

91780 (Tel. 213-443-5259)

Pastor, Temple City Grace Brethren Church

CLASSEN, JERRY J. (L) (Doris)

103 W. 12th St., Winona Lake, Ind. 46590

Beaver City, Nebr., church

CLINTON, ROBERT G. (Lucille)

Box 46, U.S. Rt. 219, Accident, Md. 21520

(Tel. 301-826-8235)

Pastor, Grace Brethren Church

CLOUSE, ROBERT G., Ph.D. (Bonnidell)

2122 S. 21st St., Terre Haute, Ind. 47802

(Tel. 812-235-5433)

Pastor, First Brethren Church,
Clay City, Ind.**COATS, GLENN R. (Shirley)**

1830 W. Main Cross St., Findlay, Ohio

45840 (Tel. 419-422-3597)

Pastor, Findlay Grace Brethren Church

COLBURN, RALPH J. (Julia)

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Pastor, Community Grace Brethren Church

COLLINS, ARTHUR F. (Jane)

R. R. 3, Box 43, Stoystown, Pa. 15563

(Tel. 814-893-5578)

Pastor, Reading Brethren Church

COLLITT, ROBERT B. (Flo)

833 Spruce St., Hagerstown, Md. 21740

(Tel. 301-733-7412)

Pastor, Hagerstown Grace Brethren Church

COMBS, ROBERT P. (Julie)

2212 Maiden Lane, S.W., Roanoke, Va.

24015 (Tel. 703-342-2625)

Pastor, Ghent Brethren Church

CONE, GEORGE E. (Ruth Ann)

Missionary, Africa

Winona Lake, Ind., church

ONE, GEORGE EDWARD (Grace)

Box 156, Portis, Kans. 67474

(Tel. 913-368-4743)

Retired—Pastoral supply

Portis, Kans., church

ONNER, ALVA L. (Janice)

336 Mooncrest Lane, (All mail to Box 1328,

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Pastor, Grace Brethren Church

OPER, MASON (Alma)

1105 Priscilla Lane, Ashland, Ohio 44805

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Pastor, Southview Grace Brethren Church

OPPINGER, JOE K. (L) (Delma)

4217 W. Frier Dr., Phoenix, Ariz. 85021

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Pastor, Grace Brethren Church

ORNWELL, RICHARD H. (Rosalie)

12591 Darby Rd., Clarksville, Mich. 48815

(Tel. 616-693-2315)

Pastor, Grace Brethren Church,

Lake Odessa, Mich.

OSGROVE, KENNETH I. (V. Gail)

695 Wooster Rd., North, Barberton, Ohio

44203 (Tel. 216-745-6388)

Pastor, First Brethren Church of Norton

OVER, ROBERT (Joene)

Missionary, Argentina

Warsaw, Ind., church

REES, ROBERT D. (Beulah)

R. R. 2, Box 276, Goshen, Ind. 46526

(Tel. 219-533-7751)

Pastor, Grace Brethren Church

RIPE, GEORGE

2301 Nystrom, Modesto, Calif. 95350

Modesto, Calif. (LaLoma), church

RIPE, RICHARD (L) (Mary)

236 W. Beverly Pl., Tracy, Calif. 95376

(Tel. 209-835-0897)

Pastor, Grace Brethren Church

RIST, LEE (Alta)

1324 Woodlawn Rd., Charlotte, N.C. 28209

(Tel. 704-523-5177)

Roanoke, Va. (Garden City), church

RON, RICHARD (L) (Jo Ann)

5000 Bowman Oaks Way, Carmichael, Calif.

95608 (Tel. 916-483-0930)

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OLVER, ROBERT D., Th.D. (Arlene)

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Chairman of Department of Systematic

Biblical Theology, Trinity Evangelical

Divinity School

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CUNDIFF, C. DAYTON (Velma)

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Pastor, Washington Heights Brethren Church

CUSTER, JAMES L. (Triceine)

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43229 (Tel. 614-888-0725)

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D

DALKE, HENRY (Sylvia)

4402 Mt. Henry Ave., San Diego, Calif.

92117 (Tel. 714-278-1568)

San Diego, Calif., church

DARR, SHIMER E. (Helen)

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Pastor, Grace Brethren Church

DAVIS, PAUL A. (M. Helen)

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Pastor, Pleasant Valley Community Church,

Cainsville, Mo.

Leon, Iowa, church

DeARMEY, RICHARD P. (Lois)

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46561 (Tel. 219-674-9661)

Pastor, Bethel Brethren Church

DELANEY, TERRY L. (Pauline)

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Cherry Hill, N.J. 08034

Whittier, Calif. (Community), church

DELL, ROBERT L. (Betty)

204 N. Delaware Ave., Martinsburg, W. Va.

25401 (Tel. 304-267-2039)

Pastor, Rosemont Brethren Church

DELOE, JESSE B. (Gladys)

10847 Chadsey Dr., Whittier, Calif. 90604

(Tel. 213-944-8208)

Pastor, First Brethren Church

DICE, LEE H. (Reva)

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19120 (Tel. 215-924-7639)

Pastor, Third Brethren Church

DICE, ROY M., JR. (Faye)

32 Holly Dr., Palmyra, Pa. 17078

(Tel. 717-838-3361)

Palmyra, Pa. church

DICK, PAUL E. (Esther)

649 Berryville Ave., Winchester, Va.
22601 (Tel. 703-662-6360)
Pastor, First Brethren Church, Winchester,
Va., and Trinity Brethren Church, Seven
Fountains, Va.

DICKSON, JAMES (June)

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Island 02819 (Tel. 401-295-0658)
Chaplain (Lt.) U.S. Navy
Mansfield, Ohio (Grace), church

DIXON, JAMES G., JR. (Dorothy)

5920 John Adams Dr., Temple Hills, Md.
20031 (Tel. 301-449-5704)
Pastor, Grace Brethren Church of Greater
Washington

DODDS, ALFRED

Royal Duice Mobile Estates, Lot 53
1301 E. Ventura Blvd., Oxnard, Calif. 93030
Ripon, Calif., church

DONAHUE, GEORGE D. (Rhodie)

R. R. 5, Box 78B, Roanoke, Va.
Retired (99 years old)
Roanoke, Va. (Clearbrook), church

DOWDY, JAMES P. (L) (Carolyn)

5864 Teal Lane, El Paso, Tex. 79924
(Tel. 915-751-3409)
Missionary, Mexico
Warsaw, Ind., church

DOWDY, J. PAUL, SR. (Dortha)

205 6th St., Winona Lake, Ind. 46590
(Tel. 219-269-1387)
Associate Professor, Grace Schools
Warsaw, Ind., church

DUNIGAN, FRANK (L) (Bobbi)

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Whittier, Calif. (First), church

DUNNING, HAROLD L. (Marguerite)

Missionary, Africa
Long Beach, Calif. (Community), church

DURKEE, SHERWOOD V. (Joyce)

101 E. 12th St., Winona Lake, Ind. 46590
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Promotional Coordinator, Brethren Home
Missions Council
Winona Lake, Ind., church

E**EISELSTEIN, PAUL (Mary)**

R. R. 1, Box 99, Pine, Colo. 80470
(Tel. 303-838-5056)
Denver, Colo., church

ENGLE, LOUIS D. (Dorothea)

R. R. 1, Warsaw, Ind. 46580
(Tel. 219-267-4422)
Leesburg, Ind., church

ESHLEMAN, DANIEL S. (Nancy)

201 Peachwood Lane, Virginia Beach, Va.
23452 (Tel. 703-340-2866)
Pastor, Grace Brethren Church

ETLING, HAROLD H. D.D. (Ada)

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46590 (Mailing address: Box 718)
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Director, Christian Education Dept.
Winona Lake, Ind., church

F**FARNER, DONALD G. (Joyce)**

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(Tel. 509-926-8964)
Pastor, Opportunity Grace Brethren Church

FARNER, DONALD W. (Betty Jane)

R. R. 1, Telford, Tenn. 37690
(Tel. 615-257-3809)
Pastor, Vernon Brethren Church

FARNER, TIMOTHY (Sandra)

Missionary, Brazil
Columbus, Ohio, church

FARRELL, GENE D. (Georgia)

1721 N. Lake Ave., Pasadena, Calif. 91104
(Tel. 213-798-8318)
Director, Missionary Tapes, Inc.
Beaumont, Calif., church

FAY, E. NELSON (Marjorie)

Missionary, Argentina
Long Beach, Calif. (North), church

FETTERHOFF, DEAN (Billie)

528 E. Forrest St., Wheaton, Ill. 60187
(Tel. 312-668-7166)
Evangelist; Business Administrator,
Wheaton Christian Grammar School
Wheaton, Ill., church

FINK, PAUL R., Th.D. (Mary Lou)

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Professor, Grace Schools
Leesburg, Ind., church

FIRL, ROBERT L. (Sandra)

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19446

STATISTICAL FORMS

will be mailed to all churches the latter part of December. Deadline for their re-
turn is January 31, 1971. They should be mailed to Ken Herman, 107 Fifth St.,
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assure the seating of your church delegates during the first business session when
conference officers are elected.

CREDENTIAL BLANKS

are mailed in July to all churches. A postage-free return envelope is included
for return to the Missionary Herald Co. The membership committee urges all
churches to mail promptly the list of their delegates, along with their check for
30c per member. Please follow the instructions in the letter which will be in-
cluded with the credential forms you receive.





1971 District Conferences

Allegheny—Uniontown, Pa., June 28—30

East—

Florida—Grace Brethren Church, Fort Lauderdale, Fla., March 25—27

Indiana—Winona Lake, Ind.

Iowa—Pleasant Grove Grace Brethren Church,

North English, Iowa, June 18—19

Mid-Atlantic—

Michigan—Calvary Brethren Church, Alto, Mich., April 23—24

Midwest—Albuquerque, New Mex., June 11—13

Northern Atlantic—Harvey Cedars—Long Island, New Jersey, May 21—23

Nor-Cal—Grace Brethren Church, San Jose, Calif., April 23—24

Northcentral Ohio—Grace Brethren Church, Ashland, Ohio

Northeastern Ohio—Wooster, Ohio, April

Northwest—First Brethren Church, Sunnyside, Wash., Feb. 17—19

Southeast—Camp Tuk-A-Way, Catawba, Va., May 21—23

Southern California-Arizona—First Brethren Church,

Long Beach, Calif., May 18—21

Southern Ohio—Calvary Brethren Church, Kettering, Ohio, May

NOTICE

list of names and addresses such as this is sought by persons and enterprises which desire it for a variety of purposes. The circulation of this directory is **CONFIDENTIAL** TO MEMBERS OF THE BRETHREN CHURCH, and it **MUST NOT** be used as a source for a mailing list.

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As Others See Us!

It was the Scottish poet, Bobby Burns, who wrote:

"O wad some Power, the giftie gie us,

To see ourselfs as ithers see us!"

Burns should be here today

For, by the miracle of T.

College students in the Educational Speech departments can now hear themselves, as other people and hear them."

It was all made possible through the generosity of the members of the Women's Missionary Council at their national conference in 1969, approved as a part of their national project for Christian Education, the provision of a major portion of the funds necessary for the purchase of the video equipment.

Already two Sony units of video equipment have been purchased at a cost of almost \$3,000, and are now in operation; thereby providing an excellent educational experience for students through the use of modern educational tools.

A studio unit consisting of a Video Camera Ensemble, a "Videocorder" and a Video Monitor, enables students to see and hear themselves as other people heard and saw the actual delivery of their speech.

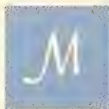
The application of these techniques enables the student to analyze and correct their own performance and perfect their speaking skill.

A second unit, which consists of a Sony "Videorecorder" Portable Video Camera, a "Videocorder," and a Monitor/Receiver, will enable students in the teacher education program to see themselves in actual classroom teaching situations. During the 1969-70 academic year, 102 Graduate students were involved in the video teaching program.

Now students can be taped from campus by the instructor supervised teaching program. This can be done in the classrooms of various schools where they do actual student teaching. The tapes are then brought back to the campus for student self-analysis and the constructive criticism of the professor and

members.

Students, upon hearing and seeing themselves for the first time, react with mixed emotions of surprise, dismay, unbelief and humor.



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An outstanding exposition of the Book of Revelation. Excellent for personal or class use. 108 pages, paper. \$1.00.

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THE BRETHREN MISSIONARY HERALD CO.

Box 544, Winona Lake, Indiana 46590

BRETHREN MISSIONARY

HERALD

ADACE THEOLOGICAL SEMINARY
WINNICKA LANE, OKLAHOMA

*His job is
about men...*

(See pages 16 and 17)



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MEMBER  EVANGELICAL PRESS ASSOCIATION

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Reflections by Still Waters

May I begin by greeting you and seeking to introduce myself to you. As you may know by this time I have accepted the responsibility of Executive Editor and General Manager of the Brethren Missionary Herald Company. I feel somewhat like a stranger coming into a new setting, so under the circumstances let me give you a little background. The name is Charles Turner—some may say “Charles who?” There was a man by the name of Piro, who had the same trouble, but I’m not too certain that I desire to so effectively overcome the problem as he has done.

So the biography will sound like this: Saved by the Grace of God in the Akron, Ohio, First Brethren Church under the ministry of Dr. Raymond Gingrich. The formal educational background was received at Bob Jones University and Grace Theological Seminary. My pastoral experience relates to the Grace Brethren Church of Flora, Indiana, and for the past fifteen years my happy experience of serving the Rittman, Ohio, congregation. The Lord widened my vision by permitting me to travel in twenty-six countries of the world during the past eight years. The personal acquaintance with the Brethren Missionary Herald dates back to 1962 when I became a member of the board of trustees, serving the past four years as treasurer of the Herald Company.

Now I find myself in the process of changing chairs and responsibilities in life—moving from the chair of the pastor to that of the editor of the *Herald*. This we believe has been of the Lord’s leading and direction. It makes sense to reflect on the fact that a great deal of life involves changing chairs. From the high chair of infancy, to the school-desk chair of youth, to the chair of responsibilities of the adult life and parenthood, and then to the easy chair which symbolizes the latter years of life. Each one has its peculiar problems and responsibilities. From each of the chairs there is a different view and my change will present a little different outlook. The purpose

though shall remain the same, and that shall be to seek to do the will of God and have His name glorified. Your prayers in the interest of the *Herald* on my personal behalf will be sincerely appreciated.

We look forward to the new area of responsibility with a great deal of personal excitement. The challenges of the printed page have never been greater. And history teaches us some lessons along this line—one being that those who fail to watch what is written will pay a big price. Many people in various denominations are finding to their sorrow that leaders have offered them liberal writings in their denominational publications and have led the people into error. Time and untruth have taken their toll and now there is weeping in the land by those whose faith has been betrayed. The constant goal of the Herald Company shall be to have sound Biblical literature in your hands. Thank God for our heritage of following the Word of God, and we feel that unless this is preserved our future is dim, or indeed, dark and hopeless.

We also look forward to a closer personal relationship as a person to the other denominational agencies. As a pastor I thanked God for such groups in our Brethren churches who have labored hard and long to get the Gospel out and train people to serve the Lord. Though the body has many parts according to Paul’s words, it is one body functioning as a unit with each part being necessary. So it is with



Charles W. Turner
Editor

The Brethren Church as we seek to serve the cause of Christ and work together for this purpose. Our goal is the same though the methods may differ. So this unity of common purpose helps us to see that the needs of the Brethren are met and served efficiently as we go forth with the help of God.

Just a closing note about this page in the *Herald* that we want to share with you—reflections or thoughts about the Christian life and related problems which will appear in each of the editions. They will be devotional in nature and I trust very practical for your life and mine. We want to meet by still waters and do a bit of quiet thinking. I trust that in this troubled world this quiet time will prove refreshing for each of you.

Now, you know me a little better and I’m looking forward to getting to know you some time and some place. God Bless You.



Target: Stuttgart



The city of Stuttgart is nestled in a beautiful area.

them are less of a factor than they were two years ago, and this is especially so in the city selected as the target for our beginning testimony.

Two cities were initially marked as favorable places to locate. The first, Stuttgart in southern Germany, is a city of 650,000. The U.S. Army command post is located there with over 40,000 U.S. troops. Dr. and Mrs. Bernard Schneider, Rev. and Mrs. Roger Peugh, and I spent five days in this city interviewing church leaders and visiting the various sections of the city to understand better the lay of the land.

Next we traveled to Wuppertal in the Ruhr. This area, located in the heart of the industrial section of Germany, has the heaviest concentration of people in the country. Wuppertal has the oldest hanging monorail in the world, built in 1905 and still operating with great efficiency. The city also boasts of being the birthplace of at least two German evangelical church organizations which were formed

separate from the state churches. One evangelical leader told us that in Wuppertal babies are born with an umbrella in one hand and a hymn book in the other! The mountain range hinders the passage of western clouds, which thus must release their load in the form of rain upon the city.

Wuppertal is a pietistic center and has deep roots in that movement. But even though people are churched, this does not mean that they are active Christians. We were told that one of the state churches in the neighborhood where we were visiting has a membership of 12,000. Yet, at the Sunday morning worship service only fifteen people, including the pastor, may be present. Pastors' salaries and the upkeep of church buildings are cared for by a church tax which is levied at the same time as the income tax. Since the church is necessary for baptisms (baptismal regeneration is a cardinal doctrine of most German churches), weddings, and funerals, most pay this tax without objection. We were further in-

"Where will the Brethren testimony begin in Germany?"

On Sunday, September 6, Brethren churches across America were praying that God would give the answer to that question. I believe He has done just that.

Two years ago a preliminary survey of West Germany provided the information needed to make a study of the religious needs and opportunities in that country. At that time many of the principal cities were visited and key Christian leaders provided a background of information which helped us to evaluate the religious situation. In spite of the fact that the need for evangelical workers was great, and the opportunities for presenting the Gospel limitless, it became apparent from that investigative trip that the obstacles raised against the American missionary, whose purpose is to lead new converts to form themselves into local congregations, are formidable indeed. Now, in 1970, the obstacles are still present but, we feel, many of

A Moment with Missions

formed, however, that thousands are now leaving the state churches and severing connections with them. If this be true, then on the part of state-church leaders there certainly can be no objection to missionaries working with these people, and no charge can be leveled against the missionary for proselytizing.

After spending several days in Wuppertal, we were of one mind that Stuttgart was a better place to initiate the Brethren testimony. This conclusion was reached after much prayer and a study of the many factors obtained during our investigation. Among the positive factors which led to this choice are the following:

- * Growing population;
- * Great influx of new people to work in the expanding industries;
- * Greater possibility that these people will not be bound by tradition;
- * High percentage of young people moving into the area;
- * City is growing—much building and construction taking place;

* Area is economically sound—new industries moving in;

* Evangelical Christians would welcome us rather than raise barriers against us;

* Vast numbers of apartment buildings in the city do not indicate a transient population; the Germans do not move as do Americans, and for the most part these apartments are purchased for homes.

Mr. and Mrs. Peugh are seeking living quarters in the city, and must make further plans as they lay the groundwork for the right approach to the people. Housing is expensive and meeting places scarce. Roger and Nancy Peugh will need our prayer support if the obstacles are to be overcome and a solid work established for the Lord.

A church leader told us that a curse rests upon Germany and that God has abandoned her. I do not believe this is true. "The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Peter 3:9).

The work in Germany has many

needs in order to be successful for the Lord. First and foremost is the leading of the Holy Spirit in every aspect of the work, and we believe that the Lord is leading in this respect. Further, the work here will not be cheap and will require Christians who are willing to back a work financially even though that work may not show much in the way of tangible results immediately. More missionaries are needed, those who will work as a team and who are willing to keep the image of the American missionary in the background as much as possible so that German leadership may come to the forefront.

Also needed is much prayer support on the part of American Christians who are anxious to see the barriers raised by Satan felled by the power of God, and trophies of God's grace being united to the body of Christ in a land that gave birth to The Brethren Church some two hundred sixty years ago. Only then will we be able to say, "Target Stuttgart; mission accomplished."—JWZ

High-rise apartment buildings are going up all over the city indicating the rapid growth taking place.



"I'm not going to talk about my past. We all know what a life without Christ is like. I want to talk about my life now. . . . Before I accepted Christ as my Saviour, I never imagined one man could be so happy and full of joy. I don't know how to say it, but it seemed like when I accepted Jesus Christ as my Saviour, my heart just became bigger than I was. And that feeling has never left. . . ."

And the missionary thought, "Dear Lord, You are truly working a miracle in the life of this man."

Teodorico had been a Christian only a few months when the Wallaces left for furlough and we were assigned to the Santo Antonio work. Our schedule was already full since we had

We certainly were not ready to close down the Santo Antonio church, but neither could we be in Castanhal and Santo Antonio at the same time.

As we continued to consult the Number 1 Crisis-solver, with whom nothing is impossible, again and again it was Teodorico who kept coming to mind. Our reservation was simply, "But he is so young in the faith." And yet in the short time he had shown continued growth in his understanding of the Word. He was studying in the itinerant Bible Institute with George Johnson (once every two weeks). He seemed to demand the respect of the Brazilians. We knew of no problems in his home life. And he himself wanted the Lord to use him if it was His will.

to the change in the life of this man and of his persistent witness to them. So we have reason to believe that God will soon bring others to himself.

But what about Teodorico himself? Could it be that here is one of the national pastors we have asked God to give us? Could it be that in the future God will lead him into the ministry full time?

That depends. It depends on God and His will. It depends on Teodorico too. But I wonder just how much of it depends on you. Jesus said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Perhaps you have prayed in a general way for national workers for

THE CASE OF AN ENLARGED HEART



previously been assigned to Castanhal and were also helping out with the island ministry while the Burks were gone on furlough. But lack of personnel made the new assignment necessary. And besides there was a Brazilian in charge of the work, which meant that our ministry would be supervisory with perhaps just one preaching service there each week.

So our schedule became even more full. It left not much room for crises. But it seemed that all was running smoothly. And it was—for a while. But when crises appear, they usually do not consult schedules. And so when the lay preacher could not continue with the regular services, the schedule went out the window as the crises entered.

By Mrs. Tim Farner
Missionary to Brazil

He was willing to arrange his work to have Thursday afternoons free for study with Tim. They began using the same material that he was studying in the Bible Institute, but with the specific purpose of sermon preparation.

The Lord is blessing his ministry. Teodorico continues to have a brilliant testimony and a real concern for those who do not share the joy of salvation. One of his deepest burdens is for his neighbors and relatives who live nearby. Already three neighbors have accepted Christ. Unsaved relatives testify

Brazil. Or perhaps you have even prayed for Teodorico by name since he has been mentioned in the monthly prayer requests. But, my friend, don't stop now. This dear brother has only just begun. And a great responsibility has been laid on his shoulders. Will he fail because you fail to pray?

"I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother" (Philemon 4-7).

DOCTORS, DIAMONDS AND EVANGELISM

By Dr. Floyd Talbot
Missionary to Africa

They say it is "tough" getting into medical school in the States these days. If one candidate was accepted out of ten, that would be the same as in our medical work in Africa.

This year 199 candidates took the entrance examinations. Of this number twenty-six have been taken into special classes for two months. And judging by previous years, there will be less than twenty who will be taken into training.

What about their educational level?

In the early days we thought we were fortunate if we found a candidate who had been through second grade. The educational level of the population has been gradually raised until most of the candidates have at least been through sixth grade, and from time to time we get a candidate who has had two or three years of high school.

In the early days they had not learned enough about how to study to profit from year-round classes, so we interspersed periods of classes with periods devoted to training in practical work. Now that we have candidates who have learned something of the discipline of study, we are seriously considering a three-year program of year-round classes. Of course, that will require more teaching personnel.

Some of the Africans we have trained are now qualified teachers of the elementary subjects, and we are impatiently awaiting the arrival of more missionary nurses. The one bottleneck is the classes that need to be

taught by a doctor. We need three full-time doctors in order to allow for furloughs and keep two on the field at all times.

We are counting the days until Dr. Larry Pfahler gets here, and we are storming the gates of heaven for Noe Marandet, the African student who is now in the States, that he may be admitted to medical school and become a second doctor. But the interval until they can arrive on the field is a very critical period, for which we are looking to the Lord.

Dr. Walker will be with us until June, but unless the Lord provides additional doctors, I will be the only one on the field for a space of about two years. And I am really only half a doctor, for there are so many things I cannot do any more.

So we need doctors now to help establish the medical program for the future.

The entrance examination given to all possible nursing trainees provides an interesting insight into the mind and purpose of the applicant.

One question in this year's examination was this: "Tell all you know about diamonds."

Diamonds constitute one of the main resources of the Central African Republic, so everyone who is awake knows something about them.

Practically none of the candidates

talked about where diamonds come from or of what they are made. Few talked about their appearance and how to recognize them. Several talked about the process of cutting diamonds which is one of the principal industries of Bangui. But they were unanimous in telling about diamonds as a temptation.

This temptation takes three forms. Many talked about the temptations of sudden wealth that goes with buying and selling diamonds. Some told of the temptation to dishonesty linked with hiding diamonds from the government and selling them on the black market. But nearly all talked about the temptations of hunting for diamonds and panning the gravel to find them. The said that hunting for diamonds is such a rough life, and there is so much dishonesty connected with it, and so much "luck" connected with whether you find them or not, that they cannot pray to God to bless their effort but they just have to go back to their heathen witchcraft and charms and fetishes.

All of this makes it doubly sad when Christian workers leave the service of the Lord to go to the diamond fields. Often they say that they are doing it because the church does not pay them enough to live on, and that they are just going for three months or six months and then will come back to their church work. But when the diamond fever gets into their blood, they do not usually stay in Christian work.



The examination also included the question, "Tell all you know about evangelism."

The following was the composition of one young man from Bossangoa:

"Here is what I know about an evangelistic campaign.

"I am a member of the U.J.C." (Sango for Union of Young Christians, an interdenominational organization of, for, and by students, with practically no missionary supervision).

"Our work is to go and preach the Word of God in various chapels.

"When we arrive in the village we give our testimony before the believers. Then we sing to call in those who do not yet believe, and one of us opens up the Word of God. And when they hear that, they seek in their hearts and are troubled, and they get up and come to receive the Lord. And backsliders straighten up the affairs of their sins."

That is all he said. He does not know anything of the plan of having a professional evangelist come in and put on a campaign for them.

Now if I had to choose (which I don't have to do, thank God, for I am enthusiastic about *all* forms of evangelism), I am afraid I would have to go along with the African form.

If the African churches have anything to teach American churches, it is this: don't have less of the conventional American type of evangelism—but have *tremendously more* of the gospel-team type of evangelism. ❀





OUR NUMBER ONE JOB

By Raymond W. Thompson

Every day, 324,000 new babies, for a net increase in the world's population of 190,000. A world in which even drinking water will be in short supply. Atmospheric contamination warming the environment to the point where melting polar ice floods great cities. Wars brought on by nations of starving people battling to get enough to eat. . . . So warns another article in a Christian periodical calling for us to do something or die in the holocaust toward which we are heading.

And the solution offered? Population control; wide-spread dissemination of birth control information and means. This is probably the best our world apart from God can come up with, but for the Christian this represents an escape from our real responsibility. It is not a question of the rightness or wrongness of this approach to the problem, but rather the fact that the One whom we call "our Lord"

has been very explicit in giving His followers directions as to how a perfect world is to be built. Such a world will have solutions for its problems—divine solutions with infinite resources. Moreover, such a world or kingdom will never be attained apart from the King himself and a people who have been so changed that the change is spoken of as New Birth. The world apart from Christ can only limp along on its “best-you-can-do” attempts to solve its problems, being continually weakened by its dependence upon the perversities of human nature to do the job. In Christ there is not only a plan for betterment toward an ideal, but there is a change of attitude concerning the desirability of accomplishing that ideal and the means of accomplishment is provided.

Why then, if we are sincere about wanting to improve our world, are we mothballing our one effective means of improvement and then agonizing in an ineffective effort to make a better life with totally inadequate instruments?

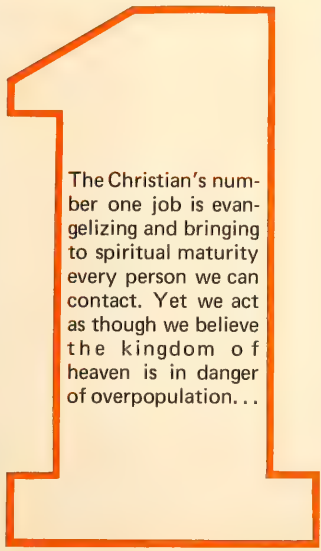
The Christian's number one job is evangelizing and bringing to spiritual maturity every single person we can contact. Yet we often act as though we believe the kingdom of heaven is in danger of overpopulation and thus we practice birth control.

A look at the mission scene will illustrate what I am saying.

Dr. Donald McGavran, who is perhaps today's greatest authority on the growth of the church, recently stated: “There are more winnable people in the world today than ever in the history of man.” Another, David Barrett, after a very comprehensive study of the African continent, concludes that by A.D. 2000, present trends indicate “around 350 million Christians in Africa... the largest Christian community on any continent in the world.” An authoritative study of Latin America indicates that in every Latin American nation excepting Nicaragua the growth of the evangelical church far exceeds the population growth.

Immediately we are tempted to rationalize this great horde of new births into the kingdom of heaven, and to question the quality of the Christianity represented by these statistical projections. We have been conditioned to accept small, slow growth in the

church, and we seldom question our own dedication to worldwide evangelism and church planting as the cause of the meager results. Careful statistical studies serve only to show that many people are now receptive to a message. Whether or not the message they receive is the true Gospel of salvation by grace through faith in Jesus Christ and that which will bring them to spiritual maturity, will be determined by who brings what message. This puts the finger on us, for if we fail we cannot expect others to discharge our responsibility nor dare we criticize the result.



The Christian's number one job is evangelizing and bringing to spiritual maturity every person we can contact. Yet we act as though we believe the kingdom of heaven is in danger of overpopulation...

There are many subtle forces aiding in this spiritual population control. One which is especially potent is the ready reception we give to such destructive clichés as the following:

1. “The role of the white missionary is finished,” spoken most recently by Rev. Gerhard Hoffman, executive secretary of the German Protestant mission agencies. In truth the role of the Christian missionaries of all skin colors is needed until every individual has been reached for Jesus Christ. The greatest day for foreign missions is yet ahead of us, not behind.

2. “You can't preach to empty stomachs”—the implication being that evangelization must await the satis-

faction of all social needs. Dr. McGavran in a recent statement underscored the falsity of this claim as he illustrated from history that the empty stomach is far more receptive to the Gospel than is the full. We cannot hope to meet physical and material needs first and then at a more convenient time come with the Gospel. There will be no such time. It is true that the genuineness of the message preached will be tested by the sincerity of the preacher in his compassion for the needs of people and his willingness to help them, but the message must be central to all that he does.

3. “We must be careful that everything doesn't become evangelism.” Dr. George Peters, Dallas Seminary professor of missions, concludes from recent worldwide studies that this is not a danger since all the pressures are the other way. For example, the home church wants “projects” to support rather than evangelism and church planting. The missionary's own inclination is to “build something to make life more efficient.” The national government wants material help without “cultural interference.” And to top it off, when the mission organization has a manpower shortage, it is the pastoral or evangelizing missionary who is called in to fill the vacancy in a school, print shop, or other institution.

4. “We are not seeing growth in our churches because we refuse to compromise quality for quantity.” This quite often appears to be only an excuse for maintaining poor methods and refusal to adapt to cultural situations. It often reflects little genuine concern for people.

5. “Can a just God condemn those who have never heard the Gospel?” This is the wrong question to ask. The proper question is: Can a just God not punish those who, having heard and received the Gospel, refuse to give it to anyone else, even though He has warned them that all who do not receive it will be lost?

Are you concerned about the disastrous effects of overpopulation? Our first imperative is to rescue all we can and bring them into the kingdom of God's dear Son. This course offers more hope, even to this present world, than all the futile schemes of men. What are you doing to show your concern?

THE CHILDREN'S PAGE

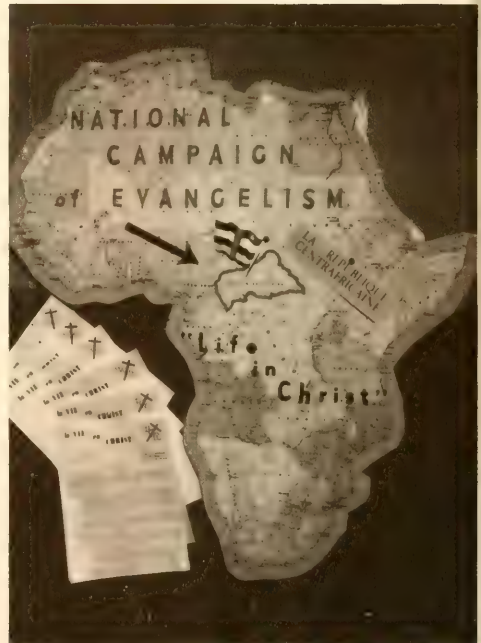
“Life in Christ” in Central Africa

Have you heard about the big campaign called “Life in Christ,” which is going on in the Central African Republic? The Brethren mission and other missions in that land are working together to get the good news of the Gospel out to every man, woman, and child in the nation. The campaign is lasting a whole year, beginning last May and ending next April. Of course, a lot of preparation had to be done before it really began—getting thousands of tracts, booklets, posters, and lesson materials printed, and making many, many plans. Missionary Wayne Beaver was picked to be the “coordinator” of the campaign; that is, he is the top man. Later on, Pastor Simon-Pierre Nambozouina came to help him as an “African coordinator.”

Every month has a special name. For instance, this month of November is “Sunday School Month.” Next month, December, is “Family Month.”

The Lord is blessing the campaign as African Christians make a special effort to spread the good news to their relatives and friends. Churches are crowded on Sundays, and already many Africans have found Christ as Saviour.

The only sad thing is that in some of the areas in C.A.R. the pastors are not cooperating in the campaign. Pray that they will see the great things which are happening in other areas and that they will want to get in on all this, too. And pray that God will keep on blessing this campaign and that many more people will find “Life in Christ.”



HARRY HELPER AND MARY MISSIONARY



Church News

NOTICE. The October 31 issue of the *Brethren Missionary Herald* was *The Brethren Annual*. Extra copies are available for pastors and church secretaries at no charge. Address your request for copies to Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590.

NOTICE

It is with regret that the Brethren Missionary Herald Co. announces that the Herald Bookstore at Fullerton, Calif., has been sold. Mr. Louis Pechstein assumed ownership of the store on Nov. 9. The bookstore will no longer be a part of the BMH operation, serving as the West Coast branch.

We appreciate the many Brethren in the west who patronized this store, and were so kind to our manager, Rev. Dale Brock, and his staff. Our churches in the west will be served in future months from Winona Lake, Indiana.

GLENDAL, CALIF. Rev. Lyle W. Marvin has resigned as pastor of the Grace Brethren Community Church, effective December 31, 1970. Mr. Marvin plans to retire from the active pastorate for health reasons.

TELFORD, PA. Recent blessings at the Penn Valley Grace Brethren Church included the baptism of 11 people and the receiving of 16 into church membership. Of these new members 10 were adults, 4 teenagers and 2 were 12-year-olds. Robert Griffith, pastor.

NOTICE. "The Treehouse Club" is an excellent TV program for children. It is sponsored by Child Evangelism Fellowship. If you need information as to the TV stations making this program available in your area write to—Child Evangelism Fellowship, P.O. Box 1156, Grand Rapids, Mich. 49501.

DALLAS CENTER, IOWA. The first Sunday of each month has been set aside for a fellowship lunch at 6 p.m. in the church basement. As well as affording a time of togetherness this will inaugurate the new tables which were purchased and installed recently. James Marshall, pastor.

MINERVA, OHIO. The Lord has been raining down the blessings here with—11 first-time decisions in DVBS; 44 during Ron Piccard's ministry; 5 rededications and 1 decision for salvation as a result of the fine crusade meeting with Rev. Allen Herr and 3 families have joined the church family. Dennis Beach, pastor.

HOLLINS, VA. The VW moves up—that is for the Patterson Memorial Brethren. A Micro-bus Ministry has been established and is being used to bring children to Sunday school as well as a means of transportation for the youth in field trips and other activities. Ron Thompson, pastor.

PORTLAND, OREG. "People who complain that every time they go to church an offering plate is pushed under their nose will stay home and watch TV by the hours and see a commercial (asking for their money) every 20 minutes, or more often, and pay the electric bill to see them, not to mention the dollars invested in the TV set." Taken from Pastor's Postscript edited by William Schaffer.

STOYSTOWN, PA. Pastor and Mrs. Arthur Collins of the Reading Brethren Church were surprised by the congregation as they served a luncheon to 35 guests in honor of the 40th wedding anniversary of the couple. A purse was presented to the Collins as well as many congratulatory messages. Arthur Collins, pastor.

CYPRESS, CALIF. "Guest Sunday" was an exciting occasion for the Cypress Brethren Church. Each member had been encouraged to invite at least ten visitors. Memo pads and pens with the church name inscribed were given to each visitor in attendance. The evening worship hour was highlighted by the presentation of the true and dramatic film, "Like A Mighty Army." An all-time high in attendance was reached in the morning service with 99 persons present. Paul Morris, pastor.



PALMYRA, PA. An installation service was conducted on Oct. 11 for Arthur Frank, the new pastor of the Grace Brethren Church. Those participating in the service as pictured from left to right are: Roy Dice, vice moderator of the church; Rev. Sherwood Durkee, promotional coordinator for The Brethren Home Missions Council; Pastor Arthur Frank; Rev. Luke Kauffman, vice moderator of the Northern Atlantic District; Rev. Ulysses Gingrich, pastor of Manheim Grace Brethren Church. Other ministers participating but not pictured were Rev. Earle Peer and Rev. Warren Tamkin. Mr. Frank calls Ashland, Ohio, Grace Brethren Church his home church. During his school years at Grace College and Seminary, Arthur was an employee of the Brethren Missionary Herald and also was student pastor of a church in Roann, Ind. Pastor and Mrs. Frank have two children.

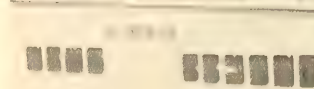


Pictured above (l to r) Gene Walder, Parker Bowman, Harry Denlinger, Pastor Irvin Miller (with shovel), Richard Dittmer, D. D. Harmon, Harold Cross, W. A. Gunter (architect), Harold Dittmer, Clyde Landrum (speaker), and Dale Denlinger.

UNION, OHIO. Pastor Irvin Miller's statement: "We're thrilled with the leading of the Lord here at Union, Ohio," characterized all the activities on that beautiful September groundbreaking Sunday of the year-old congregation of the Community Grace Brethren Church. It was evident as pastor and people met at a lovely retreat camp-in-the-woods for the morning service, and "on the scene" for the afternoon ground-breaking service, that they were thrilled. And, the progress in building plans and funds on hand by the growing congregation was evidence aplenty that the Lord in fact was leading and blessing. The fine crowd for the service on that spacious sun-bathed field indicated a good district-wide interest in the work that the Lord was doing. The fact that the builder was to move in immediately with the promise of completion of the building before the end of 1970 stirred the hearts of the people to expect continued good things from the Lord in the future.

LAKE ODESSA, MICH. Two churches joined in a unique service when the Alto Brethren and Lake Odessa congregations enjoyed a time of fellowship as the Robert Lathrops from the Navajo Mission showed slides depicting their work. Refreshment time was delightfully different as part of the treat was Indian frybread which Mrs. Lathrop made. Richard Cornwell, pastor.

DAYTON, OHIO. A Golden Wedding anniversary was reached by Homer and Irene Screechfield of the First Brethren Church of Dayton, Ohio. For nearly seven years they have been addressing and mailing the weekly news bulletin (News Flash) printed by the church. This has been only one of the areas of faithful service they willingly give to the Lord. Congratulations. Forrest Jackson, pastor.



Standing behind the booth on the left is the young man mainly responsible for this project, Ray Beiler. With him are Doug Russell, LuAnn Trego, and Becky Russell.

NEW HOLLAND, PA. A continuing story continues on... 2,000 tracts were sent to the New Holland Grace Brethren Church as a gift of the Free Literature Program sponsored by the Brethren Missionary Herald. Read more of the story as told by Pastor Kenneth Russell. "The New Holland Farm Show is a large street fair with all the trimmings held here Sept. 30-Oct. 3. We set up a booth at the fair with the words NEWS BEYOND on the front and other appropriate posters inside and out. We passed out over 4,000 tracts. ... Both young people and adults worked in the booth as well as going out among the people to pass out literature. Many good contacts were made and I personally, as well as others, had many opportunities to witness that we never would have had if we had not had this tract booth."

NORWALK, CALIF. A full-time asistant pastor, Mr. Allen Wood, in charge of Christian Education and youth began his services with the church recently. Mr. Wood has a degree in theology and has done graduate work in the area of audio visuals and mathematics. He taught school at Westminster Christian School for two years and comes to this new endeavor as a well-trained servant of the Lord. A group of 19 people met for a dinner at the church recently. (About half of these were youth of the church.) After the meal there was a time of prayer, then the group went out two by two reaching the people with the Gospel. At 8:30 p.m. the teams returned to the church for dessert and a time of testimony. The results tabulated were as follows: 1. A family was reached for our Sunday school. 2. Several families will be attending our church services. 3. Many tracts and pamphlets were distributed. 4. Most important of all—eleven people confessed Jesus Christ as their Saviour. Stanley Jensen, pastor.



Pastor Thomas Miller, Pastor Clair Brubaker, and Pastor Kenneth Ashman conduct the prayer of dedication for Earl Hodgdon.

WOOSTER, OHIO. Earle C. Hodgdon was ordained to the Brethren ministry at the First Brethren Church, Wooster, Ohio, Sunday, Sept. 13. Mr. Hodgdon had been licensed to the Christian ministry prior to his first term of missionary service in Brazil. Late in October, he with his family returned to Brazil for continued service. Assisting in the ordination service was his former teacher at Akron Bible Institute, Clair Brubaker. Pastor Kenneth Ashman delivered the ordination message. Others assisting in the service were: Associate Pastor Thomas Miller, Moderator Miles Firestone, Assistant Moderator John Armstrong, and personal friend, Guy Johnson.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
New Troy, Mich.	Dec. 2-9	Gerald Kelley	Allen Herr
Sacramento, Calif.	Dec. 6-11	Richard Cron	Nathan Meyer
Grass Valley, Calif.	Dec. 13-18	Arthur Pekarek	Nathan Meyer

MEYERSDALE, PA. A free bus ride to and from Winona Lake at conference time will be given to those who by the end of 1970 reach at least one new student for the Grace Brethren Sunday school of Meyersdale, Pa. Robert Burns, pastor.

ANKENYTOWN, OHIO. A number of decisions were made here during the fall evangelistic crusade with Richard Green of South America as evangelist. The attendance for seven nights averaged 232. Larry Gegner, pastor.

KENAI, ALASKA. Perhaps progressing is the way to describe the Alaska church. The previous record for the morning worship of 26 was broken by an attendance of 27. The prayer meeting increased from 22 to 23. On the property the water pipes are in, the septic tank and cesspool are in with the sewer pipe. The parking lot was prepared with gravel so all things were ready for the new mobile church (60x24 ft.). Herman H. Hein, Jr., pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Vivienne Martin and Clinton Smith, June 6, Grace Brethren Church, Canton, Ohio.

Freda Lee Sproles and Richard Logsdon, June 13, Pleasant Hill Church of the Brethren, Johnson City, Tenn. Pastor Clarence Lackey officiated.

Betty Lou Hughes and Walter Patrick, June 27, First United Methodist Church, Johnson City, Tenn. The ceremony was performed by Rev. Clarence Lackey of the Grace Brethren Church of Johnson City, Tenn.

Robin Jenkins and Kenneth Stoll, Aug. 15, Winona Lake Brethren Church, Winona Lake, Ind.

Ruby Kuhns and Mike Bonham, Aug. 22, North Riverdale Brethren Church, Rev. James Poyner officiated.

Kathy Durkee and Michael Parcell, Aug. 28, Winona Lake Brethren Church, Winona Lake, Ind.

Vickie Moore and David Merrin, Aug. 29, Ankenytown Grace Brethren Church, Belleville, Ohio.

Linda Marsh and David Roeser, Sept. 11, Grace Brethren Church, Canton, Ohio.

Charlotte Thompson and John Swihart, Sept. 18. Pastor Larry Gegner officiated.

Carol Piker and Gary Clark, Sept. 19, First Brethren Church of Johnstown, Pa.

Julie Sabatini and James Harris, Sept. 26, First Brethren Church of Long Beach Chapel. Rev. Edwin Cashman, pastor of the Bellflower Brethren Church of Bellflower, Calif., officiated.

Sara Meek and Phillip Parsons, Jr., Oct. 3, West Homer Brethren Church of Homersville, Ohio.

Rebecca Schrock and William Schmidt, Oct. 3, Wheaton, Ill. Rebecca is the daughter of Rev. and Mrs. Lynn Schrock.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

CLIFTON, Clyde moderator of the First Brethren Church of La Verne, Calif., passed suddenly into the presence of the Lord on July 30. He had served the church faithfully for 35 years. He served as a trustee, youth sponsor, deacon and moderator. Memorial services were conducted by Pastor Forest Lance.

CONGER, Jenny, 77, went home to the Lord Sept. 23. She had been a member of the church for 25 years but had not been able to attend regularly in the last seven years due to ill health. Knute Larson, pastor.

CUSTER, Carrie, 95, went to be with her Lord Oct. 7. Mrs. Custer was an active member of the First Brethren Church of Johnstown, Pa. Wesley Halter, pastor.

FLICK, Clarence, 74, died Sept. 10 after a long illness. He had been a member of the First Brethren Church of Altoona, Pa., for 63 years and a deacon since 1925. Robert Russell, pastor.

FRY, Della, 86, went to be with the Lord Sept. 20 in Ashland, Ohio. She was the oldest member of the Wooster, Ohio, church. In February 1944 she united with this congregation, and was a faithful member throughout the years. Only conditions of ill health kept her away from the services. The memorial service was conducted by Pastor Knute Larson of Ashland, assisted by Thomas Miller.

GALLICHIO, Joetta, slipped into the presence of the Lord on Sept. 15. She first became a member of the Brethren Church in 1932 and was a faithful Christian and member of the First Brethren Church of Dayton, Ohio. G. Forrest Jackson, pastor.

JOHNSON, Jesse, went to be with the Lord Sept. 24. He had been a member of the Bellflower Brethren Church since October 1948. He had been ill for the last four years. He and his wife, Ruby, would have been married 54 years in November. Edwin Cashman, pastor.

LAPE, Pearl, 73, a longtime member of the Canton, Ohio, Grace Brethren Church, went to be with the Lord Sept. 15. James Kennedy, pastor.

NEHER, Andrew, of Mentone, Calif., went to be with the Lord on Aug. 27. Mr. Neher was a member of the Rialto (Calif.) Brethren Church for several years. Thomas McClellan, pastor.

SLAYTER, Harry, died on Aug. 15. Findlay Grace Brethren Church, Findlay, Ohio. Glenn Coats, pastor.

SPEECE, Millard, was taken from this life suddenly on Sept. 28, following a heart attack. Mr. Speece had served as secretary of the national men's work for several years. He also served the Lord faithfully in many areas of the local church as he demonstrated his love for Jesus Christ. Lt. Ed Jackson was present for the funeral service and gave a fitting tribute to this man of God. Forrest Jackson, pastor.

SUTPHIN, Charles, 55, went to be with the Lord Aug. 21 following an extended illness. He was a faithful member of the Grace Brethren Church, Johnson City, Tenn. Clarence Lackey, pastor.

TENEYCK, Tony, passed away June 26. Findlay Grace Brethren Church, Findlay, Ohio. Glenn Coats, pastor.

TISCHER, Olive, 86, a member of Lake Odessa, Mich., Grace Brethren Church, passed away July 26. Rev. Marvin Zimmerman conducted the memorial service in the absence of Pastor Richard Cornwell.

TURNER, Mr. and Mrs. (Myrtle) Charles, went to be with their Lord just seven weeks apart. Mrs. Turner, 81, was called home on Aug. 13 and Mr. Turner, 91, on Oct. 6. Both of the Turners were longtime members of the First Brethren Church of Whittier, Calif. Jesse Deloe, pastor.



HE WORKS WITH MEN ... HE'LL WORK WITH YOU

"What a person is called to do, he does."

"This I firmly believe," says Ed Jackson, a former member of the Ohio State Highway Patrol for twenty-two years before he began a new work as executive secretary of the National Fellowship of Grace Brethren Men.

In eight more years had he stayed with the Patrol, Jackson would have been eligible for a very substantial pension guaranteeing financial security.

"But there is more to life than money," Jackson said as he was speaking of his decision to leave the Patrol. He considered this work as "an exciting, rewarding experience and I recom-

mend the work as a career among dedicated people." Jackson was a lieutenant, stationed at general headquarters in Columbus, Ohio, and in charge of the crime laboratory. He was at the penitentiary riot on Halloween night in 1952; was there "when we blew the

hole in the wall two years ago," and was at the riots at OSU last spring.

"I was a plain clothes officer for ten years . . . a time when I worked by myself . . . and certainly a time to trust in the Lord."

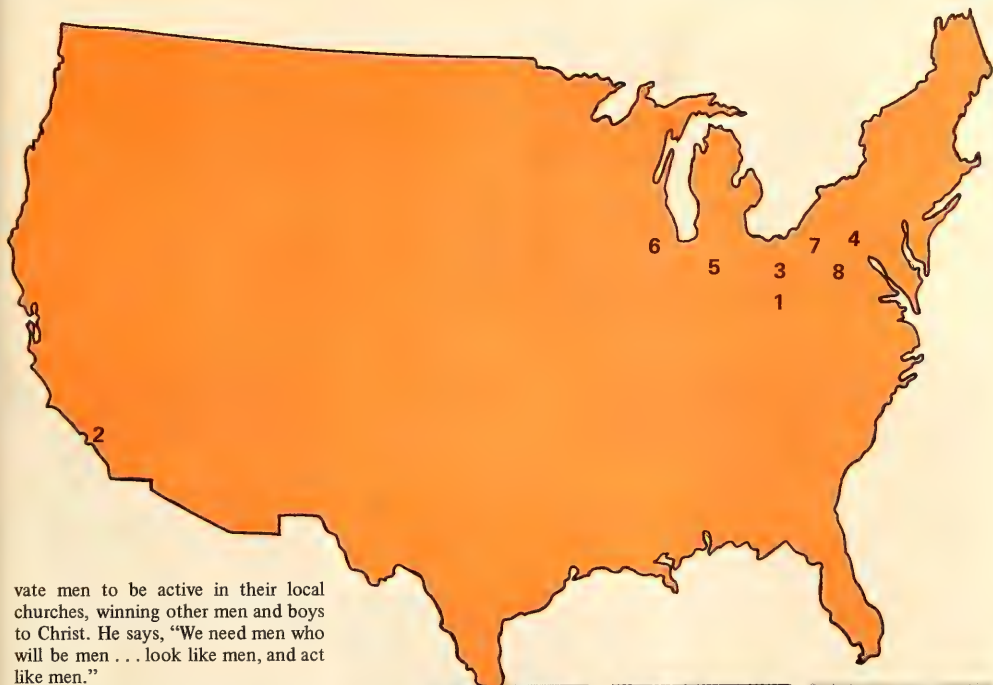
Ed finished high school while in the Marines. Later at King's College, Briarcliff Manor, N.Y., where they have an excellent criminology course he was channeled into the police field. "I felt as much of a calling to that field as I now feel to my new work." Ed also attended the University of Louisville and Rutgers University.

Missionary Jackson considers his job as executive secretary is to moti-

JACKSON'S ITINERARY

Nov. 16-20	No. Atlantic Dist.
Nov. 21-23	Hagerstown, Md.
Nov. 28-29	Meyersdale, Pa.
Dec. 4-6	Osceola, Ind.
Dec. 11-13	Somerset, Pa.

FGBM Has Greater Representation



vate men to be active in their local churches, winning other men and boys to Christ. He says, "We need men who will be men . . . look like men, and act like men."

This new work is largely one of faith, but Mr. Jackson feels the Lord never fails to provide for His servants and His work, therefore, all that he wants . . . is to be faithful.

During the last three weeks of October, Jackson traveled more than 3,000 miles and filled twenty speaking engagements. He reminds the men that their theme verse exhorts them to be "faithful men, who shall be able to teach others also."



1 **Harold E. Jones**
President
Lexington, Ohio



2 **Lyle Marvin, Jr.**
Vice-president
Long Beach, Calif.



3 **Wilbur Carlson**
Secretary
Shelby, Ohio



4 **Walter Fretz**
Treasurer
Lansdale, Pa.



5 **Kenneth Rucker**
Asst. Treasurer
Winona Lake, Ind.



6 **Phil Landrum**
Editor
Carol Stream, Ill.



7 **William DeBoer**
Stow, Ohio
Committee on Committees



8 **Jim Kelley**
Parkersburg, W. Va.
Committee on Committees

Introducing Our WMC Birthday Missionaries for 1970-71



Miss Margaret Hull
Africa



Mrs. Earl Hodgdon
Brazil



Mrs. Jean-Louis Steudler
Africa



Mrs. James Dowdy
Mexico



Mrs. Eddie Mensinger
Africa

Living

Abundantly

in Prayer

It was the Lord of heaven and earth who spoke. It was the eve of His death, His farewell message. Listen!

"Verily, verily, I say unto you, He that believeth on me; . . . whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:12-13).

Then, lest the disciples should misunderstand, the Lord repeated himself six more times in almost the same breath commanding them, and us, to ask whatsoever we will. Never before had the Lord Jesus laid such stress on any command, or such a marvelous promise. The exceeding greatness of the promise seemed to overwhelm them. So before He was seized, and His gracious lips silenced on the cross, He gave a final exhortation, "Ye shall ask in my name: . . . For the Father himself loveth you" (John 16:26-27).

We speak often of our Lord's seven words on the cross but do we ever meditate on our Saviour's sevenfold invitation to prayer? Today He sits on the throne of His majesty on high and holds out to us the scepter of His power. Shall we touch it? Shall we take of His treasures? He proclaims that our strength, our fruitfulness, and our joy depend upon communion with Him and answered prayer. And yet we allow our enemy, the devil, to persuade us to neglect the divine invitation to pray. Why?

Our daily life has a great influence

By Mrs. Thomas Hammers
National Prayer Chairman

on our prayer; just as our prayer greatly influences our life. Sometimes there is conflict between the life and prayer, and the life holds the upper hand. The heart is more wholly devoted to living than to praying. Only when the sacredness and power of prayer take possession of the full heart and the whole life can we really say, "I have prayed with my whole heart, I wait on Thee all the day."

Why is this not true of every child of God? It is the work of the Holy Spirit in us to make us willing, and to enable us to seek God with the whole heart but He cannot because we have given ourselves to so many earthly things with all our heart and strength. Consequently our days are filled with the sin of prayerlessness. If we would remember that sin is disobedience to the Lord's command and that He has commanded us to pray, we would not consider it so lightly.

But prayer must not be entered into to just for obedience, but because Christ offered its enrichment, power and blessing because He and God the Father love us.

The "flesh," in its disposition to turn away from God, is the archenemy of our prayer life. But the "Spirit" en-

ables us to enjoy being in the presence of our God and communing with our Lord and Saviour. This is the glory of the secret place, to converse with God the Holy One through Christ the Saving One.

How then can we be delivered from the sin of prayerlessness? First, we must see it as sin and believe we can be delivered. Our whole relationship to the Lord Jesus must take on a new meaning. We must believe in His infinite love, which longs to commune with us. We must believe in His divine power to conquer sin and keep us from it. We must believe in Him as our great intercessor. Our prayer life must be entirely under the control of Christ. Then by faith the call to an abundant life of prayer which pleases God will be a welcome call. We shall find strength and eagerness in the faithfulness of Christ who gives joy and rejoicing in the certainty of answered prayer.

If you are longing for a more abundant life in prayer take heed to these few worthwhile thoughts from Andrew Murray:

1. As you enter into the secret place let your first thought be to thank God for His unspeakable love which invites you to come to Him, and to talk to Him freely. Think also of the glorious grace of the Lord Jesus, who wants to teach you to pray; and

(Continued on next page)

(Continued from previous page)

of the Holy Spirit who was purposely given to help your weakness in prayer.

2. Always prepare yourself by prayerful Bible study. Remember prayer is a dialogue where God's child listens to God's words then replies to them. Ask God to make His Word light and power in your heart.

3. When the Word has been thus received, then present yourself reverently and in quietness before God. Conversation with God should be new every day arising out of the Word you have read and the real needs of your soul.

4. Now become an intercessor for others and you will experience the full blessedness of prayer. Allow God to draw you away from yourself to others. A weak child prays only for herself. As your prayers for others are answered the secret place will become a wonder of God's goodness, and a fountain of great joy. God will make it a Bethel, where His angels shall ascend and descend and you will cry out, "The Lord shall be my God."

5. Remember always the close bond between the inner secret place and the outer world. The attitude of the secret place must remain with you all the day. It is intended to bind you to God, to supply you with power from God, and to enable you to live for God alone.

Our Lord makes it so clear that His power and blessing can be preserved and increased in no other way than through intimate fellowship with Him in the secret place, practiced and cultivated every day.

**TOP TEN COUNCILS IN
PER-CAPITA GIVING
1969-1970**

1. Sr., Bellflower, Calif.
2. Englewood, Ohio
3. Middler, Everett, Pa.
4. Bethel, Berne, Ind.
5. Hollidaysburg, Pa.
6. Sr. Everett, Pa.
7. Sr., Altoona, Pa.
8. Jr., Everett, Pa.
9. Maitland, Fla.
10. Sacramento, Calif.

AFRICA

- Mrs. Albert W. Balzer January 1
Mission Evangelique, Yaloke via Bangui, Central African Republic.
- Cathy Lynne Klus January 3, 1967
Mission Evangelique, Yaloke via Bangui, Central African Republic.
- Mrs. William L. Walker January 4
Medical Center, Boguila via Bangui, Central African Republic.
- Mrs. Jean-Louis Steudler January 7
Mission Evangelique, Yaloke via Bangui, Central African Republic.
- Mrs. Martin M. Garber January 22
Mission Evangelique, Yaloke via Bangui, Central African Republic.
- David George Peters January 26, 1957
B. P. 13, Bozoum via Bangui, Central African Republic.
- Janet Lynn Walker January 28, 1958
Medical Center, Boguila via Bangui, Central African Republic.
- Timothy Lee Klus January 31, 1959
Mission Evangelique, Yaloke via Bangui, Central African Republic.

ARGENTINA

- Jonathan Edgar Fay January 28, 1966
Corrientes 2, Almafuerie, F.C.B.M., Prov. Cordoba, Argentina, S.A.

BRAZIL

- Arthur Allen Burk January 10, 1954
Caixa Postal 861, Belem, Para, Brazil.
- Curtis Allen Schwartz January 11, 1963
Caixa Postal 861, Belem, Para, Brazil.

EUROPE

- Miss Lois Wilson January 5
50 rue des Galibouds, 73—Albertville, France.

IN THE UNITED STATES

- David Michael Cover January 3, 1965
c/o Mrs. Riley Toon, Route 3, Box 840, Tracy, California 95376.
- Thomas Daniel McDairmant January 3, 1961
c/o D. D. Terry, 2504 Madrid Way So., St. Petersburg, Florida 33712.
- Ivan Wayne Hoyt January 5, 1958
Route 3, Wooster Road, Warsaw, Indiana 46580.
- Mrs. Thomas McDairmant January 7
c/o D. D. Terry, 2504 Madrid Way So., St. Petersburg, Florida 33712.
- Rev. Edwin D. Johnson January 20
2115 Ostrom, Long Beach, California 90815.
- Mrs. Minnie Kennedy January 28
P.O. Box 588, Winona Lake, Indiana 46590.
- Rev. George K. Wallace January 30
5 Imperial Trailer Court, Route 1, Coatesville, Pennsylvania 19320.

WATER POLLUTION

is a big issue today. Everywhere, that is, but at the Brethren Navajo Mission—the water's fine. But the plumbing's not so hot.

That's why the national WMC is giving \$4,500 during September-October-November to assist in replacing the water system. So give generously—help fight water pollution!

MEET YOUR NEW WMC OFFICERS



Mr. Jerry Franks
Assistant National Patroness



Mrs. Don Sellers
Assistant to the Financial
Secretary-Treasurer

My Own Little SMM'er

Growing up as a girl in SMM, I found it easy to slip back into it as a patroness. I am always surprised to find those with negative attitudes towards SMM, because mine are such positive ones. SMM was *the* thing in my life as a teenager. Now, as the patroness for the middle group at Community Grace Brethren Church of Warsaw, Indiana, I find myself involved in the lives of these Jr. High girls (just as "way back when" other patronesses were involved in mine). I also serve as SMM coordinator at my local church and I am patroness of the Indiana District SMM.

I began attending the Brethren church in Uniontown, Pennsylvania, when eleven, and was born into the family of God shortly thereafter. Most of my family are now Christians, but I wasn't raised in a Christian home. For this reason, I am grateful to have been made part of the family of believers in that church.

A special involvement with one particular family—the Franks—developed as Jerry and I began "going together" at a fairly early age. Would you believe thirteen? Well, we've been going together ever since, and it's been grand! Of all the people in my life, it is Jerry who has influenced me the most. I have received from him an unshakable faith in God, and the desire to do well those things done in the Lord's name.

Having attended college before marrying, I now have a "hit or miss" (mostly miss) schedule at Grace. I am active in WMC and enjoy teaching art in our Christian Day School. Being a faculty wife at Grace brings activities, interesting people, friendships, and spiritual dimension into my life.

I have saved the best 'til last. Besides putting up with Jerry, I have to contend with three kids!! Just foolin'—we consider our children to be special blessings from the Lord. Robbie is a sweet and sensitive ten-year-old, with just a hint of "snips and snails." Jeff, eight, is full of surprises and looks like an angel—when he's asleep! Marcy Jayne is a happy first grader—happy to be in Little Sisters, too.

Oh! I nearly forgot. In case you are wondering—no, I'm not at all musical—I leave that up to the maestro.

Thirty Moves for God

"The next time we move the Lord will move us!" Those words spoken in jest soon took on a new meaning. And now, years later and after our thirtieth building assignment, we smile at the irony of the statement.

I recall the morning, en route home from church, when Don's hand had reached out for mine. His grasp matched the firmness of his voice: "The Lord wants me to help build churches! Would you think I'd be crazy to want to sell the farm?"

There was not much to offer by way of experience in building—just five years of mechanical and some electrical experience in the Air Force, but he had a willingness to be mortar-boy or to push a wheelbarrow for the glory of the Lord. "The next time we move the Lord will move us!" we had said. But in late November 1953, as we set out, mobile home in tow, we were pulling up the roots we had earlier sought to put down. And the Lord had prepared us well for nomadic living.

City life was not new to me. Soon after I was born, my oldest sister took me to raise in her Minneapolis home. When my schooling began, I returned to rural Wisconsin to live at home with four brothers and seven sisters.

The WMC of Sidney (Ind.) Grace Brethren Church have a special place in my heart, for I'm sure they prayed earnestly for my salvation and for the Lord's will in my life.

Don and I were to gain much from my attending and graduating from Grace Seminary. The "G.I. Bill" proved very handy, and we spent long nights studying together in that two-for-the-price-of-one education. But, he advanced more than I, for it was during this period that he learned to put on his socks from either end! Well, it was that way until those same WMC ladies uncovered my pile of mending.

Our son, Mark, traveled with us for some time. Changing schools and adapting was not easy, but the Lord undertook for him as well as for us. Bob Jones Academy was his sixteenth different school. He went on to college—a year at Grace, and then to his eighteenth school, where he is majoring in the premedical course and will soon graduate and enter medical school.



Thanksgiving

Give thanks?
O God how can my heart give thanks
In such a day as this?
While war and tumult, plague and
strife
And terror sweep the earth?
And all that's good and right and
just
Has somehow gone amiss?

Give thanks? Ah, yes,
My soul, thou must give thanks—
E'en now in such a day as this:

Though heaven rage and kingdoms be
removed,
Though mountains shake and waters
swell,
God is thy Refuge, He thy Strength,
Let not thy heart be troubled.
Into His hands thy ways commit,
Resign to Him His children,
With thee must all things then be
well—
And so give thanks! Give thanks!
E'en from thine inmost being
Give thanks!

TESTIMONY OF AN AFRICAN PASTOR'S WIFE

She Is a Lovely Person

Mrs. Thomas McDairmant has sent the testimony of the wife of a pastor in the Bossembele district of the Central African Republic. "She is a lovely person," says Mrs. McDairmant. "I had her write her testimony for the *Trompette* (Sango-language magazine), and then I thought that the people at home might like to read it, so I translated it. It is as follows:

Praise the Lord for the wonderful thing He did for me in the land of Bossembele!

I, your sister in Christ, do not say this in vain. When I was married in August, 1957, I conceived, and the birth was very difficult. They took me to Boguila (Medical Center) and the doctor operated on me and took the baby. After two days the baby died. I was near death, too, but God saved my life.

Finally, after twelve years, I conceived again. I didn't know what to do. My heart rested on Matthew 7:7-11 where it says, "Ask, and it shall be given you." God prepared a way for me. Mr. Thomas McDairmant took me to Boguila, and the doctor operated on me again, and took a living baby on August 4, 1970. It is a boy. His name

is Bouyete Dominique Emmanuel.

I am still in the hospital as I write this. I ask you all in the name of Jesus to pray much for me. James says in the book he wrote, in chapter 5 verse 16, "The effectual fervent prayer of a righteous man availeth much." The life I live now is in Christ (Gal. 2:20). I am the wife of Pastor Bouyete David. My work is to lead the young girls, and I also teach the women. The name of our village is Bodouli.

Your sister,
Yago Pauline,
Greetings to all.

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"ABUNDANT LIFE" BOOKS STILL AVAILABLE AT SPECIAL PRICE TO WMC GROUPS

The Brethren Missionary Herald still has a limited number of the paperback booklet *Abundant Life* which is being used as this year's WMC Bible study. Regularly priced at 75c each, they are being offered for just 50c each, postage paid. (Minimum order, 2 copies.)

Order from

BRETHREN MISSIONARY HERALD
Box 544
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the Creative woman

By Althea S. Miller

Refuses Martyrdom

Americans are famous (?) for our pills. We gulp 'em for every ailment, real or imagined—from ingrown toenails to massive headaches; depressions to emotional highs; tense, up-tight nerves to slap-happy carelessness; gaining weight to becoming sylphlike; name it and reach for a pill.

Compulsive pill taking is sometimes part of what I call a "martyrdom" syndrome. When a member of our household begins to show signs of self-pity somebody who at that moment is on an even keel will quip, ever so succinctly, "Oh, you swallowed your martyr pill this morning." Momentarily this doesn't make the "martyr" feel so great, but it does have a way of arresting his attention.

Nobody likes to suffer (certainly that's understandable), but if this be our lot we might as well be as dramatic as possible. Consuming pills helps develop the drama. "Why does she need such potent medicine?" friends opine aloud. "Poor thing, her family circumstances are awful. It's a wonder she keeps any equilibrium." So the martyr sinks deeper into the deadly mire of martyrdom.

Calling attention to self with some physical or emotional illness somehow makes the ailment easier to bear, especially if we unload the blame for our situation on another. Like, "I have an ulcer because I live with somebody who is hard to get along with." No serious minded person can minimize the devastating havoc an irascible per-

son can wreak. But interacting with life is not a one-sided affair. When did I last examine my own response to those I live with? Have I recently considered if I may be reacting irresponsibly to the circumstances of our corporate family life? What is the physical/emotional condition of others in the family that may contribute to problems? Do I think of anybody but myself? Maybe I am the *cause* of some ills.

Which leads me to suggest that it is a rare individual who doesn't reach out for a scapegoat to cover personal inadequacies sometime during his earthly sojourn. How much bigger we'd be if this didn't become habitual. A glaring flaw of mankind since Adam has been blaming another for our miseries, foibles, jaded lives. Isn't it interesting how reluctant we are to involve others in our triumphs, especially if giving credit would take a bit of the spotlight from us?

Although pills come in every conceivable shape and size, not every "martyr" swallows that kind. There are more potent pills which some of us ingest: like smoldering anger, bitter resentments, sarcasm, denial of personal failures, ingratitude, nagging, sulking, retreating from responsibilities, divulging family problems to outsiders to reap sympathy for self, and this to the detriment of the Christian testimony—to name a few. When any one of these spreads its vice-like grip an entire personality is frequently changed for the worse. Come now, do you really want to be a martyr when you know beyond doubt it dilutes your effectiveness as a servant of the Lord, besides making you a very unhappy

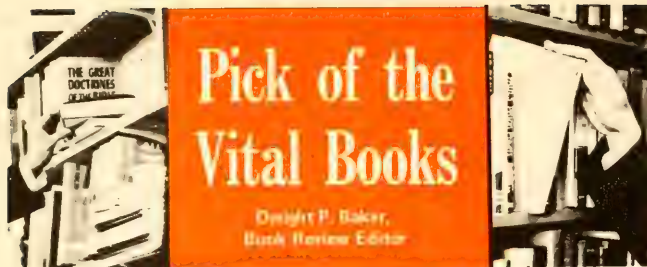
woman? Remember, happiness depends on what *happens* externally; joy comes from within when one's relationship with God is what it ought to be. Which is more important to you?

The dictionary defines "martyr" as "one who chooses to suffer death rather than renounce religious principles . . . a person who makes a great show of suffering in order to arouse sympathy. . . ." What "religious principle" are you dying for when you indulge in any of the "pills" above? Is your kind of martyrdom winning anybody to a saving knowledge of Jesus Christ? When last did your "testimony" to God's grace by way of whining, complaining, resenting your lot bring a lost soul to his knees in confession of saving faith? Have your sizzling temper, falsehood by misrepresentation, failure to accept responsibility for your own nasty behavior helped youth to develop into strong, godly adults, or new believers to grow in the knowledge of Christ?

Such "martyrdom" is certainly not admirable or desirable. It counts up to a life of negatives. If we have a propensity this way, how do we go about changing to a vibrant Christian life where self-induced martyrdom has no place? By obeying the positives of the Word of God.

Yes, it takes obedience to the Book and the God of that Book to refuse false martyrdom. In logical sequence, the steps away from destructive torment begin with genuine love for God through Christ and a love for neighbor (and relatives) to the same degree self is loved. Read Deuteronomy 6:5 with Matthew 22:39 to be reminded of how God looks at this matter. It seems so easy, yet we just do not obey Him.

Loving God with a pure heart and one's neighbor with sincerity may not necessarily work immediate magical changes in others. Frustrations will not instantly "fold their tents as the Arab and as silently slip away." The caustic tongue may take a little time to mellow. Misrepresentation of facts for the purpose of evoking sympathy for self may not straightway disappear as a wisp of smoke into space. Hard-bitten discipline may be the only means of learning to honestly tell it like it is. But begin *now* where you are. Changes will occur. *First in self.* And I submit that this is what REFUSING MARTYRDOM is all about. ☛



An Evangelical Theology of Missions

Harold Lindsell (Rev. ed.; Grand Rapids: Zondervan, 1970), 234 pages, paper, \$2.45.

As a counter to the apathy and antagonism toward missions current today, *An Evangelical Theology of Missions* is most welcome. The analysis and argument for missions given by the prolific editor of *Christianity Today* will encourage the hearts of those evangelicals troubled at the idea that missions have had their day.

Chapter one begins, "Each generation must find for itself a satisfactory answer to the question, why missions?" Today's generation needs to face and answer that question. Those who read *An Evangelical Theology of Missions* will find the theology presented both Biblical and relevant to the present hour.

Some may not agree with Lindsell's reasoning in the section of eschatology. There can be no argument on the commission given the Church, but whether every tribe and nation must be reached before Christ will return is debatable.

I hope this book is widely read, for it can give missions a much-needed boost.—*John W. Zielasko, Winona Lake, Indiana*

The Broadman Bible Commentary: Vol. 1

Clifton J. Allen, editor (Nashville: Broadman, 1969), 472 pages, \$7.50.

According to the preface, this volume "presents current biblical study within the context of a strong faith in the authority, adequacy, and reliability of the Bible as the Word of God."

The writers' purpose was to present an up-to-date evaluation of the text with due notice to recent discoveries. Generally well written, the nine introductory articles contain information which is of considerable value to the mature Bible student.

It becomes immediately clear, however, that the writers' views on inspiration and inerrancy fall somewhat short of a thoroughly conservative view. For example, the first general article adopts the "dynamic view" of inspiration which "is not dependent on a mystical, inexplicable, and unverifiable inerrancy in every word of the Scripture or on the concept that inspiration can allow no error of fact or substance" (page 7). According to the writer, the Bible is inerrant only to the degree that it is an effective tool of the Holy Spirit in bringing men to faith and righteousness (page 7).

The articles on archaeology and geography are good and will aid the general reader. The introduction to Genesis, written by G. Benton Davies, makes it clear that the author does not take Mosaic authorship of the Pentateuch seriously. In the introduction and in the commentary the current theories of documentary analysis are generally followed. The same is true of the treatment of Exodus.

The Broadman Bible Commentary on Genesis and Exodus will be of some aid to mature Bible students who can utilize the archaeological-historical material discerningly. I would not,

however, recommend it for general use. It is highly conditioned by liberal-critical presuppositions which the nonspecialist would not be able to challenge.—*Dr. John J. Davis, Winona Lake, Indiana*

Release from Tension

David A. Blaiklock (Grand Rapids: Zondervan, 1969), 92 pages, \$2.95.

On a page between the table of contents and chapter one appear Isaiah's words: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." The author, a doctor, aptly uses this verse to set the tone and color for each section of his book as he deals with suffering, anger, turmoil, sex, worry, guilt, and other topics.

Blaiklock shows very clearly that the answers to living in today's world with today's problems are solved in "looking unto Jesus." Christ himself will be our stabilizer, our equalizer, and our tranquilizer.

I found the reading of this book most gratifying.—*Vernon W. Schrock, Waterloo, Iowa*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

BRETHREN MISSIONARY

HERALD

November 28, 1970

Atlanta:
NFBC to the
"Bible Belt"



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Home Missions and Grace Schools Issue

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David said that the Lord leads by the still waters and I am certain that each of God's children can give a hearty Amen to that. Our times are filled with the unrest and rebellion of a people and even a world that cannot seem to find any rest. What were the still waters that David talked about? Are they exchanged in our society for the polluted streams of industrial waste? Are there any still waters left for a person to find?

Still waters can best be described as waters of refreshment or waters of rest. In our minds this brings thoughts of a quiet scene of green grass and a gentle flow of water. The whole picture is one of contentment, rest and retreat—a definite contrast to what has become the scene of modern America.

Recently I spent a few days of vacation in northern Michigan at a cabin. It was removed from the hustle and bustle of the twentieth century problems of riot, crime and unrest. I found myself thinking of how very nice it is to settle down beside still waters of rest. As I drove back through the Detroit area a few days later the refreshing quiet waters became a memory only.

Who are we and where are we going? These seem to be the searching questions of our time. People are confused; the middle-aged conservative views with alarm the profane statements of the young radical, and the young radical looks at the establishment as the enemy that must be destroyed. Distrust and mistrust have be-

Reflections By Still Waters

By Charles W. Turner
Editor

come the watchwords of our time. From David's still waters to Paul's prophecy of the last days certainly makes a vast scenic as well as a vast spiritual change. It is a contrast of change from refreshment to frustration—a march of scientific progress and a decline of moral and spiritual values and truths. We have come a long way but it seems like it has been downhill.

It seems to sound like despair and helplessness at this point, and the answer is yes, if you look only at the problems of man. Now if you look to God there are still many refreshing waters inviting you to *come*. David said that the Lord led him by the still waters. Which leads me to say that the trouble of our time is that we are not willing to be led. We, like sheep, have gone astray and turned everyone to his own way. The troubled and disturbed waters that threaten us are really the restless seas of wickedness. Isaiah told us about them a long time ago and the condition of human hearts has not im-

proved since that day.

So if there are any still waters to be found, they will be found as we allow God to lead us to them. First of all to drink of the water of salvation and then to be led of the Spirit to a life of godly contentment.

To sum it all up, I'm very pessimistic about the direction the world is taking, but I'm very optimistic regarding God and His certain victory over the rebellion of mankind. The world may perish but eternity is God's answer of victory. Therefore, even in troubled times there are streams of refreshment and still waters to be found in peace and quiet with our God. ☪

DIMENSION

Davenport, Iowa, outgrows the first unit building! This story is repeated many times—and it is our prayer for every church. However, it creates a housing problem, but Davenport has provided a temporary solution by adding two mobile units. With growth of this kind the church assumed additional portions of the pastor's salary each quarter and it was able to make regular building debt payments. Other churches are following the Davenport solution by adding mobile units.

Impact would describe the first year in Alaska for the Brethren Church. During this time the first Brethren church was organized at Kenai, property purchased, and two mobile home units constructed into a chapel. This has been accomplished with Rev. Herman Hein working part time at three different jobs to earn a living. The attendance runs from 25 to 30. With the help of the local church, the Northwest District and Brethren Home Missions, Pastor Hein will give more time to the church in 1971.

Myerstown, Pennsylvania, is in the midst of a building program. This church is experiencing outstanding growth under the ministry of Rev. Luke Kauffman. Record attendances have been exceeded consistently with the last one to date of 184. A mobile unit has been added to a temporary meeting place to meet their need for housing. Mr. Lester Keyser is superintending a building program that is planned for completion late this year.

Entering the Deep South took on new meaning when the first Grace Brethren Church in the State of Georgia was dedicated September 20. This victory came to pass with the pioneering spirit that has made Brethren Home Missions outstanding in fundamental church circles. Rev. William Byers moved into the Atlanta area with a vision, a burden, and a call from God. He has been rewarded for sacrificial labor and still serves on a part-time basis.

New Mexico added a new church when the home-mission church at Albuquerque began a branch known as the Heights Grace Brethren Church. This new work started in February and meets in a church building on which they have an option to buy. Rev. Victor Rogers has been the pastor of the two churches, but is resigning the "Valley" church to give full time to the "Heights" church. "Every church start a branch church" is being fulfilled here.

Self-supporting is the goal of every Brethren home-mission church. Kent, Washington, was the last one to take this step for 1970. Some of our present churches are on a trial self-support basis and they are praying that 1971 will be the beginning of a new stage in their development. Brethren Home Missions has a prayer goal for five self-supporting churches each year and God has answered and exceeded five in some years. Barberton, Ohio, voted to become number one in 1971.

Indianapolis, Indiana, broke ground on October 19, 1969. It celebrated the first anniversary of this event with the dedication of their new church building on October 24 and 25, 1970. This represents the fourth new church dedication in 1970. The dedication of this new church is an excellent example of the cooperation of Brethren District Missions, Brethren Home Missions, Brethren Architectural Service, Brethren Construction Company and Brethren Investment Foundation.

Oppportunity, Washington, was the first new church dedicated in 1970. Opportunity is a relocation of the Spokane work and relocation is a part of the dimension in missions in this rapidly changing society in which we live. Rev. Donald Farner, the pastor, spent much of the past year in assisting Mr. Lester Keyser in the building program. Pastor Farner is now able to give full time to building the church. The total church dedications will reach six or seven for the year.

Negro evangelism has taken on a renewed emphasis at Fremont, Ohio. The Fremont Chapel was closed for some time due to the lack of leadership and then one year ago Rev. Marion Thomas accepted the call to begin an integrated work. Now, one year later, attendances run from 80 to 100 and approximately one-third are Negroes. Since national conference and the visitation evangelism ministry of Ron Picard, 56 decisions have been recorded.

Increase of the Dryhill, Kentucky, testimony has been noted within the past year. A branch work was started at Elkhorn in an abandoned school building. Fire destroyed the building but not the determination for a Sunday school. A new building is now under construction and is being built and financed by the local people. Pastor Marvin Lowery also has been given an opportunity to minister at Asher. These opportunities began many years ago at Clayhole, Kentucky.

IN MISSIONS

New church sites will be getting top priority at Cypress, California; Hanover, Pennsylvania; Santa Maria, California; Cherry Hill, New Jersey; and Cumberland, Maryland, as these churches plan for expansion. It is not easy to find the right size plot, in the right end of the city, at the right price. When the Lord leads to the "right" property, the church is faced with a major new budget item and Brethren Home Missions likes a substantial equity in the property before starting a building program.

Messianic Testimony of Los Angeles, California, expands with Rev. and Mrs. John Neely moving east to the Philadelphia area. The expansion of this ministry has been contemplated for years and has just become a reality. Miss Isobel Fraser will continue as the Los Angeles missionary. These two areas represent a large segment of the Jewish population in the United States. This is *your* Brethren Jewish Mission work and deserves your support.

Indian Mission School at Counselor, New Mexico, opened with a capacity student body and a full staff. The need for a nurse resulting from the resignation of Miss Lois Wilson has been filled by Mrs. Philip Lesko. Mrs. Lesko and her husband, a schoolteacher, arrived just a short time after the opening of school. A number of Navajo eight-grade graduates are enrolled in the Osceola Christian High School and hopefully some will graduate to Grace College.

Saint Petersburg, Florida, has completed phase one, the first big step in a home-mission church development, that of purchasing property. Coolville, Ohio; Richmond, Washington; Santa Barbara, California; have also completed this phase. Phase two, or the building program, follows and Saint Petersburg is getting ready to break ground. Brethren Home Missions is geared to help in building programs by providing plans through Brethren Architectural Services.

Savings have been experienced by home-mission churches using the Brethren Construction Crew. Already this year Opportunity, Washington; Indianapolis, Indiana; and Myerstown, Pennsylvania, can vouch for this statement. Mr. Don Sellers and Mr. Lester Keyser are supervising two separate building programs at the same time. Mr. Sellers is presently working on the second unit at Lexington, Ohio, and Mr. Keyser is at Myerstown, Pennsylvania.

Investigate before you invest has always been good advice. So why not investigate the Brethren Investment Foundation. The need of investment funds is a very important dimension of missions and every building program requires a large investment. Brethren people are responding to this need in a remarkable way. Where else can you make a good investment in a good thing and receive a good return? Could you help in this additional dimension of Brethren Home Missions?

Omaha, Nebraska, is an example of starting a Brethren Home Mission Church in a pre-owned building. Not all home-mission churches start the same way. Others using pre-owned buildings are Ripon, California; Albuquerque, New Mexico; Bowling Green, Ohio; Sacramento, California; Pittsburgh, Pennsylvania; Coolville, Ohio; and Arvada, Colorado. All of these churches plan for future building programs when larger facilities are needed. The Lord's leading is determined in starting a church.

New opportunities are continually opening up to assist new groups. Huber Heights (Dayton, Ohio) Brethren was accepted as a new point this year. Colorado Springs started off with a full-time pastor, Tom Inman, on September 1, 1970. Cumberland, Maryland, is ready to go with some assistance from Brethren Home Missions. A number of Bible classes will be maturing and wanting help during this next year. Brethren Minute-Men have been doing an excellent job by assisting in the redemption of new opportunities.

Soul saving is the main business of Brethren Home Missions. This is the ultimate goal of every facet and dimension in Brethren Home Missions. To increase this aspect, Rev. and Mrs. Ronald Picard were added to the staff for a Visitation Evangelism ministry. They will be spending three to four weeks with home-mission pastors and home-mission churches to encourage and instruct people on becoming soul winners. Pray for this ministry and every other dimension of Brethren Home Missions.

A SHOUT FOR JOY!

By Rev. Jerry Young
Pastor, Indianapolis, Ind.

"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart" (Ps. 32:11).

Our cup is one of joy because His was one of sorrow. It was Jesus who bore our griefs, and carried our sorrows. It is Jesus who has hidden us in the hollow of His hand, and surrounded us with songs of deliverance. Those who look for gladness in the world about them find dry wells of disappointment. But those who look for gladness in the Lord find refreshing springs of constant joy.

To those who walk uprightly—
No good will He deny;
Then trust the Father fully—
And on His grace rely.

We often fail to observe the hand of God at work. Being creatures of time, the immediate captures our attention. However, a backward look at this time

(Continued on page 8)

The building that is causing all the joy.





Ralph Hall and Warren Zellner, designers.



Donald Sellers, construction crew superintendent, presents the keys to Pastor Young.

Pastor Jerry Young



The church at Indianapolis
has experienced a number of great opportunities . . .
cleverly disguised as utter impossibilities.

may prove stimulating for the Lord has been doing great and good things for the Brethren in Indianapolis:

Nov. 15, 1965—Pastor and Mrs. Young arrive on the Indianapolis field.

Jan. 11, 1966—First Bible class held in the Lloyd Schrock home—14 present.

Apr. 1, 1966—Grace Brethren Church organized—9 present.

Apr. 17, 1966—First Sunday services held in the Holiday Inn—44 present.

Dec. 1, 1968—Planning Committee elected to begin plans for building.

Jan. 21, 1969—Five acres purchased on High School Road for \$28,000.

Oct. 19, 1969—Ground broken—99 present. Brethren Construction Crew begins work.

Aug. 9, 1970—Won first place in Division I, in the national Sunday-school contest—averaged 66.

Oct. 25, 1970—Dedicated new building.

The church at Indianapolis has experienced a number of great opportunities . . . cleverly disguised as utter impossibilities! Instructed and guided by the hand of God, we have watched the

disguise drop time and again. Our Lord delights to perform the impossible for those who trust in Him.

On Saturday, October 24, the Grace Brethren congregation at Indianapolis conducted an open house. Featured on the program was a concert by "Dimensions in Brass," from Grace College. In the service of praise which followed the concert, the 143 persons in attendance joined in praising God for His goodness. Speaker for the occasion was Rev. Gordon Bracker, past chairman of the district mission board, whose vision and leadership meant so much to the beginning of the Indianapolis work. Unified by this missionary thrust into their capital city, the Indiana District contributed nearly \$30,000 to the Indianapolis challenge. The Brethren Home Missions Council assumed partial support in 1969, assuring stability to the entire effort.

The morning worship service on dedication day, October 25, was attended by 150 persons. The congregation was again thrilled by the music of "Dimensions in Brass," led by Gerald Franks. The dedication speaker was Rev. Richard Messner, director of de-

velopment for Grace College, who challenged the people from the words of Hezekiah: "My sons, be not now negligent." The Sunday offering totaled \$1,074.00—smaller than our expectations, yet representative of sacrificial giving on the part of many people.

In the evening inspirational hour, the Indianapolis Brethren joined together in praising God for a wonderful weekend. One man expressed the feelings of all of us when he testified, "I'm tired. All the excitement is over. Now it's time to get down to work!"

Yes, it is time. Time to work . . . and to pray. Time to trust God to continue doing the impossible. Get ready for more shouts of joy from Indianapolis!

Before me is a future all unknown,

A path untrod;

Beside me is a Friend well

loved and known,

That friend is God.

Before me lies a new and untried way,

Midst shadows dim;

Beside me is my Guide, and day by day

I walk with Him.

OM

Rev. Richard Messner, dedication speaker



The choir sings of joy.



Rev. Gordon Bracker, open-house speaker



The "Hub" of the South with over 1,300,000 people has an open door for the Grace Brethren Church. The first unit of the Grace Brethren Church, Atlanta, was dedicated to God on Sunday, September 20. Rev. Lester E. Pifer, executive secretary for The Brethren Home Missions Council, Winona Lake, Indiana, was the dedication speaker and he remained through the following week for a special series of services.

The Grace Brethren Church of Greater Atlanta is the first church of the National Fellowship of Brethren Churches to be established in this state. Some have felt that the area known as the "Bible Belt" was a secondary place for the Brethren to begin building churches, but we found there was a great need here for more conservative Bible-believing churches. In fact, now that this first unit has been dedicated, we are looking toward the beginning of another church on the south side of Atlanta.

The week of services following the dedication saw seven public decisions, of which three were first-time commitments to Christ. In recent days eighteen people have been baptized bringing the membership to over forty. Many families are looking with favor on becoming affiliated with our church here. The attendance runs from sixty to one hundred each Sunday.

On dedication day our church



The first Brethren church in the "Bible Belt"

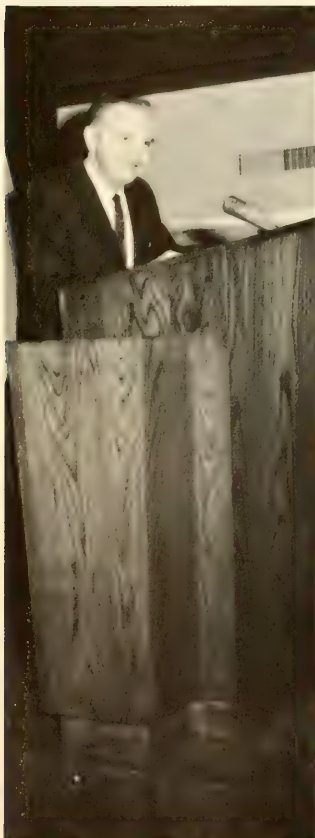
The "Hub" Is Finished – Spokes to Follow

By Rev. William Byers
Pastor, Atlanta, Georgia

building was complete with carpeting, furniture and air conditioning. A delegation of Brethren from the Patterson Memorial Brethren Church of Virginia was present for the dedication services. These were Brethren from the church of my previous pastorate. With the Atlanta church some distance from any other church in the district the representation was limited. The 169 people attending the special service represented mostly local people.

The response of the community to the church here has been exciting. In a pastoral call a lady said to me: "I just sold my farm and I want to give your church a part of the tithe. I would like you to use it to purchase musical instruments." The lady handed me a check for \$1,000 with which we have purchased a new Baldwin piano.

Pastor William Byers



Men sing of dedication

We frequently hear statements like these from people who attend: "For five years I've been looking in this area for a Bible-teaching church like this." "The nursery facilities of this church are a blessing for this is the first time my child has enjoyed a nursery." "We appreciate the youth work here." "As hard as these Brethren work, God will surely bless." "It is time to begin a Christian Day School." "I am thrilled over the soul-winning effort here." "Our home has been completely changed" was a statement made by a fine elderly couple who recently accepted Christ and were baptized.

This church has set some goals to be reached by July 1, 1971. We are praying for thirty family members actively attending. Our projected budget by that time is \$25,000. Another goal is for a self-supporting church with a full-time associate pastor. Beyond 1971 we want to see a Christian Day School started by the fall of 1972 and no later than 1973. We now have a

church bus fund and have \$700 in it.

The new church is located only a short distance from U.S. Highway 41 near Marietta. We extend a welcome to any Brethren passing this way to stop over and pay us a visit.

The church location is part of a land development area and it will benefit from the sale of lots in it. Should you be transferred to the Atlanta area or would like to make an investment in property here, remember that these lots are near our new church.

The initial start for the Grace Brethren Church has been made at the "Hub" of the Southland. It is our desire and prayer to see other Brethren churches reach out in every direction like spokes attached to a hub. The Lord has given the Brethren Church in America the greatest ministry ever and the calling of men to its ministry the noblest of calls. Let us take advantage of the challenge. "Faithful is he that calleth you, who also will do it" (I Thess. 5:24).

Wood highlights the interior design



The appearance of the Apostle Paul before King Agrippa is one of the most thrilling stands a man of God has ever made. Paul must have drawn deeply upon the boldness, wisdom and grace of God for his defense. The issues being his testimony, liberty and life. Paul unequivocally bore a positive testimony for his Lord and his calling.

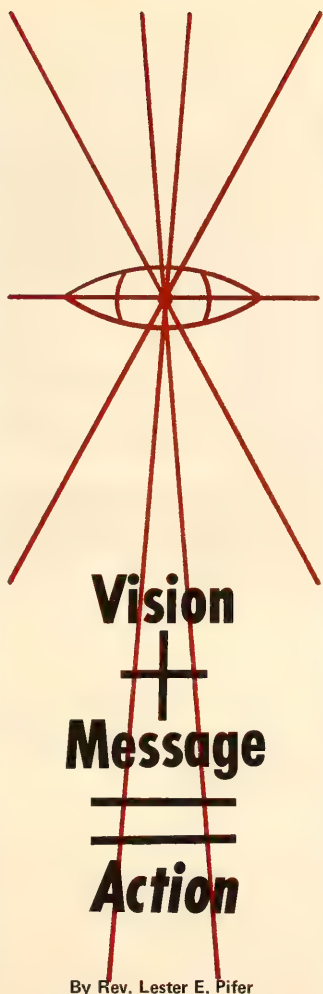
In the twenty-sixth chapter of Acts, verse fifteen, Paul attributes his call to the ministry directly to the vision which he saw of Jesus, his Lord, on the Damascus Road. The avowed purpose of his ministry was to be a witness to the lost Gentiles (26:16-17). In recognition of that call Paul realized that his God-given message was "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith . . ." (26:18).

Paul's dramatic response is found in his own testimony: "O King Agrippa, I was not disobedient unto the heavenly vision." The call of God sent by vision with a message implanted by the Holy Spirit in the tender heart of this regenerated saint brought about a life of witness to Jew and Gentile (26:19-20).

Herein lies the dynamic behind the activity of the Brethren Home Missions program of evangelization in these United States. Vision plus message and yielded hearts equal action. Eyeing the map of this nation or passing through or over these great cities and states produces a vision which we cannot escape. Our nation is in dire need of the very message which Paul proclaimed in his day. We desperately need a Pauline response to the call of God today.

Two years ago The Brethren Home Missions Council envisioned an expansion into the States of Alaska and Georgia. Prayer was made to the only one who can issue the call in human hearts through divine revelation by the Holy Spirit. Two choice servants of God responded: Herman Hein of Kokomo, Indiana, for Alaska and William Byers of Hollins, Virginia, for Atlanta, Georgia. These calls not only demanded experience, faith and sacrifice but also willing wives who were yielded to the sacrifice, sweat and tears needed to produce a new church in a new state for the Lord's glory.

The Alaskan story is characterized



By Rev. Lester E. Pifer

by faith, prayer, hard work and personal sacrifice. The ground work has been laid. A testimony has been established and God has given fruit for our labors. A new Grace Brethren Church has been born in Kenai! Property has been secured and on it a twin trailer chapel affords a place of worship. The pioneering Heins stand in awe at the gracious provision of a prayer-answering God.

The Georgia story is also a miracle of God's providing grace. The establishment of this church was fraught by the work of Satan on denial after denial on zoning variance for a church

site. It was frustrated by a lack of committed people and extremely high costs of materials. But the personal investment of the Byers family, equipped with a passion for the lost, an intense desire to see God's church and testimony established paid rich dividends.

The beautiful church edifice sitting neatly on five acres of choice property only one-quarter of a mile from Interstate 75 is an answer to prayer. The membership of more than forty, the attendances nearing the hundred mark is a work of God. The testimony of souls being saved is ample proof of the relevance of the old-fashioned Gospel to needs of the modern American family. The prospect of this church being self-supporting a year from now (a goal being considered) is almost overwhelming.

To some, Alaska and Atlanta would have meant—"too much work, the cost too high or the Council really doesn't have anything there." To the Heins and the Byers, God was there beckoning to a needy mission field. Faith and personal sacrifice have been richly rewarded. Prayer has been marvelously answered. The purpose of Christ has again been fulfilled, "...I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Praise and thanksgiving should certainly be our response to God for His blessing, to these faithful missionaries for their labors and to all of God's children who prayed, gave and assisted in this united evangelistic thrust into new areas for lost souls.

The dedication of the beautiful new facilities at Indianapolis is another cause for great rejoicing. Orange, California, had a dedication service on November 15. It is feasible that Richmond, Virginia, and Myerstown, Pennsylvania, will dedicate buildings before the end of the year. The reports of revival, souls being saved, and yielded lives for the Lord's work are encouraging. Surely, members and friends of The Brethren Church should be producing a great volume of praise at this Thanksgiving period. It should also point up vividly our financial needs for present miles-of-dimes campaign to reach our home-mission's goal of \$440,000 for this year. We trust God will move us to turn our words of praise into Thanks—Giving for Brethren Home Missions. ☛



SaMM II - What Else?

SaMM II! What else could it be!

Traveling along the San Diego Freeway from Los Angeles to Long Beach to attend the Wednesday session of national conference, my mind was conjuring up names and dismissing them. It should have significance. What's the name for? Oh, hadn't you heard? There's a new "baby" at the Jewish mission. The vital statistics would not be twelve pounds in weight, nor twelve inches in length, but twelve passenger in capacity.

Yes, the new arrival is a car—1970 Ford Clubwagon, the Chateau model. "Exceeding abundantly above all" I had thought or hoped. Both Chevys that have been used in our ministry to the Jewish people were way past retirement age; with the odometers on each car recording a number of thousands over the 100,000 miles. We were concerned about the safety of transporting our people to meetings.

By Isobel Fraser
Messianic Testimony

Then in June, just before leaving for itineration in the East, SaMM, the green and white Chevy bus provided by the national SMM nine years ago, said, "I quit." I had to just park "him" in my garage.

Upon returning from itineration the problem facing us was not only transportation for the work, but, immediately, for commuting to Long Beach for national conference. In the spring I had been informed that the national SMM wanted a project for the Jewish work. The need of a car was suggested to the SMM representatives. Partially on the strength of this project possibility, (The BHMC and the other boards I am sure, feel about SMM as they do with regards to WMC—

dependable—always fulfilling their commitments.) I was given the O.K. to check into the cars available.

I asked that I might look into the larger capacity wagons. With the Neelys leaving, and no replacement in sight, the more people picked up on one trip would mean time and energy saved.

The red letter day was July 31, 1970. With joy and praise to the Lord in my heart and butterflies in my tummy, I drove the new addition to the staff home.

"What are you naming the car?" asked Mrs. Boze, national SMM patroness. She had just informed me that the national SMM had approved the recommendation of their board to provide a new car for me to use in the Jewish work. I was invited to come to the national SMM session at Biola on Friday to tell the girls about it. The rush of events had not permitted me to give much thought to a name,

though I had it in mind. Now a name must be decided on.


Scooting down the freeway, just like a flash, the name came. What else but SaMM II. It could have meaning too. Shalom min Meshiach, that is Peace From Messiah or Christ. (Hebrew scholars please note: if not quite grammatically correct—what do you want—good grammar or a meaningful name?) That our Jewish friends might appropriate this peace from Christ is our purpose in bringing them to our various services.

Peace from Christ, SaMM II also had helped to bring to my heart. As I told the girls, it would be a visible reminder that God is able and will supply my every need. The Neelys left the mission on September 21 to begin our new branch of the Brethren Messianic Testimony in the East and being alone on the field has brought moments of unease. However, I can say that in these past weeks there has been "the peace of God, which passeth all under-

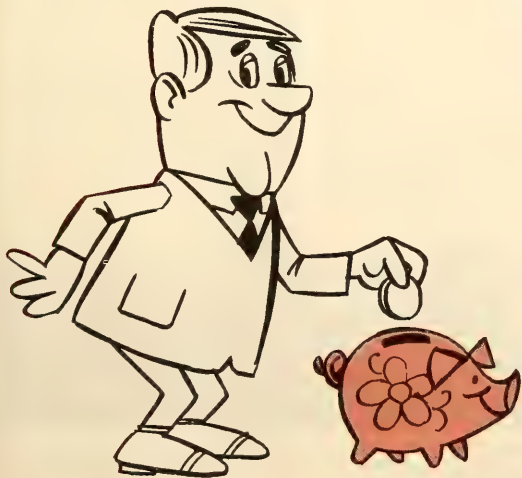
standing." I am anticipating great things from the Lord. I trust too in the near future to share answers to prayer relative to the ministry in the western branch in Los Angeles.

SaMM II, in the few weeks on the staff, provided invaluable service. What a joy to commute to conference without fear of being stalled somewhere. "His" service was offered to help visitors at conference. One day transportation was provided to a group going to Ports O' Call and a boat ride. What wonderful fellowship. Two groups were taken to the airport for their return trip home. We were especially glad that two of the passengers were SMM girls from Dayton, Ohio. Another group of Senior SMM girls from Anaheim had a tour of the area in SaMM II when they visited our Blind class the Monday after conference. They were a real testimony to our people. What a help "he" was for our Open House at the Mission during conference.

What I said was true—the twelve passenger capacity would be time and energy saved. This was proved at our two picnic meetings; I believe a record attendance at both. Three new people have joined our Blind group—one is sighted. Several of our Wednesday Bible classes have had high attendance, particularly the evening that Ciro and Kathy Garcia from the First Brethren Church of Long Beach shared their recent trip to the Holy Land by slides. You would have enjoyed the shared comments of our Jewish friends who have also been to Israel.

I have moved into the missionary residence now so SaMM II has another home. Where I go, SaMM goes. Or is it the other way around? If you care to write to us or pay a visit, do so to Box 48743 or 469 North Kings Road, Los Angeles, California 90048. But, above all, address many prayers to the throne of grace for the Lord Christ's guidance and will as we seek to serve Him. Shalom Min Meshiach! 

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Church News

COLORADO SPRINGS, COLO. Although meeting temporarily in the Stratmoor Hill Elementary School, there is a steady increase in interest and attendance. The first services for the Colorado Springs Brethren were held Sept. 6, with 27 in Sunday school and 31 in the morning worship. On Oct. 25 a high of 56 was reached. Services other than Sunday morning are in the parsonage. Thomas Inman, pastor.

DAYTON, OHIO. "Full steam ahead" is the plan for the Patterson Park Brethren Sunday school as they are encouraged by a big jump in attendance when 18 out of 25 classes made their attendance goals. The official attendance reached 341, but they are rejoicing more over those who have made decisions for the Lord within recent weeks. John Terrell, pastor.

PHILADELPHIA, PA. During the last week of October there were 3,500 homes that received gospel portions and invitations to the services of the Third Brethren Church. By Saturday morning of that week some 70 unchurched homes showed an interest in the ministry of the church and six individuals had accepted Christ as Saviour. Lee Dice, pastor.

MIDDLEBRANCH, OHIO. Ray E. Johnson resigned as pastor of the Grace Brethren Church of Middlebranch on Oct. 25. His plans for the future are indefinite.

FORT WAYNE, IND. "Pills For Our Ills" was the subject for thought on the Friday night during a Christian Education Conference conducted recently at the First Brethren Church. Dr. Harold Etling, director of the Christian Education Department of the Brethren Church, presented practical classes for teachers and workers. Mrs. Etling assisted in some of the class seminars also. M. Lee Myers, pastor.

ROANOKE, VA. A radio program "Day by Day" is being broadcast live from the pastor's study Monday through Friday from 8:30 to 8:45 each morning. You can hear the program on station WSLM, FM. Prayer is requested for this new venture. Robert Combs, pastor.

ANAHEIM, CALIF. David L. Willett has accepted the pastorate of the Grace Brethren Church, and began his ministry there on Nov. 1. His address is 125 S. Royal Pl., Anaheim, Calif. 92806. Please change *Annual*.

WAYNESBORO, PA. A "Left-handed Sign Painter" is the description Rev. Wendell Kent recently used of himself. In his "spare time" Pastor Kent is working on some signs to be erected at the entrances to the town of Waynesboro advertising the church. The signs will feature the new insignia of the Brethren denomination. The Waynesboro Sunday school rejoiced in a 4.8 percent increase in attendance over last year for the month of September.

NEW ARRIVALS. Congratulations to two pastors' families upon new additions: Pastor and Mrs. Clyde J. Caes welcomed Christopher Joseph and the Robert Russells added another girl to their family—Bobbi Nicole.



Ground breaking at Columbus: (left to right) William Schoonover, James Loofbourrow, Harold Allison, Craig Wright, William Hart, Associate Pastor Frank Gardner, Dr. Peter Peponis, Rev. James Custer, Russel Grill, Mayor James Lorimer, William Price, Dr. Kenneth Ashman, Robert Smith, Jerry Varner.

COLUMBUS, OHIO. "Construction is progressing on the new \$400,000 sanctuary for which ground was broken recently, and we are praising the

CHANGES. The new clerk for Stoytstown, Pa., is: Mrs. Willard L. Stutzman, R. R. 1, Stoytstown, 15563 (Tel. 814-893-5945). The new address for Rev. Everett N. Caes is: 3971 Little York Rd., Dayton, Ohio 45414. The Warsaw Community Grace Brethren Church has a new phone: 219-269-2443. Rev. Merton Lambert has a new address: 13706 Mar Vista, Apt. A, Whittier, Calif. 90602. The correct phone number for Ed Jackson, executive director of the National Fellowship of Grace Brethren Men, should be 614-882-1491. You will find this listing on the inside front cover, at the bottom. On page 84, the listing of the Philadelphia churches should be as follows: Philadelphia (Vernon J. Harris)—First Brethren Church (151)—Oxford Ave. and Knorr St., 19111. Philadelphia (Lee H. Dice)—Third Brethren Church (181)—204 E. Tioga St., 19134. Change your *Annual*.

WARSAW, IND. Dedication for the Community Grace Brethren Church was held the weekend of Nov. 21-22, with a service of praise and an open house on Saturday evening; a service of dedication on Sunday morning; a service of evangelism outreach on Sunday evening. Mark Malles, pastor.

ENGLEWOOD, OHIO. Pastor Gerald Polman was pleasantly surprised when the Young Adult Sunday-school class presented him with a set of four tires for his car. At the recent church council meeting the trustees were authorized to replace an old storage building with a new brick one; baptismal robes are to be purchased, and the pastor was voted an increase in salary.

Lord as He honors and blesses His Word in our midst. Continued growth has been our experience." James Custer, pastor.

GRANTS PASS, OREG. A beautiful home turned into a temporary sanctuary; a couple, Mat and Avis Ruszkowski, concerned about their neighbors and friends; and a town that was in need of the Gospel all fit together to make an exciting situation. A Bible class is now being conducted in Grants Pass on Thursday evenings and a worship service on Sunday mornings. If you are interested in a new Brethren testimony you can pray for this group and, furthermore, if you would like to be of personal help and could move to this locale contact either Mel Grimm, P.O. Box 742, Red Bluff, Calif. 96080 or Mr. and Mrs. M. Ruszkowski, 1006 N.W. Conklin, Grants Pass, Oreg. 97526.

TAOS, N. MEX. The building program of the Canon Brethren Church is in phase one according to the schedule. The youth building is undergoing marked changes in the remodeling operation, and when completed it will house the church office, social hall, nursery, rest rooms and an entrance to the proposed sanctuary. The dedication of the first building phase is anticipated by the end of the year. Three "Good News" clubs are being conducted in the Taos area by Rev. Robert Baker and Roberta Gonzales. There have been 42 boys and girls enrolled in these clubs. Robert Salazar, pastor.

WHEATON, ILL. Sixty-five persons attended special services on Oct. 25 at the Grace Brethren Church, honoring the church's championship softball team. Pastor Robert Shackelford spoke on "Don't Die On Third" at the Sunday morning worship service. A fellowship dinner followed—with all the families participating. The team won the championship this year of the B. R. Ryall YMCA Softball League for the second time with a 11-1 record. Phil Landrum, news coordinator.

RICHLAND, WASH. The first communion service for this church was held Oct. 18, with Pastor and Mrs. Shelby and Mr. and Mrs. Donald Cowels from the Grandview First Brethren Church assisting in the service. There were 28 participants. During the week of Oct. 18, there were 500 personal calls made from door to door inviting the people to our services. Nelson Hall, pastor.



Those pictured at the ordination service were: (left to right) Rev. Richard Grant, Rev. Knute Larson, Rev. Glenn Coats, Rev. Robert Kern, Rev. James Custer, Rev. Mason Cooper, Dr. Herman Hoyt, and kneeling, Rev. Terrance Taylor.

LEXINGTON, OHIO. A three-day prophetic conference featuring Dr. Herman Hoyt was held Sept. 27-29. Dr. Hoyt also spoke at the ordination service of Terrance Taylor, pastor of the church since June 1966. Others participating in the ordination were: Rev. Robert Kern, Rev. Richard Grant, Mr. James Brundage, Rev. Mason Cooper, Rev. James Custer.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

COOK, William, 89, a member of the Aleppo Brethren Church, passed into the Lord's presence on Oct. 12. David Thompson, pastor.

CROWE, Olive, who was a member of the Grace Brethren Church of San Diego, Calif., went to be with the Lord on Sept. 30. She was a director of Child Evangelism Fellowship of San Diego up to the time of her death. Lynn Shrock, pastor.

FARRELL, Gene, director of Missionary Tapes, Inc., went to be with his Lord Oct. 11, following surgery on a brain abscess. Rev. Gene Farrell was pastor of the Cherry Valley Brethren Church of Beaumont, Calif., for several years before accepting the directorship of Missionary Tapes.

FARWELL, Anna, 77, a faithful member of the First Brethren Church of Johnstown, Pa., was called home Sept. 23. Wesley Haller, pastor.

HANNAH, Willard, 49, was ushered into the presence of the Lord Oct. 22. Bill had been a faithful member of the First Brethren Church of Dayton, Ohio, and his dedication to Christ and faithfulness in the services will be greatly missed. G. Forrest Jackson, pastor.

NOFFSINGER, Mazie, 69, faithful charter member of the Grace Brethren Church of Defiance, Ohio, went into the Lord's presence on Oct. 15 after an illness of several months. Her joy in the Saviour was a blessing to many through the years and continued until her death. John McKay, pastor.

PAXTON, Amelia, 33, a mother of four children was called by the Lord on Oct. 3. She was a member of the First Brethren Church of Johnstown, Pa. Wesley Haller, pastor.

ROSS, Mary, 69, a member of Covington Grace Brethren Church since 1938 went to be with the Lord, Oct. 18. Carl Miller, pastor.

SCHWAB, George, 64, was called to his heavenly home on Nov. 2 following an extended illness. He was a member of the First Brethren Church of Dayton, Ohio, since 1958. G. Forrest Jackson, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Kathy Carlise and Kim Smith, July 20, Grace Brethren Church of Middlebranch, Ohio.

Kathy Jensen and Burnell Jimmerson, Aug. 15, Leon Brethren Church, Leon, Iowa.

Nancy Baughman and Chester Braham, Aug. 29, Grace Brethren Church of Middlebranch, Ohio.

Vicki Jones and Robert Tedrow, Sept. 26, Aleppo Brethren Church, Aleppo, Pa.

Joyce Patterson and John Porter, Oct. 2, Grace Brethren Church of Ripon, Calif.

Margaret Snell and William Wilhelm, Oct. 3, Melrose Gardens Grace Brethren Church, Harrisburg, Pa.

Linda Lou Laudbender and Paul Ritchey, Oct. 10, Grace Brethren Church, Canton, Ohio.

Deborah Basom and Reeder Swartz, Oct. 24, Melrose Gardens Grace Brethren Church, Harrisburg, Pa.

Marilyn Suittor and Thomas Michetti, Oct. 24, Grace Brethren Church, Ashland, Ohio.

Susan Clinger and Richard Brenner, Findlay Grace Brethren Church, Findlay, Ohio.

Linda Leigh Lacks and Harry Newman, Nov. 3, Grace Brethren Church, Covington, Va.

There will be some changes
on this year's
Grace Corporation ballot



Once a year the Corporation of Grace Schools conducts an election for members to the board of trustees. This election has been provided for in the articles of incorporation and the by-laws under which Grace Theological Seminary and Grace College operate. Since the election is conducted by mail, the members of the corporation are somewhat removed from the center of operation, it can be expected that the business machinery will not be clearly understood by many. For

the past several years this has been expressed by comments appended to the ballots. Since there were some rather serious observations on the ballots received in the last election, it seems wise and good to provide information for those who are laboring under misapprehensions.

It will doubtless be surprising to some, perhaps to many (in fact, to most of the people in the Brethren Church), to learn that Grace Schools is a private corporation, affiliated with

the National Fellowship of Brethren Churches but not integrated with the machinery of the denomination. What does this mean? It means that Grace Schools Corporation is constituted of those people who give at least five dollars per calendar year to the school. Those donors who are also members of the National Fellowship of Brethren Churches constitute the voting membership of the corporation. Out of this voting membership the members of the board of trustees must be chosen.

At this writing there are approximately 5,000 members in the entire corporation membership. Of this number, about 4,300 are members of the National Fellowship of Brethren Churches. The remaining number come from other denominational backgrounds and do not possess the right to vote. During the first 25 years of the school the membership reached approximately 2,500. In the last 8 years that number has increased to 5,000. It is the hope of the administration of Grace Schools that it will be possible to enlist every member of the Brethren Church in this corporation membership. This is one way to guarantee the continuance of the schools. So vital is the ministry of these schools to the denomination, as well as to the Christian faith, that unless the fountain source of leadership is preserved and perpetuated, the denomination itself could disappear, and the effect on society of the faith could be tragically diminished.

The board of trustees has tried to maintain some balance in the nominees it proposes to the corporation for election. It brings a list of names to the annual corporation meeting in August. An opportunity is provided the members of the corporation in session to add other names to the list. Then the corporation membership in session votes to place these names in nomination. The corporation could just as well reject these names, but it has never done so. This is the list that is presented to the entire corporation membership by mail for the election.

Since the bylaws specifically disqualify corporation members who are not also members of some church in the National Fellowship of Brethren Churches, this excludes such people from consideration for nomination. This may not be acceptable to many

people, but until the constitution and bylaws are changed this is the way it must be done.

The board has sought to maintain a representative group of board members from each area of the denomination. This is not easy. Where pastors are concerned, some are not members of the corporation. Others, once elected, move to another district and this changes the balance that was planned. It is difficult for laymen to get elected. The reason is quite simple: they are not known throughout the Brotherhood. They may be very worthy people, people who would be able to contribute a great deal to the operation of the school, but because they are not widely known the electorate does not vote for them in sufficient number to elect them.

Some have asked what the qualifications of board members are. I am sure this is debatable. However, some guidelines for this are always in mind when the board proposes nominees. Other guidelines come from accrediting agencies. Since both a college and a seminary are involved, this matter becomes somewhat complex.

1. To most people in the corporation and the board membership, spiritual qualifications stand at the head of the list.

2. But there are other qualifications. Business acumen is one. This is to be found in prominent business men, but it is not necessarily absent from the ministry. Very few churches have closed their doors, but many businesses fail.

3. Educational attainment is certainly valuable. This is not necessarily rooted in the degree one has received as a result of formal education. There is such a thing as informal education, and some of the most knowledgeable men of history have been deprived of formal education.

4. Since a college and a seminary represent a broad spectrum of society, it is highly worthwhile to get men on the board who can contribute ideas and exercise control with which to guide the schools in an ever-expanding and achieving development. It would be disastrous indeed for the schools to get into a rut simply because the board of trustees was limited to a single narrow vision. The many facets of an educational institution require a variety of men on its board.



5. Personal interest is highly coveted in trustees. Special reasons for this provide the kind of men needed on the board. Graduates of the school surely ought to have some interest, since they have had experience in the school and undoubtedly trace their measure of success to the training received there. The excellencies they will want to see preserved; the faults they will want to see corrected. Above all, it is to be expected that they will be motivated by the fact that they have a debt which they owe to the school.

Some people have protested about the use of the asterisk with the names of incumbents. It has been thought that this was a method of maintaining the same men in office. Not so. It has been used to provide information to the vast number who do not have it. By knowing who is in office, if there is a desire to change the membership on the board, they will know enough to vote for some man whose name does not carry the asterisk. But this will be eliminated on the next ballot.


Some have protested that preachers and laymen have been kept in separated lists on the ballot. The purpose for this has been to give the laymen a chance. Placed along with the ministers, the minister will doubtless get the vote because he is known, not because he is the special choice of the voter. But this too will be eliminated on the next ballot. Names will be placed in alphabetical order, and, to help the voter, a brief description of each nominee will be given. Be sure to read that description. It is hoped that this will enable the voter to be intelligent in his voting. Above all, pray about the matter. This is a highly important matter, and each voter needs the guidance of the Holy Spirit. ☞



By
Dr.
Herman
A.
Hoyt

*President
Grace
Schools*

Daughter's off to college and...



Scrooge Sheds a Tear

"Strawberry shortcake, raspberry pie,
Daughter's gone collegiate
And the bank account's gone dry."

Unless you're J. Paul Getty or own about 135 acres of producing oil wells, chances are you were not totally unconcerned about finances when it came to sending a son or daughter to some citadel of higher learning.

College costs are a fact of life—like getting rid of the coach after a 0-10 football season—and I suppose every family confronted with the prospect of academic bills drafts a number of what legislators like to call "hard tack" budgets.

Our family is no exception and all summer we ran studies on cost estimates and projected income and the like. We figured we could survive economically if all hands took certain vows of frugality.

The only trouble was I hadn't been fully aware that collegians do not live by tuition, board and room alone.

There are, as they say, those little extras—such as clothes.

As the bills poured in, dad gazed at his rapidly dwindling bank account and offered an appropriate yell:

"New clothes, textbooks,
activity fees!

Hold that line on expenditures,
please."

Well, that entreaty went over like an incomplete pass on fourth down.

DON'T YOU REALIZE?

SHE gave me the kind of look a dean of men reserves for campus SDS organizers. "Shame on you, Scrooge!" she exclaimed. "Don't you realize your daughter worked the entire summer to help defray these expenses? Do you begrudge her a few simple frocks? Do you want her to be known at school as Thelma Threadbare?"

I was just mustering a retort when she followed up with a collegiate-styled yell of her own:

"Sis-boom-bah, rah-rah-rah!

Buy another culotte, dear,
And never mind your pa!"

Well, at the time I figured if we somehow negotiated the initial expense, problems would temporarily ease.

That, of course, was before we gathered up daughter and gear for the big switch from home to dorm.

No one said much on the way.

Daughter was heading into a big adventure and even though it would be exciting, college would mean a new way of life, new challenges and new situations.

Mom and Dad? Well, you don't rip up the fabric of family life without a few qualms and a certain sinking feeling in the tummy.

Somehow, you don't feel like saying, "We may be losing a daughter but we're gaining a college."

START LUGGING

WE DROVE for the most part in silence and eventually pulled up to the red, brick building that is to house her and several hundred other freshmen girls this school year.

It was early, but there were a few other pretty young things there, along with their parents. Everyone kind of nodded and smiled politely and the mothers all began sizing up the other girls and the dads kind of hovered protectively around their daughters.

About then someone began handing out room assignments and all the mothers told the dads to start lugging stuff out of the cars.

For the next hour or so, there wasn't much time for sentiment.

What you do most when you're chugging up stairs under a full cargo of hair dryers and radios and records and stereos and dresses and coats and sweaters and suitcases is sweat and breathe heavily.

It was on about the thirty-seventh trip that I summoned enough energy for a faint little yell.

"Give me an 'H,'" I puffed. "Give me an 'E.' Give me an 'R.' Give me an 'N.' Give me an 'I.' Give me an 'A.'"

Well, she and daughter were busy dusting and cramming clothes into chests and closets when I arrived in the doorway, chest heaving. She was not amused.

"To hear you talk," she said, "you run the risk of total collapse every time you lift an eyebrow or jump to a conclusion. Now please go down and bring up the stuffed dog and that little teddy bear she wants to put on the bed."

I WON'T TELL

DOWN I went, grabbed a fluffy purple dog under one arm and teddy under the other. I felt like something out of "Winnie-the-Pooh."

About that time another dad with silvery hair and the pose and assurance of a company president strolled by toting a giant panda. He grinned. "I won't tell if you won't."

Well, the day wore on.

There were talks by college officials. There were informal meetings with faculty members, a tour of the campus, discussions on courses offered and graduation requirements.

Everything was nice and everyone was pleasant. You met other parents and daughter met other girls.

Then, almost before you knew it, it was time to depart. This trip, though, there'd be one less passenger.

You and her mother looked at her as she chatted with newfound friends—laughing, gesturing, listening, exclaiming.

Then she broke off and came toward you and there was one of those silent little pauses. You gave her a hug and a kiss and so did her mother and you told her all the things you'd told her before: "Take it easy, now, don't overdo" ... "Call if you need anything" ... "Just be yourself and do your best" ... "Work hard but save some time for fun, too" ... "Well, we'll be seeing you—take care of yourself ..."

IT'S HISTORY NOW

AFTER that there really wasn't much more to say. You and her mother turned and headed for the car and you noticed you were a little misty around the eyes.

Then there was a final wave and you pulled away, watching her in the rear-view mirror as she stood there alone at the curb. Then you turned a corner and she was gone.

Well, that's a matter of history now.

But if your son or daughter's school hasn't started yet, here's something to keep in mind:

"It's great to cheer for

alma mater,

College spirit, do or die.

But you'll be fresh out of

rah-rahs

When it's time to say goodbye." ❧

By Paul DeLong

Junior, Grace Seminary

The Only Difference

"We walk by faith, not by sight," so said the Apostle Paul. Yet this verse could very aptly describe the life of one of Grace Seminary's newest students.

Robert Ireland, a student in the Master of Divinity program, from Nicholasville, Kentucky, goes about his day like most seminarians do. He attends classes in theology and hermeneutics, goes to chapel at the appointed hour, and studies a great deal following a day in class. The only difference between Bob Ireland and his colleagues is the fact that Bob is blind.

For the average person it is hard to comprehend someone who cannot see, wading through the various discourses on theology and attending classes faithfully each day.

Ireland came to Grace from Calvary Bible College in Kansas City, Missouri. He applied to Grace because he had heard of Grace Seminary's long-standing reputation of instructing men in the Word of God. Yet more than this, there was something else which attracted him to come. Something that you don't even need eyes to understand.

"I had for a long time heard of the concern that each professor has for his students here at Grace; a factor which definitely attracted me," Ireland said.

So he filed an application, as did many others, and sought the Lord's will as to where he should attend seminary. After much prayer Ireland felt that Grace Seminary was the place where God wanted him. So he was one of over ninety new students who entered seminary this fall to begin three years of intensive training in the Word of God.

It goes without saying that attempting to tackle the knotty problems of theology without the aid of your eyes would be difficult. But Bob has managed to surmount this, just as he has overcome difficulties in the past.

Lecture material is recorded by the use of a device which resembles a typewriter, except for the fact that it has only six keys. With it Ireland can record the professor's lecture and retain it in braille.

Each of the six keys represents a different braille dot. By combining these in different patterns, it is possible to form words, phrases, and sentences in the braille alphabet. By the use of this aid, Bob is able to later study his lecture notes like everyone else.

Seminary requires a great deal of reading, and Bob has overcome this problem also. Through the aid of a tape recorder and the help of several fellow seminarians, Ireland has had all of his reading for the current semester placed on tape, so he can listen to it at his leisure.

While he often needs assistance in finding his way around campus, Ireland is able to guide himself with the use of his walking stick which helps him to feel what is in front of him and avoid objects and obstacles which might be in his path.

Ireland accepted the Lord while attending Bible school about five years ago.

"I made a profession of faith at the age of nine, but it was something that I didn't quite understand. I even attended a fundamental church. But while I was attending Bible school a person asked me whether I knew Christ as my Saviour, and I had to admit that I didn't and I received him right then as my Saviour."

Now he is at Grace preparing for a future ministry. "I hope to go into a Bible-teaching ministry on the mission field," Ireland said. "I'm interested in South Africa or Nigeria."

Asked if he would make the major part of his ministry to the blind, he said: "Possibly teaching the blind, but not necessarily. I'll do whatever the Lord wants me to do." ❧

I Wanted To Go To Africa



Queen Jackie Frushour wearing the crown poses with her court: Front row (l to r): Debbie Jennings, Laura Lohnes, and Sandy Dillon. Back row: Pam Reed and Jane Cooper.

I think the most exciting thing about the Christian life is to see how God works through prayer. The highlights of my whole life have been the times that I have seen God answer my prayers.

When I was in high school, I remember sitting one evening in my home church in Pontiac, Michigan, listening to a missionary speaker. I had already committed my life to missions, but this particular night I felt I could not wait to go all through college before I would be able to visit a mission field. I wanted to go right away.

I prayed for about a year that the Lord would allow me to go to Africa for even a summer. I had told a few people I wanted to go to Africa to be a missionary and everyone thought I was

crazy, so I decided not to tell anyone I had intentions of going right away, not even my family. I just prayed and saved my money.

After a few months had passed, I went to a travel agency and asked how much it would cost to get a round-trip ticket to Africa. I was told it would cost about one thousand dollars. Well, I had been babysitting and saving money but I had saved only about fifty dollars and I had a long way to go to save one thousand dollars. I just kept praying.

One night at the dinner table my dad looked at me and said, "Jackie, we have been thinking, and have decided that if you want to be a missionary someday, maybe you should go to a mission field during your summer

vacation and see what missions are all about. So if you want to go, we will pay for your trip."

I had been looking for some great miracle to happen to provide the money for me to go. I was expecting a thousand dollar check to come in the mail, or some great miracle like that, but it was my own parents who were going to send me.

After my summer in the Ivory Coast I had a real desire to enter college right away so that I could prepare to go back to Africa permanently. I asked God to help me decide which college I should go to. I knew it would be difficult to be admitted to a school at such a late date since most schools had already started while I was still in Africa. But I came back home and the Lord led me to Grace College.

I am very, very grateful for Grace College, because here I have learned so much more about the Christian life. In the past, I thought I knew everything there was to know about being a Christian but I do not think I ever realized until just a few weeks ago what it means to trust Christ *completely*. I have found that it is so easy to pray for things that I want God to give me. But I have also seen that it is one thing to ask God for something I desire, and it is another thing to ask God to take away something that I desire, but know I should not have. This was the experience I had a few weeks ago. I realize, however, that it does not necessarily mean that God does not want me to have it in the future, but I did have to trust God to help me do what I knew I should do at that time.

It is when God brings us to our knees to commit all to Him, that He gives peace like we have never known before. Even when we have to do something we do not want to do, there is real joy in it because we know we have done what God wanted us to do.

I think that all that I would want to say in my testimony is summed up in one verse, Galatians 2:20. It is the verse that stayed with me all through high school and all through college. I am glad that I can say along with the Apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." ☛

By Jackie Frushour
Homecoming Queen
Grace College

From the earliest times Christians have participated in the sport's arena, although not always by choice. As we reflect upon the days of St. Paul and Nero when Rome was in its glory, we see the gory participation of Christians as "unfair" game in the games of lion-gladiator-Christian confrontations. These were "real-life," "run-for-your-life" affairs. But then the Christians did not run nor fight, but fell to rest into the everlasting arms of our Lord, taking their flight into the glory of heaven. It really all works out for the good in the long run doesn't it? The people who run the "race of life" in accordance with God's will always win that race and reap the honor which accompanies that victory. It is significant to note that today we name our dogs, Nero—our sons, Paul.

But the turbulent waves of those days have subsided, and the Christian athlete of today can travel the stream of life without the fear of having himself baptized in blood. There is even little chance that he will be drowned with frowns of disapproval from any spectator or coach because of his Christian testimony.

Yet, still, the Christian athlete stands in the spotlight of the sport's world as a bit of a phenomenon. The concept that a person can be devoted to God and also be dedicated to the activities of athletics, that he can be blessed with the grace of God and also be endowed with great athletic prowess, seems to many people to be somewhat paradoxical. They feel that if he is good at his game, he must be a lame Christian, failing in the "game of life." This, of course, is not true. We have at Grace College many examples of talented athletes who display, both in word and deed, excellent testimonies for Jesus Christ.

Grace College, although not training people to become professional athletes, does recognize its responsibility to encourage people to participate in sport's activities for the purpose of maintaining the physical body, as being a temple of the Holy Spirit—of building the moral character necessary so one will not be caught "double-dealing" and "double-dribbling" in the "game of life"—and of reaching lost souls for Jesus Christ.

The sport's program at Grace is accomplishing its mission. Mr. Glen M. Kammerer, director of athletics, in



The Grace Lancers pray before they play.

By Jerry Byrd
Freshman, Grace College

Christian in the "Spotlight"

giving his personal testimony of what the Lord has done for him through the sport's program, had this to say: "It has been through basketball that I was saved. I came to Grace College not knowing Christ. It was through squad meetings [at which times devotions are held] that I was made to think about spiritual things. And, after being at Grace a year and a-half under the influence of my fellow team members, I accepted Christ. My whole life was changed." Coach Kammerer also attests to the fact that a number of others like himself have been saved through the program of sports at Grace.

But the influence of this program is not limited to the teams' membership. The various teams are privileged to conduct meetings in churches. Their presentations consist of the giving of

personal testimonies, the playing of musical instruments, singing, and the preaching of the Word of God. This type of ministry many times will reach someone who otherwise would never respond to the Gospel.

The Christian athlete, with his God-given gift, does have a place in the working machinery of Christianity. With his healthy body, God-directed mind, and Spirit-filled heart, he has his place in the world of sports as a "... *living sacrifice, holy, acceptable unto God...*" (Rom. 12:1).

Mr. Lloyd Woolman, associate professor of Physical Education (the soccer coach), sums up the proper mood and method that a Christian should have when he says to his team: "Remember who you are playing for. You're playing for Christ." Athletes at Grace take this to heart.

Bridging the Information Gap



A new group of people were seen around Grace campus over Homecoming weekend, October 16-18. Husbands and wives from as far west as Omaha, Nebraska, and as far south as Okeechobee, Florida, were in Winona Lake to attend the first annual seminar designed to help bridge the "information gap" between Grace Schools and the local church.

Officially designated as Grace Development Representatives, these volunteer men assist the schools development department in the area of student recruitment, dissemination of information and financial assistance. The wives showed their interest in Grace by attending the meeting although they are not official members of this committee.

A kickoff banquet at the Westminster Hotel featured Dr. Herman A. Hoyt, president of Grace Schools as the keynote speaker.

A tour of the campus, Winona Lake Christian Assembly and parts of the Winona Lake-Warsaw community was conducted on Saturday under the direction of Rev. Leslie Moore, director of housing.

Discussion groups for the men helped to clarify the differences between secular and Christian education.

Mr. Rex Reed, a member of the law firm of Rasor, Harris, Garrard and Lemon, spoke on "deferred giving" and the contribution it can make to the Grace endowment program.

Dr. E. William Male, academic dean,

Rev. Richard G. Messner, director of development and Mr. John Evans, development officer, were the other speakers.

The weekend seminar, held in conjunction with the annual college homecoming, gave the representatives an opportunity to share something of the tremendous enthusiasm of the students and hundreds of visiting alumni on campus for the festivities.

Highlight of the weekend was the Saturday night banquet, when Dr. Paul Fink, assistant professor of Homiletics showed his multi-media presentation, "Grace—Excellence," a spectacular reminder of how God has showered His blessings on our campus.

Those who attended the seminar and the churches they represented are: Mr. and Mrs. Donald Blackburn, Grace Brethren Church, Englewood, Ohio;

Mr. and Mrs. Donald Blakeley, Community Grace Brethren Church Union, Ohio; Mr. and Mrs. Donald Emch, First Brethren Church, Rittman, Ohio; Mr. and Mrs. Delroy Evans, The Brethren Church of Huber Heights, Dayton, Ohio; Mr. and Mrs. Robert Farmer, Grace Brethren Church, Findlay, Ohio; Mr. and Mrs. Douglas Horney, Community Grace Brethren Church, Warsaw, Indiana; Mr. and Mrs. Larry Kirkpatrick, Grace Brethren Church, Omaha, Nebraska; Mr. and Mrs. Elton Long, Leamersville Grace Brethren Church, Duncansville, Pennsylvania; Mr. Angelo Masi, Grace Brethren Church, Okeechobee, Florida; Mr. and Mrs. Bal Reed, Houston, Texas; Mr. and Mrs. Evard Schuder, Leesburg Brethren Church, Leesburg, Indiana; Mr. and Mrs. Ora Smith, Grace Brethren Church, Jackson, Michigan; Mr. William Starrett, Calvary Brethren Church, Kettering, Ohio; Mr. and Mrs. Wallace Stewart, First Brethren Church, Dayton, Ohio, and Mr. and Mrs. Chester Woomer, First Brethren Church, Martinsburg, Pennsylvania.

There are seventy volunteer Grace representatives working in local Brethren and non-Brethren churches and Christian High Schools. They believe that Christian education is the answer to our nation's ills partially created by the humanistic philosophy common in secular education.

There is little doubt but what the seminar will become an annual affair.

GRACE SWEATSHIRTS FOR CHILDREN

The ideal gift for children—a quality, powder blue sweatshirt with the Grace College insignia in white. Sizes 2, 4, 6 are priced at \$2.25 each. Sizes 8, 10, 12, 14 and 16 are priced at \$2.75. (Please include 50¢ extra for postage and handling.) Prompt shipment.

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Europeans Are Serious About Education

By Paul Delong
Junior, Grace Seminary

A whirlwind, three-week tour of seven nations this past summer provided both a time of relaxation and education for Mrs. Norman Uphouse, Dean of Women at Grace College. Accompanied by her husband, Dr. Norman Uphouse, and 118 others, she studied and wrote about the European way of living. This was done as part of her work on the Master of Education degree from the University of Indiana.

Her specific project to be researched during the tour was: "A comparison of vocational preparation and satisfactions in specific vocations of women in the United States and

Europe." Mrs. Uphouse interviewed women here in the United States and then interviewed their counterparts in Europe.

From this research she concluded that: "People are much the same all over the world. No matter how much a girl enjoys her work, all long to be a recipient of a diamond engagement ring and a beautiful white dress."

During her tour of Holland, West Germany, East Germany, Italy, Switzerland, France, and England, she also studied the present school systems of these countries.

"Most Europeans are serious about

education. By the age of thirteen, if no academic progress is seen, these young people are slotted to a specific occupation."

When asked what she gained from the trip, besides the university credit, she said, "I've come to understand people better, and also to realize that I'm most fortunate to live in a land of freedom. It also enabled me to see the preparation that a female missionary needs, not only in theological training but in social adjustments and mental attitudes."

Dr. and Mrs. Uphouse were also challenged spiritually during the three brisk weeks of traveling. Dr. Uphouse is chairman of the Social Sciences division at Grace College.

"We had various occasions to trust the Lord for definite things, along with many opportunities to share the Gospel with those in our group. We found several in our group who were Christians, and thus could fellowship with them."

"I gave out a simple tract to many in Europe. None refused them nor were offended by them."

Jerry Young Heads College Alumni

In a recent ballot-by-mail election, Jerry R. Young, '61, of Indianapolis, Indiana, was named as the new president of the Grace College Alumni Association. He succeeds Sherwood Durkee.

Other officers elected are: Dan Pacheco, '64, vice president; Mrs. Roland (Karen Kriegbaum) Fletcher, '65, secretary; and Ed Lewis, '69, treasurer. All three are residents of the Winona-Warsaw area.

Mr. Young is pastor of the Grace Brethren Church of Indianapolis, which started as a Bible class six years ago and recently dedicated a lovely new building.

Dan Pacheco teaches math in the Warsaw Junior High School; Mrs. Fletcher is a second grade teacher in Warsaw; and Ed Lewis, assistant to the pastor and youth director at the Winona Lake Brethren Church, is a Grace Seminary middler.

All officers were elected for a two-year term, 1970-72, and assumed office at the Homecoming Alumni Banquet.



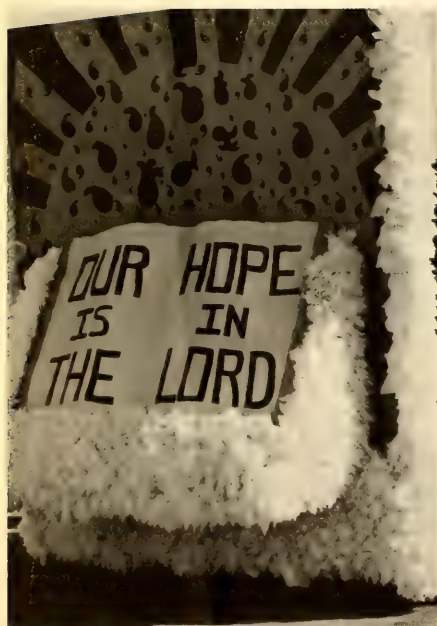
The new alumni president Jerry Young stands with secretary Karen Fletcher, and vice president Dan Pacheco. Ed Lewis, the treasurer, was absent when the picture was taken.

GRACE COLLEGE HOMECOMING FLOATS

A New Decade Dawns



Junior Class—Winning Float



BRETHREN MISSIONARY

HERALD

December 12, 1970



TIME

(See pages 4 and 5)

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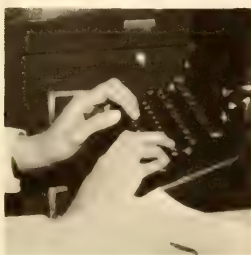
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Reflections By Still Waters

By Charles W. Turner
Editor

Whatever happened to *respect* and *authority* in this world of ours? Parental authority is broken down; civil authority is broken down; educational authority is broken down; judicial authority is broken down; as well as religious authority. I shall not continue down the list to prove my point.

If we can find the causes underlying some of the problems, we may discover the clues for the solution of the same. Why an event has occurred helps us to see where the process of healing must come. Diagnosis in medicine is the first step to prescribing an antidote. Everyone has his own particular outlook on the subject of the problems of the time, so let me submit mine. If I had to pick a starting point for many of our troubles in the matter of the authority being discounted, I would go back to the century past.

During the nineteenth century in Germany the rise of higher criticism regarding the Word of God began to appear. It cast doubts on the Bible as to authorship and the dates assigned to the books. A channel was opened to view with opposition the Word of God. Other historical periods had ignored and misinterpreted the Scriptures, but never had its "friends" so openly attacked it. After the doubts were raised the next step of attacking the contents of the books followed. What about miracles and the supernatural? These were then held up to ridicule. Liberalism took over and with it a de-emphasis regarding the supernatural power of God.

First the Book of God was questioned and then His personal integrity.

If there is rebellion against the supreme authority, which is God, then there is absolutely nothing that cannot be attacked. The door was then open and the floodgates had a major crack in them. I closely associate the philosophy of education of some thirty and forty years ago as being a further seedbed of rebellion against authority. Those who remember the opening days of permissive education, also remember the outcry of wide-awake Christian leaders, who warned of impending disaster if such policies were pursued. Who could argue now that their prophecy was not absolutely correct as we view the utter chaos on the educational scene?

What I am saying to you is this: once you place the authority aside as it relates to God and the Scriptures—humanity is then ready to attack anyone or anything. In truth, the very concept of authority in whatever realm it is found holds together because there is an ultimate authority in God. When in the minds of people this divine authority is laid aside, the people themselves take over. Each individual then falsely becomes a law unto himself. In such a civilization, which will not long remain a civilization, chaos will soon come. People are not worried about attacking authority

these days—whether that authority be local police, schoolteacher, priest, judge, flag or the President.

Respect and authority seem to be gone, and we ask ourselves if the situation is a permanent one. Well, it all depends on what you call permanent I guess. We do know from the Word of God that ultimately total authority will return to the person of God for, "every knee should bow, . . . And . . . every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11).

Our present society is, in its most simple form, rebelling. First against God and His authority and then against all authority. It all reminds us of an angel who tried it once—and it seems the world has put him on a pinnacle as their idol and god ever since.

Oh yes, the solution since we have looked at the cause. It is easy to oversimplify a problem, but here I am willing to take that risk. The solution is for mankind to take God's way as revealed to us in Jesus Christ and follow Him and His Word. The results would be amazing. ☞



TESTIMONIES OF THE 1970 TIME* MISSIONARIES

My summer spent at Clayhole, Kentucky, has been a very rewarding experience for me. I feel it has helped me not only in experience in working with children, but it has helped me very much spiritually. I feel that this summer's work has drawn me closer to the Lord, and has helped me to continually seek His will for my life. I feel I have never had a more rewarding experience than this summer, and I never regret for one second that I chose to spend it working for the Lord.

HOLLY PHILLIPPI, Clayhole, Kentucky

My summer at the Navajo Mission was the most satisfying summer I ever had. The Lord has certainly shown me through this experience that the best way to spend your life is through serving Him. I would wholeheartedly encourage all young people to apply for service under the TIME program, if they feel led by the Lord to do so.

FREYA MICHAELIS, Counselor, New Mexico

This summer was one of the greatest and most exciting experiences I have ever had. I learned to have a real concern and love for people from a background different from my own. I learned how to relate to other people about God. I especially enjoyed working with kids in Bible school and camp. I also learned to be more dependent on God instead of my parents and friends.

KAREN CATENACCI, Taos, New Mexico

I feel that the two months I spent in Puerto Rico were the best of my entire life. During my stay I began to view myself and I realized I was sort of faking my way through as a Christian. I know this is what a lot of young kids are doing. Now I'm very close to the Lord and I know for sure that He wants me to be a missionary for Him. I believe TIME is a great way to discover if the Lord is truly calling you into His service.

WENDEE BAKER, Puerto Rico

My eight weeks in Taos this summer were full of spiritual blessings. Whether we participated in an indirect ministry to the people, such as cutting weeds, seeding grass, roofing buildings, moving dirt, and tilling soil; or our direct ministry of Bible school, camp, and youth work, it seemed the Lord always blessed our efforts. I enjoyed most, though, the rich fellowship I had with the people of Taos, our fellow staff members, and the family with whom I lived.

KEVIN HUGGINS, Taos, New Mexico

I thank Jesus Christ for a wonderful six weeks in Clayhole, Kentucky. I gained good experience in Christian work. But most important I gained many spiritual blessings. The greatest was when the girls and boys in my cabin at camp and at Bible school came to know Christ. I look forward to a happy, exciting life of serving Jesus Christ.

PATRICIA MASON, Clayhole, Kentucky

Yes, the time has come for a refresher course on missions. Although I had lived on the mission field all my life, this summer was going to be different. This time I was going to do some work. In previous years I was a "MK," but this time I was to help out in the work.

The first week in Puerto Rico was spent helping in the camp. I had the privilege of speaking at the evening services and of being one of the counselors. I received the shock of my life when after seeing all the campers come forward at the fogot service, one of the boys came up to me and said, "Norm, I would like to thank you for your example in showing how a Christian can be serious with the Lord and still have a ball in life." This statement made me realize how much a Christian is living in a glass house.

I also helped in painting the church, the pastor's study, put up some shelves, did some gardening, and many other things. I was also high school and college age Sunday-school teacher, and preached about five times.

While in Puerto Rico, I was able to see a Christian wedding and also a Christian funeral and a Christian service for the deaf. If the Lord calls me to serve Him in Puerto Rico, I will be one happy guy.

NORMAN SCHROCK, Puerto Rico

I will never forget the summer I spent with God and delved deeply in His work with His people. It will forever be a beacon and turning point in my love for God and His work. I learned that our missionaries are ones who love our God and want to do His will. I became personally involved and felt a part of each ministry we visited. I just can't express clearly enough how much the entire trip meant. It's now part of my life, not just a past aspect.

ARDYTH MILLER, France

*TIME means Training In Missionary Endeavor and is sponsored by the Christian Education Department, the Foreign Missionary Society, and the Brethren Home Missions Council. If you want to know more about TIME, write to P.O. Box 365, Winona Lake, Indiana 46590.



Missions and the Dollar Squeeze

You cannot squeeze any more out of a mission dollar than is being done. Believe me, we have tried. And instead of getting more we keep getting less and less.

Inflation is one of the villains that attempts to rob the missionary organization of its financial solvency, but it is not the only one. Years ago an American missionary could live in a foreign country and maintain a fairly respectable standard of living on much less than would be required in the U.S. Now the situation has changed drastically. In many countries food, housing, and clothing take a bite out of the missionary's income which is at least equal to the cost of similar items in the U.S. However, the missionary's base allowance is less than he receives on furlough, due to the fact that for years we have assumed that he needs more in the U.S. than he does overseas.

The brutal truth is beginning to catch up with mission societies, who are discovering that the bargain prices for missionary work overseas are not so easy to find. As countries climb out of their backward state and seek the

WORLDWIDE INFLATION (1968 Cost of Living compared to 1963)

	100% (Base=1963 prices)	200%	300%
ARGENTINA			311
BRAZIL			714
COLUMBIA	167		
CONGO			325
INDIA	160		
JAPAN	127 (1970:141)		
NIGERIA	113 (1969:123.5)		
UNITED STATES	114 (1970:124.2)		

affluence monopolized by the U.S. for many years, mission costs skyrocket. Dr. Raymond J. Davis, general director of the Sudan Interior Mission, speaking at the International Foreign Missions Association meeting, spotlighted the financial dilemma of foreign missions today. "The easy, cheap ways of doing missionary work are going—fast," he stated. "More money is needed. We must educate the evangelical churches to think straight in their mandate to evangelize, to meet honestly the challenge the job requires, and to face up realistically to the cost."

The Brethren Church has consistently responded to the financial needs of her foreign mission outreach. During the past twenty years there has been a steady and substantial increase in foreign mission giving with only two years (1958 and 1962) yielding a

lower income than the previous year. Yet, in spite of this enviable record, and the fact that gifts may again be greater than last year, the danger exists that expenditures will top the income.

New candidates have not received the support needed to keep them on the field, and now they face the horrible prospect of returning to the U.S. rather than proceeding to the field. Projected mission growth may have to be cut back due to insufficient funds, and other new candidates seeking service with the Foreign Missionary Society may be forced to serve elsewhere.

Of course, none of this needs to happen if Brethren congregations become convinced that you just cannot squeeze more out of today's dollar, and that more must be given if we are to fulfill our Lord's mandate.—JWZ



No Christmas This Year

By George Cowan

I disagree with merchants, parents, and pastors who emphasize that the spirit of Christmas is the spirit of giving. True, Paul and even Christ said: "It is more blessed to give than to receive." And what about the wise men who brought their gifts to Christ?

Isn't this the heart of the Christmas message?

No, I don't think it is.

What actually happened, what made Christmas Christmas? Isaiah prophesied: "For unto us a child is born, unto us a son is given." John wrote: "For God so loved the world that he gave his only begotten Son." Paul said: "Thanks be unto God for his unspeakable gift."

Here is the very heart of Christmas—and it is giving! I can just hear your puzzled reply: "But you just said giving was not the thing to be emphasized at Christmas!" That's right—unless you are talking about God—but not if you are talking about men. For the first and only real Christmas (all others are merely in remembrance of it) God was the giver and God was the gift. So, if you are talking about God, the emphasis at Christmas is on giving.

But if you are talking about men, the emphasis, if it is to have any real relationship to that first and only true Christmas, should be on receiving. For Christmas is for "as many as received him." The greatest disappointment of Christmas, penned in perhaps the saddest words of the Bible, was that "He came unto his own, and his own received him not." Blessing came to Mary, to the shepherds, to the wise men, to all who received Jesus Christ, God's indescribable gift, as the One who came to save them from their

sins. They were not givers, they were recipients.

When it is a matter of the relationship between God and men, it is always more blessed to receive than to give! "Every good act of giving and every perfect gift is from above, and cometh down from the Father." The least of God's favors is greater than the sum total of all man's gifts or even of what I might give Him, including my very self.

What then should our attitude be, to properly commemorate that first Christmas? A readiness to receive from God and a thankfulness for the gift. God's giving and our receiving only began at Bethlehem. "How shall he not with him also freely give us all things?" God keeps on giving and we keep on receiving. For the Christian, Christmas is never over!

Yet always to be on the receiving end hurts our pride, such is the perversity of human nature. We need to realize that the blessing of the giver can be marred by an ungracious or unthankful recipient.

But what does the Bible mean when it says: "It is more blessed to give than to receive"? This has to do with our relationship to men, never to God. It springs from an overflowing heart, sharing with others God's goodness received. Christmas can be "a day of gladness and feasting, a good day, and of sending portions (gifts) one to another." But let us not confuse our overflowing joy with the commemoration of the event itself, Christmas was and is God giving, man receiving, not and never the reverse. Christian giving to others can be and is a Christian grace, but it is in no way a com-



memoration of what happened that first Christmas.

So if you want to be comfortable this Christmas, if you want to please God this Christmas, if you want your Christmas to be a true commemoration of the first Christmas, you will have to be a gracious, open-hearted, yielded, thankful recipient of the gift and blessing God is waiting to give you.

But what about those who have not heard of Jesus Christ, or have heard only in the muffled words of an alien language, or having heard in the meaningful tones of their mother tongue, have not received Him as God's gift to them? For them there will be no Christmas this year. How could there be?

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"What shall I do — We have led all the adults here to the Lord."

(FMS editor's note: Recent correspondence from Rev. Wayne Beaver, coordinator for the current "Life in Christ" campaign in the Central African Republic, has carried the enthusiastic report which is printed here.)

Reports of the evangelism campaign have been pouring into our office, and we want to share with you some of the blessings experienced.

The Three Friends campaign was planned and designated for the month of August, but many churches have continued to use this very effective means of reaching the unsaved. As they have been writing the names of three unsaved friends on their cards, the Lord has been laying a tremendous burden of prayer upon the hearts of the Christians to win their friends to the Lord. Many have filled an entire card (places for six names) and have won these to the Lord, and are well started on their second card. In the Yaloke District especially there has been a good bit of friendly rivalry among the Christians for the privilege of having names of unsaved friends added to their cards. Truly the effectual fervent prayer of the righteous availeth much.

The reports from the house-to-house visitation program during October are just starting to come in, but already word has come from several districts that thousands were led to the Lord as the Christians went from house to house in village after village. In the Bouca district one girl alone led twenty people to the Lord during the month. One of the encouraging features of the campaign is the faithfulness of the young people in testifying. We are daily hearing of towns—in market places especially—where consistently the youth are out testifying daily.

In the northern part of our field

there are many Moslem herdsmen, especially of the Bororo tribe. In a meeting of the Kabba pastors at Bekoro on October 17, their hearts were thrilled to hear of conversions among these Bororo peoples, and the Kabba pastors at that meeting dedicated themselves to a special effort to reach these herdsmen. The illustrated tract of the Two Ways (heaven or hell) has been greatly used of the Lord, and the new Christians among the Bororos are asking for a supply of these tracts to use among their own people. Pray for the Kabba pastors in this their first opening to reach the Moslems.

Far to the east reports are coming in that the Sudanese refugees in this country are being reached for the Lord and are now testifying to their fellow countrymen. Pray for the two heathen sorceresses just led to the Lord, as their conversion is having far-reaching effects.

Numerous churches have reported a doubling or tripling in attendance since the campaign began, and the total of conversions runs into the thousands. Now the first reports are coming of large numbers of new converts who are being baptized and received into the membership of local churches. Brethren churches in the districts of Bocaranga, Batangafo, Carnot, Bouar, Bouca, Yaloke, and Bossembele are still reporting baptisms which have taken place or will take place before Christmas (you'll remember that the African churches have habitually waited from six to nine months before baptizing new converts). Pastor Gaston Bame of the village of La Doumi (Yaloke District) writes that his attendance has grown from 200 to 485, and that there has been a total of 200 first-time decisions in his church during the past several months. Last week he baptized seventy of the converts. In his letter he asked: "What shall I do—we have led all the adults

here to the Lord." We told him to form gospel teams from the members of his church, and to send them out to other villages in the area.

Something new is happening in many of our Brethren churches in Africa. Several years ago the very effective ministry of evangelist Scott Weaver reached into a number of churches; however, there are still several hundred Brethren churches which have never held evangelistic services in the local churches. Many of these churches are now planning for meetings of four or five days (often from Wednesday or Thursday through Sunday). Pastor Pounoukoussara who assisted Scott Weaver during his meetings in 1966 has just left Bangui to serve as evangelist in the Yaloke District. Pastor Ngouyambo of the Batangafo church has also received a number of calls to be the evangelist. Numerous other pastors are now receiving their first calls to serve as evangelists. The Yaloke college band has divided into small musical groups to help provide special music for as many localities as possible, while the professors will accompany them and furnish the necessary loud-speaking equipment.

In conclusion, let us ask for special prayer for Pastor Simon-Pierre Nambouzouina who, as one of the coordinators, has traveled over 7,000 kilometers in the past two months on his motor bike, speaking to group after group of pastors in the western half of the country. He is scheduled to speak to meetings of pastors in the Bos-sangoua and Marakounda Districts where there have been many problems, and even threats against the Lord's servants. Hence, in the light of great spiritual activity here, we are again reminded of the words of the Apostle Paul, "For a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16:9).

A Visit to Bible Center

By Rosella Cochran
Missionary to Africa



Miss Cochran

September—

We are anticipating a real "population explosion" here in the Bible Institute village during the next few months. Already, just since my arrival a couple of months ago, six new babies have been born. Boys have come to the homes of Beret, Sabe, Loyom, Merendji, and Naissom. One little girl has come to break the monotony of all boys. Her father is Sana Job. All these new babies, along with many more who have come along in the past few years, make for interesting times in the classroom. New babies just *must* be in their mother's arms, and many of the older ones *think* they must be very near their mothers. I am teaching four hours a week (teaching Galatians to all sixty-eight women in two classes). The content of the book is so interesting and profitable for all in every land and every era of time. And I am glad for this personal contact with the women. My routine work at the shop does not bring me in contact with many of the people. . . .

A great deal of the literature which is rolling from the presses at this time is for the nation-wide evangelistic campaign which is now under way in the C.A.R. There are tracts for illiterates (600,000) and brochures for use in door-to-door visitation, and others. Of course there is still the routine—the *Trompette* each month, and Sunday-school lessons every four months, and other literature used in the churches. Africans are doing more of the work than when I left for furlough, so I am playing a somewhat different role. In addition to teaching Galatians to the Bible Institute women, I am having classes in beginning French for the MK's in the elementary school, grades three through six; there are eight children. I have been relieved of medical responsibilities and it is good to have Mary Ann Habegger here to take this part of the work. . . .

I had a birthday last week and have received greetings from some of you. Thanks. And I shall be receiving others, I am sure. Last week I received a Christmas card from Iowa which had been to Nairobi, Kenya, then to the

Congo, and finally to me. It is not at all unusual for me to receive birthday greetings, sent by surface mail from the U.S., at any time from now up until Christmas. Makes mail call interesting.

October—

It's 5 a.m. The deep darkness before the dawn is past. The silence of the night remains, a silence broken only by the call of insects. But hark, there is the crow of the cock. A new day is upon us. What does it hold in store?

In my classes the women will have a written quiz over the first three chapters of Galatians. I hope all will be able to make a good grade, but more important, may they have experienced spiritual growth through the study of God's Word.

After class I will stop by the field treasurer's office which I also use as a quiet-time corner. There I will "refuel." Just now I've started reading Genesis, a thrilling account of the beginning of God's dealing with mankind.

On my way from there to French class with the elementary MK's I may find time to drop in at the print shop. In my office there I expect to find Martin, the African typist, at the electric IBM typewriter. He has just finished the first typing of a theology book (*The Doctrine of God*) for use in the elementary Bible schools throughout the area. The time is near for the typing of the November issue of the *Trompette*. During a little interval just now we are slipping in a book of salvation verses, and a pocket calendar for 1971. On my desk is the final copy of a lesson booklet for youth leaders which is almost ready for the press, and two manuscripts for Sunday-school quarterlies, yet to be checked for accuracy, then to be typed, proofed, and so on. . . .

I praise the Lord that I'm privileged to have a part in spreading the Gospel of Jesus Christ.

(FMS editor's note: The above paragraphs are excerpts from letters written by Miss Cochran to friends in America.)

An African Fireside Story

"Baba, Baba [Father, Father], a story, a story."

"Children," the father replied, "I told you a story last night."

"Another, Baba, another," the children begged.

The father smiled, reached for his Bible, and read: "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." Then the father told the children the story of the pot and the gourd.

Once upon a time a pot and a gourd were very good friends. The pot was just new. The woman who made it had worked the clay, patted it into shape, and put it in the sunlight to dry. Before she found time to burn it in the fire to make it hard, the pot and the gourd decided to take a trip together.

The two friends had a wonderful time, for they were truly friends who loved each other. Day by day as they walked along the road, they talked and laughed with joy.

One day as they were traveling, the gourd noticed that the pot was walking very slowly. He turned to see what was troubling his friend. The pot had turned pale. He was trembling with fear. The gourd was frightened when he saw how his friend looked.

"Friend, what is wrong?" he cried.

"Look! Look! A rain is coming," the pot answered.

"A rain! Why should that frighten you?" the gourd asked.

"Oh, oh! I am just a new pot. I have never been burned in the fire. I cannot hold water. The rain! The rain! I shall die! I shall die!"

The gourd looked at his friend, that dear friend with whom he had traveled

The Pot and the Gourd

By Miss Ruth Snyder
Missionary to Africa

many days. He must do something so his friend would not die. "Quick, over to that rock. I will take care of you," he cried. The two friends ran quickly to the rock. "Sit down," the gourd ordered. So the pot sat down, still trembling with fright. And then the gourd sat on the pot, covering him all over like a house.

The rain came. The gourd sat over the pot. And there they stayed while the rain poured. But the pot was not wet, not even a little bit, for the gourd had protected him.

After a long, hard rain the wind blew the clouds away and the sun shone. The gourd stood up, and the pot, safe and sound, stood also. "Oh, thank you, thank you, my dearest friend. You saved my life," the pot said. And the two continued their journey.

One day the pot noticed that the gourd, his dear friend, was lagging behind. He turned to see what was wrong. His friend the gourd was trembling and pale.

"Friend, what is wrong?" cried the pot.

"A fire! A fire! I shall die! I shall die!"

The pot remembered how the gourd had once saved his life. He wanted now to save his friend. Looking around he saw a bare spot on the ground.

"Quick! Quick! To the bare spot," he called.

The two friends ran quickly to the bare spot on the ground.

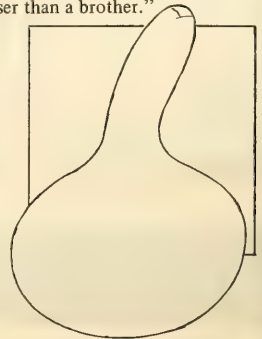
"Sit down," ordered the pot, "and I will take care of you."

The gourd huddled on the bare ground and the pot sat over him, covering him like a house. The fire came closer and closer until eventually it burned all around the two friends. But the gourd never felt the fire, for his friend the pot was protecting him.

When the fire had burned beyond the bare spot, the pot stood up. There was the gourd alive and well.

"Thank you, thank you, my dearest friend. You have saved my life," the gourd exclaimed. And the two friends went on their way.

The father's voice ceased. The crackling of the fire beside the house was the only sound to be heard. After a moment the father said to the children, "The Lord Jesus is a friend to you just as the pot and the gourd were friends to each other. Be as true to Him as the pot and gourd were to each other. Jesus is the Friend who sticks closer than a brother."



NEEDED—BUSINESS MANAGERS, WHO ARE WILLING TO:

1. *Live in Argentina*
2. *Learn to speak Spanish fluently*
3. *Manage bookstore and literature distribution in Buenos Aires*
4. *Be responsible for mission business (legal documents—banking—government liaison)*
5. *Help missionary in church planting*
1. *Live in Brazil*
2. *Learn to speak Portuguese fluently*
3. *Be responsible for mission business (purchasing—government “red tape”—bookkeeping)*
4. *Serve as houseparents for MK’s during school term*
5. *Help missionary in church planting*

PERSONNEL NEEDS

Africa

- Short-term printer
- Physician/surgeon to replace Dr. Walker
- Church-planting missionaries —known as missionary elders
- Cadet missionaries for work in print shop —darkroom, layout, typing
- Teachers for grades 1-8 for school year 1971-72

France

- Several more missionary couples
- Two cadet missionaries for 1971-72

Brazil

- Church-planting missionaries

Argentina

- Church-planting missionaries

FMS Audio-visual department needs photographic and recording equipment. If you can help or can donate equipment, please contact the FMS office.

THANKS!

Some months ago thanks was expressed in print to Bible Literature International of Columbus, Ohio, for a gift of \$8,000 toward literature for the “Life in Christ” national evangelistic campaign being conducted in the Central African Republic.

Deep gratitude again goes out to BLI for a further gift in the amount of \$3,000. It is understood that BLI expects to supply still another \$3,000.

These funds have been contributed through appeals made by BLI to its constituency, and have been received by the missions involved with deep appreciation to these wonderful people.

Mere words are often insufficient instruments to convey personal feelings. But, again, with heartfelt gratitude—thank you, BLI!

Glimpses



Photos on these pages were taken when Board member Kenneth Ashman and Foreign Secretary John Zielasko visited Brazil during their recent trip to South America. The two men report their journey as both pleasant and profitable.

Pictures were not obtained of many of the churches because their meetings were held at night. These included Belem, Castanhal, Icoaraci, Capanema, and Quarenta-sete ("47"). Bible institute extension classes have been initiated by the missionaries, and the future of the

Brethren Church in northern Brazil looks healthy.

1) Brazil missionary personnel, including Barbara Hulse, Kwang Ja Park, George Johnsons, Ralph Schwartzes, Bill Burks, Ernie Bearingers, and Tim Farmers. 2) Sunday school in Belem. 3) Brazilian mother grinding rice. 4) On the way to an afternoon meeting on a nearby island, missionary Bill Burks and Dr. Ashman pause for lunch in the mission boat. 5) Unloading cattle at slaughter house; rope is placed around steer horns and the animal is hoisted to the dock. Young man in white shirt beside cow's head is member of Icoaraci church. 6) Boatload of charcoal passing by; the Brazilian is using the hammock for a sail. 7) Brazilian

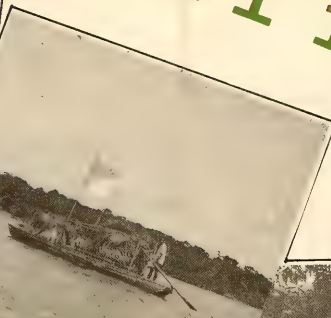
BRAZIL



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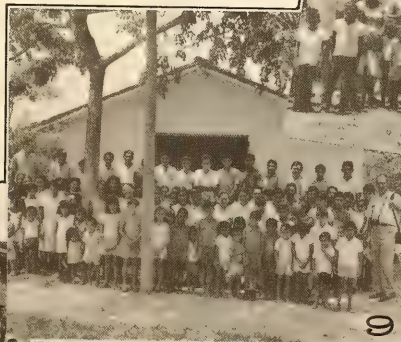
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family arriving for meeting. Services are held according to the tide rather than the clock. 8, 9, and 10) These three congregations built their own meeting chapels which are pastored by laymen from among their congregations. 8—Bay of the Sun; 9—Quatipuru; 10—Agua Boa. 11) Pastor and family at Agua Boa. This man is a blacksmith and much of his work is repairing rifles used by neighbors in hunting small game. It was encouraging to see that he is also becoming skilled in the use of the Sword of the Spirit—the Word of God. 12) Brazilian fisherman with net. 13) Brethren Church at Macapa; Eulalio Tinidade, pastor. 14) Jute drying in the sun. Hemp is a major product in the Amazon region, being used for making rope and

burlap sacks. Harvesting the crop and stripping the fiber from the stem, which must be soaked in water for many days, is difficult work. A farmer and his family may earn about \$700 a year from this crop. 15) Southern Brazil is a world quite different from the north. Here is one of the main streets of Sao Paulo, the largest industrial city of Brazil; there is no Brethren testimony here—there should be. (JWZ photos)



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THE CHILDREN'S PAGE

Christmas at Waimalu



Sunday-school children of the Grace Brethren Church at Waimalu, Hawaii, put on a fine Christmas program last year. They have no church building of their own, so the program was held in the Aiea High School. You will notice some poinsettias at the front and a Christmas

scene on the wall at the back, and if you look carefully you'll see that several children are wearing costumes.

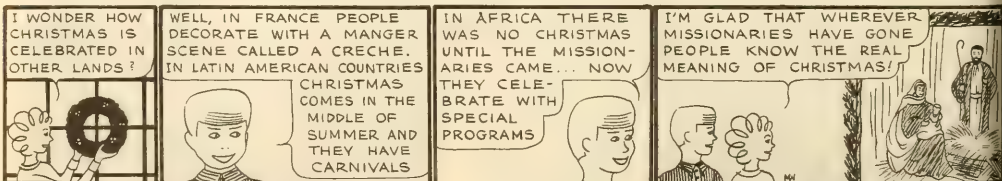
Rev. and Mrs. Edmund Leech are the missionaries at Waimalu.



CALIFORNIA MHC

Pictured here is the Missionary Helpers Club of the Grace Brethren Church of Ripon, California. Front row, left to right: Robbie Mayes, Lynette Huffman, Billy Mayes, Carolyn French, Steve Sharp. Back row: Loletta Huffman, Wayne French, Kaye Burton, Teresa Avants, Kim Burton, Jim Buchanan. Mrs. Kenneth Burton is their leader.

HARRY HELPER AND MARY MISSIONARY



the Creative Woman

By Althea S. Miller

Releases Joy

Characters like Charlie Brown and Peanuts have come up with some keen and zany ideas of what happiness is. Like, "it's a warm blanket; a blue sky; your own dog; a hard, juicy apple; the crunch of fallen leaves under foot," and so forth. From whatever angle you approach happiness it rarely fully satisfies because it depends on happenings. If you're getting what you want at a given moment, you may be happy. If tomorrow you wish you didn't have what made you happy yesterday, you may be miserable. Your response to happenings often depends on moods (feelings), making happiness a whimsical, skittish, elusive experience.

Joy must be one of the most misunderstood of life's blessings, probably because it is equated with happiness. Nearly everybody feels entitled to joy but few admit to either possessing or really knowing what it is. Which must be true if joyless expressions and jaded lives are any criteria. Have you ever tried to define joy in terms of your personal needs and desires? Would you say your life has been stabilized by joy, or merely teased by capricious happiness?

Your inner heart tells you that joy must offer more than happiness. But what is joy? Where do you look for it? How is it dispensed? After interacting with life, faith, Christian philosophy and intellectual savor faire, you still are unsure about joy, if you deserve it

or will ever find it. Out of the morass of your thoughts one answer emerges with meteor-like brightness. It alone is adequate for the soul's deep need for joy. It is simple, yet profound. Perhaps that's why people stumble and miss it.

Joy is God. It is knowing God through Jesus Christ. Joy is contentment in God's will, knowing His way is always best. Joy is daily communion with God by way of prayer that both praises and petitions. Joy is believing the promises of God through the Bible are "yea and amen in Christ Jesus." Joy is resting in the love of God. It is God's peace permeating every fiber of your being no matter what turmoil may rage around you on the outside. JOY and the Saviour-God are synonymous. Joy and happiness are not.

If you accept the foregoing as a plausible definition of JOY, it is then clearly evident that Joy is not a man-made product or condition of life, and you are ready to explore its sweep—where to look for it. Among family and friends? In possessions? From achievement? You know better than this! You must look to God who, when you know Him as Saviour through Christ, establishes joy within your heart which no circumstance of life except sin can ever take away. After King David's twin sins of adultery and murder, and upon his confession of those sins to God he prayed: "Restore unto me the joy of thy salvation..." (Ps. 51:12). God answered that prayer.

Joy is not dependent on outward circumstances. Joseph Haydn's sacred compositions are singularly marked by

a glad ring. When a friend asked him the reason for this happy characteristic, the great composer said simply: "I cannot compose anything without it, for I translate into music the state of my very heart. When I think of the grace of God in Jesus Christ my heart is so full of joy that the notes fairly dance and leap from my pen."

His testimony might lead to the belief that Haydn had an enchanted life, but such was not the case. His home situation was not very happy according to a biographical account in a current encyclopedia. His wife did not appreciate music. She actually cut up some of Haydn's completed musical scores to make curling papers for her hair! Certainly that didn't give Haydn any happiness. The encyclopedia states that Haydn was a deeply religious man which accounts for his cheerful music. I submit that this great man, known as the "Father of the Symphony" did not possess a religion. Rather, he was possessed of a faith in the saving grace of Christ. That's why he had joy when happiness was often missing.

This brings us to examining how Joy is dispensed. How else, except by God through unqualified faith in His eternal verities? Tragedies can stalk your path; problems beset you daily; heartaches crush you under a heavy load, but JOY in endless measure will keep you aware that God's love cannot, will not fail no matter what exigency of life may batter you to bits.

You, Creative Woman, will RELEASE this JOY to others who have even greater problems than you, but have no anchor to hold them firm. As you release joy from your innermost being, your world will see that you understand what Nehemiah meant when he said to Israel: "... the joy of the Lord is your strength" (Neh. 8:10).

"... weeping may endure for a night [and sometimes it's a long, long night], but joy cometh in the morning" (Ps. 30:5). Reach into your heart, pull out that joy you know God has placed there, and release it now to your needy world. ☛

Church News

GRANDVIEW, WASH. Participation in an area-wide crusade with James Robison and John McKay brought much encouragement and many victories. With an average attendance of about 900 there were over 300 decisions for Christ—most of which were first time. The crusade involved 50 from the Brethren Church—this was the largest counseling group from any of the cooperating churches. The Lord proved that the more His children work in His work—the more blessings He will send our way. As evidence of this we have seen a growth in attendance and interest at the services of the church. Bill Shelby, pastor.

PHILADELPHIA, PA. A "Family Emphasis" program has been inaugurated at the First Brethren Church which included: Nov. 15—Families invited; Nov. 22—Families photographed (every family present was photographed); Nov. 29—Family pictures mounted in display; Month of December—Families in worship with every service planned with the family in mind and something for every member. Vernon Harris, pastor.

ALBANY, OREG. The Lord blessed in a mighty way during the week of meetings with Rev. Nathan Meyer. At the closing night there were 32 who made decisions. Bruce Button, pastor.

CLAYTON, OHIO. The annual Homecoming Sunday, Nov. 1, was celebrated with four special services beginning with the Sunday-school hour and including a carry-in dinner, an afternoon meeting, ending with a musical presentation in the evening service. The young people gave the Howards a beautiful gold eagle for the front of their new home.

The congregation of the Clayton church would appreciate prayer for God's leading regarding the securing of a pastor. William Howard, pastor.

BELLFLOWER, CALIF. Announcement was made recently of the calling of Rev. John Souter as a part-time youth pastor. Mr. Souter is a graduate of Biola College and is a member of the Bellflower Brethren Church. Edwin Cashman, pastor.

PARKERSBURG, W. VA. It was a special treat to have "our" missionaries (Rev. Martin Garber and his little son John) with us in the services as special guests before the Garber family left for Africa this fall. Missionary Garber spoke to the congregation at both the morning and evening services.

During the last part of October we were privileged to participate in a series of meetings with Rev. William Tweeddale as evangelist. There were five first-time decisions and three rededications besides the commitments of a large number of others on the last Sunday evening. On the Sunday night following the meetings 10 were baptized. Melvin Hobson, pastor.

FIFTY YEARS—PLUS. Congratulations to Mr. and Mrs. William Evans, Lancaster, Pa.—50 years, Sept. 1; Mr. and Mrs. Russell Hellinger, Fremont, Ohio—50 years, Nov. 15; Rev. and Mrs. George Cone, Portis, Kans., celebrated 54 years; while Mr. and Mrs. Charles Booz, Portis, Kans., observed their 60th, receiving guests in the room where they had been married, and having among the guests two who were present 60 years before. Mr. and Mrs. Howard Moore, Johnstown, Pa.—62 years, Nov. 19.

A 50th anniversary celebration in the form of a "progressive open house" for Rev. and Mrs. Leo Polman will begin Dec. 29 at the home of Joyce Polman Griffith from 2-4 and 7-9 p.m.; continuing at the Gerald Polman home on Jan. 3 from 2-5 p.m. Elaine Polman Brenneman and family from Puerto Rico will be present.

BERTHOUD, COLO. The "DACCs" Rally at Wayside Inn, Berthoud, offered a time of food and fellowship for the Brethren of the Denver, Arvada, Cheyenne and Colorado Springs Churches.

LANCASTER, PA. Even preachers have birthdays and cannot always keep them secret. Pastor Arthur Malles was surprised by his congregation after a Sunday evening service as they presented him a birthday cake and a love gift. Refreshments were served at the conclusion of the happy celebration.

NOTICE—JACKSONVILLE, FLA. A committee from the Florida District Mission Board is planning to visit Jacksonville, Fla., to contact those in that area who may be interested in starting a Brethren church. If you know of any such persons, please send their names and addresses to Dr. Herman Koontz, 774 Fern Park Blvd., Lot 27, Fern Park, Fla. 32730. Your immediate response is needed.

FINDLAY, OHIO. A great week was experienced at Grace Brethren with Rev. Rollin Sandy (pastor at Sidney, Indiana, Grace Brethren Church) as evangelist. On the Friday night of the meetings about 20 young people traveled from the Sidney church to present a program of music and testimony at Findlay.

Another outstanding event was Sunday, Nov. 8, as the men of the church had charge of both the morning and evening services. In their programs the men presented special music, testimonies, and short messages which were brought by Roy Rucker, Dave Yoder, Ray Franks and Don Boren.

Excellent results came from the Sunday-school enlargement campaign with the reaching of some of the highest attendances of the year. Glenn Coats, pastor.

MANSFIELD, OHIO. Mission Possible continues—"Last week there were 60 invitations given—10 visitors. For every 6 invitations given, one visitor came. In other words, it takes more people who are willing to be involved—more people pulling together in order to see Mission Impossible turned to Mission Possible." Robert Kern, pastor.

CHANGES. Rev. and Mrs. Garry Butt, 201 Oregon, R. R. 3, Osceola, Ind. 46561. Rev. and Mrs. Roger Peugh, D 7015 Korntal, Neuhausenstr. 55, Tel. (0711) 88 22 36. Rev. and Mrs. William Howard, 304 Porter Dr., Englewood, Ohio 45322. Rev. and Mrs. Paul Morris, 5722 Lakia Dr., Cypress, Calif. 90630. Rev. and Mrs. Robert C. Kliever, 4901 Hazelnut Ave., Seal Beach, Calif. 90740. Please change your *Annual*.

FREMONT, OHIO. A young man received Christ as his Lord and Saviour on Sunday evening, Oct. 18, at the Brethren Chapel making 69 first-time decisions in 3 months. Another cause for rejoicing was a record attendance of 118. Marion Thomas, pastor.

SOUTH VIETNAM. A helicopter for transportation to the remote outposts, the hood of a jeep for an altar, a small recorder to play the gospel music, an excellent attendance—these are the provisions for Chaplain Charles Bearinger in his work for the Lord with those in the service of their country in the Vietnam zone.

SANTA MARIA, CALIF. An exciting opportunity has been given to Rev. Alva Conner as he appears on a telebroadcast "Religion In The News" which is a public service color television broadcast on KCOY, channel 12, Sundays at 7:45 a.m., in Santa Maria. Attendances at Grace Brethren reached record highs during September.

JOHNSTOWN, PA. The goal set for foreign missions by the First Brethren Church for the year 1970 has already been reached, therefore, there is rejoicing. Our share of "total support" (\$7,500) is for Lois Ringler (Africa), Rev. Duke Wallace (Brazil), Rev. Edmund Leech (Hawaii), Rev. Thomas Julien (France) and Dan and Sherry Hammers (France). Wesley Haller, pastor.

PHOENIX, ARIZ. An ordination service was conducted Oct. 25, for Pastor Joe Coppinger. Dr. Glenn O'Neal preached the ordination message and officiated during the ceremony. Following the service Pastor Coppinger was honored with a reception and received a generous gift from the church. Joe Coppinger, pastor.

BROOKVILLE, OHIO. All bonds have been sold and bids have been opened for the builder of Grace Brethren Village. Your prayers for guidance in all matters regarding the plans and construction of this project are appreciated. Clair Brickel, pastor.

WHITTIER, CALIF. After a fruitful ministry of 17 years at the Community Brethren Church of Whittier, Rev. Ward Miller has resigned, effective Jan. 10, 1971. Greenwood Grace Brethren Church of Modesto, Calif., will be the new field of labor for Pastor Miller.

GREENSBURG, PA. "Until two or three weeks ago our average attendance [at this new mission point] in the morning service was only 25 or 30 but recently it has been up to 40. The Lord is so wonderful. There is a couple who wants to bring their membership from the Lancaster (Pa.) church and another couple accepted the Lord." Richard Smith, pastor.

YAKIMA, WASH. The following is a quote from the Nov. 8, church bulletin: "Beginning tomorrow the pastor [George Christie] will be at the church at 6:15 a.m.; 12:00 (noon) and 10:00 p.m. for prayer. I would like to have as many join me as possible." This prayer effort was a means of intensifying the preparation for the meetings with Rev. Nathan Meyer. "Should not a people seek unto their God?"

RIALTO, CALIF. An Old Fashioned Day was observed with excellent attendance and two decisions for Christ. The day included an outdoor pot-luck dinner, a hymn sing, a display of various relics and antiques including an old pump organ and offering hats. With the look of yesteryear even to kerosene lighting for the evening service and the wearing of old-fashioned clothes, many are looking forward with anticipation to a repeat occasion next year.

Not that the pastor belongs to the past generation, but his birthday was celebrated with cake, ice cream, punch and coffee after one of the recent evening services. He was presented with a lovely birthday card that had some "green" stuff with it. Thomas McClellan, pastor.

ELKHART, IND. A "skunk" bank is being used by the Beginners' Church to collect offerings for six months to help support little Ryan Peugh, their missionary. A picture was taken of the bank and the children participating in the project and sent to Ryan (in Germany). The Roger Peughs are the parents of Ryan. Gordon Bracker, pastor.

MONTCLAIR AND WEST COVINA CHURCHES OF CALIF. A Sunday-school contest between these two churches brought forth several observations: 1) Both churches benefited and, in a sense, there was no loser. 2) Contests motivate people to do more than otherwise. 3) Our own Christian Education Department worked long and hard on a contest format. By following the department's suggestions to the letter, West Covina won the contest and was declared the winner. Rev. Roy Roberts, pastor of the West Covina Brethren Church.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Rebecca Rice and Fredrick Varner, Sept. 4, Grace Brethren Church, Parkersburg, W. Va.

Anna Wenger and Robert Charles, Sept. 19, Grace Brethren Church of Greater Lancaster, Lancaster, Pa.

Bonnie Henry and Phil Reed, Oct. 25, Grace Brethren Church, Sinking Spring, Ohio.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

GREGG, Kenneth, 39, was killed in a single-car accident Sept. 27. He was a member of the Grace Brethren Church of Parkersburg, W. Va. On Aug. 9, Kenneth publicly rededicated his life to the Lord. Melvin Hobson, pastor.

MILLER, Ethel 69, a member of the Phoenix Grace Brethren Church went to be with the Lord Oct. 18. Joe Coppinger, pastor.

WIGAL, Ava, 59, passed away on Sept. 23 following a lengthy illness. She had been a member of the Grace Brethren Church of Parkersburg, W. Va., since Sept. 10, 1967. Melvin Hobson, pastor.



Mr. and Mrs. James P. Dowdy

By Mrs. James P. Dowdy
Missionary to Mexico

Growing up in a small Pennsylvania town was pretty much routine for me. I did the typical things like riding bicycles, and going swimming in the summer and ice-skating in the winter. Last but not least there was school, at which I performed nominally—at least I was average, and I guess if we'd admit it, we all make up the average.

Of course, I didn't stay a little girl, and soon found myself in high school—with few friends due to the fact that I let everyone know I was "a Christian." But one very stabilizing factor during these years was the encouragement from home. Every morning we gathered in my dad's study for Bible reading and prayer before we started the day's activities. Sometimes I felt the extra time in bed would have been more beneficial; what teenager doesn't like to stay in bed until the last horn blows. But I feel different about it now, and thank the Lord for parents who were consistent. Now that I am a mother, I find myself doing these same things for our own children, and sometimes getting even those same thoughts from them. Our prayer to God is that they will early

seek the Lord's will for their lives.

During these school years I found myself very active in the young people's group at the church and also Youth for Christ, which activities allowed friendships to develop with others of like faith.

As my senior year of high school approached, my dad decided the Lord wanted him to go into the ministry. So, off we went to Winona Lake and a whole new life began—but not without a few tears as the roots were pulled out.

One year flew by and I found myself in Grace College, preparing for a nursing career. As the days came and went, a blond, blue-eyed Missionary's Kid from Argentina kept appearing everywhere I went. Well, the love bug bit quite hard and I soon became Mrs. J. Paul Dowdy, Jr.

A rather unique adventure began, which in a sense is still continuing. We were off to the Spanish-American Mission in Taos, New Mexico, for the first fifteen months of married life. Many valuable lessons were learned from the Lord during this first year, and we were so grateful for the opportunity to serve Him there. While we were there, our daughter Ruth arrived to make our family circle a little larger.

Education needed to be completed, so back to Winona Lake we went, pulling our house trailer and all our earthly possessions. Finishing college with a baby certainly wasn't the easiest or most effective way to tackle the job, but with a set of doting grandparents

and two uncles to help out, a B.A. degree was realized and I was prepared to teach—a far cry from nursing, but it shows quite vividly that the Lord's will is not necessarily our will.

After I'd had a couple of years' experience in the classroom, Ruth received a baby brother, Jonathan, to help care for. By this time Daddy had taken some seminary courses and was also a teacher in the classroom—of what else but Spanish.

But during those years the Lord was speaking to us concerning a more definite way of serving Him among Spanish-speaking people. In 1964 He led us to El Paso, Texas, which borders Juarez, Mexico, and since that time, with His help, we have been endeavoring to establish a testimony for Him. We have seen children grow into teenagers and also, little by little, we have seen spiritual growth among the small group.

I have Good News Clubs in our home, and while keeping busy with the washing and ironing and all such things, I find many opportunities to witness to neighbors and make inroads with them. It seems as if they have the same jobs to do each day that I do, which helps to show them that I am just an average woman, too. Since our arrival in Texas, James has joined the family, being our full-fledged Texan.

Daily we seek the Lord's will for our lives that day as we endeavor to present Christ to all with whom we come in contact. "To God be the glory, great things He hath done." ❀

Beginning a five-part series
on the 1970-71 Birthday Missionaries

We Witness in Juarez

Soon it will be Christmas. Christmas with holly wreaths, brightly trimmed trees, tall red candles, and carols sounding softly across the snow. Christmas with children's eyes big and shining with the hope that this year it will be truly wonderful—and looking to the adults in their lives to make it so.

Somehow, this has become strangely difficult. Wreaths, trees, candles, carols—but do we have Christmas? When I was a child, it was so much easier. True, it meant hard work and hours of time, but these were taken for granted, and were not only for adults. Children were expected to do their part in making Christmas. It was not enough to dream happily of candy and oranges, of a beautiful doll in pink, or a sled faster than any other on the hill. It was well known that dolls and sleds were for good children, well behaved, obedient and hard working. So dishes must be washed and paths shoveled with unusual diligence. Then, there must be gifts for family members and close friends. Girls like my sister, who had clever fingers, could make them; but clumsy ones like me needed to hoard pennies and shop carefully to make them spread as far as possible.

Then, there were the Christmas programs! One in every room in school on the last day before vacation, and the Sunday-school program always on Christmas Eve. I wonder now how our hard-working mothers found the time for them; but there they were, cheerfully going from schoolroom to schoolroom to see each child perform and bringing the whole family out to the church. So we memorized recitations, practiced exercises, and sang carols enthusiastically that we might make Christmas happier. These programs had much in them that was cheerful and lighthearted, but there was always the assertion of the truth that all this merriment and love was in honor of the holy Child born at Bethlehem to be our Saviour. At the end, we went home with a contented feeling of achievement. Now we could listen for our older brothers and sisters singing carols for the sick and elderly and wait ecstatically for morning and the hoped-for doll or sled. Christmas Day was a time of family feasting and fun and gratitude to our Lord who had given us all this joy.

We were contented, too, because

we knew that all children were rejoicing. This was before welfare became an elaborate program; but at Christmastime every child, however poor, must have a good dinner, warm clothing, and a toy in the name of our Lord.

But this was fifty years ago. What of today's children, as eager as any in their anticipation of Christmas? The name of Christ cannot be spoken or sung in many schools. Working mothers and Sunday-school teachers are often busiest of all in December. Where is the time to give careful guidance in gift buying and to prepare programs? Home appliances and efficiency foods mean few home tasks. So Christmas becomes more and more concentrated on the gifts under the tree. But our children already have toys and candy and oranges. So a large industry has grown up just for convincing them that they can find all their thrills from certain complicated

babyhood, but what of their playmates and schoolmates? They may never hear the truth of salvation anywhere else, and they will never be as receptive at any other time of year. The story of the baby in Bethlehem still has its magnetic power.

So this year, again, let us hang wreaths, trim the tree, and light the candles. But let us place the manger scene under the tree and make sure that there are sacred carols on the record player. Then let us not be too busy for the boys and girls who come in to play with Christmas toys or to show their own. Let us find opportunities to say: "Do you know why we have Christmas? We are remembering that our Lord and Saviour came to earth as a baby. Wouldn't you like to hear the story?"

Perhaps we can bring to our Lord the greatest gift of all—a little child who has learned to love Him and to accept Him into his heart at Christmas.

©

Christmas Is Still for Children

By Mrs. Marion J. Smith
Ashland, Ohio

toys.

Because of this emphasis on gifts, some Christians say, "Let us have nothing to do with Christmas. The world has taken it over." But what of our poor cheated children? More than those of fifty years ago, they need assurance of our love and they need to hear the wonderful truths concerning the first Christmas. As the church and school lose their influence for good, the responsibility of the Christian home grows greater and greater. Your children have been well taught from



There is a verse of Scripture that comes to me again and again, and I pray it might become a pattern for my life. The verse is: "Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12). So many times this Scripture passage has spoken in a real way to give direction or to meet a special need or to give comfort.

It has been my practice in the past to ask the Lord for a special verse each New Year, or a birthday verse, or such, and always He has graciously met my need. At one time Psalm 34 became so real and precious it seemed it was written just for me.

And then in times of trouble or crisis I ask for a promise and He always speaks through His Word. If the Word is hidden in your heart you do not have to search, for the blessed Holy Spirit brings it to remembrance.

You will find that marking in your Bible is most helpful and will bring a blessing in the future if you jot down the date that the Lord spoke to you in that particular verse. Also I mark the dates of sermons on a certain text or chapter and the name of the pastor who brought the message.

A Scofield Bible which I received as a gift a number of years ago is full of markings of WMC verses which I learned and verses learned in Bible school. One in particular is Philippians 4:13, "I can do all things through Christ which strengtheneth me." This was for a new and challenging task which I was called upon to do for WMC.

These verses are all very precious to me and they come back from time to time as I recall the Lord's leading in my Christian life. Now, perhaps, the verse mentioned in the beginning is to become my life verse, and I pray that it shall. I know it would bring great stability to my life.

In these days of stress there are so many things we cannot rejoice about at all, and even some of the things that happen in our personal lives, but thanks be to God who always gives us

the victory and causes us to triumph in Christ, we can rejoice in our hope in Christ Jesus. When we read of the things that He has prepared for those who love Him, and know that each day brings us a little closer to His coming kingdom, our hearts are warmed and there is no fear of what may lie ahead.

Many times I have explained to a Sunday-school class, that if you know you are going to heaven you may feel similar to a young person who is eagerly anticipating a party he or she desires to attend—no task is too hard or anything too much trouble—if you just get to go. Likewise, we know the Lord is preparing a special place for us where there is no sickness, no sadness, not even tears, therefore, we should be able to endure whatever He has for us now. It is so wonderful just to rest on His promises, listen to His small voice, and live from day to day with the glorious hope of His soon returning.

My Christian life has not been without stress, even tragedy, but in all these things I know that God's way is perfect and He is a buckler to all those that trust in Him. This is where the second part of the verse comes in, for Romans 5:3 says that "tribulation worketh patience," and James tells us

to "let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

It is doubtful that we have obtained this perfect state as yet, but like Paul, we follow after. What Paul says in Philippians 3 was also a stepping stone near the beginning of my new life in Christ, especially parts of verses 13 and 14, "forgetting those things which are behind, . . . I press toward the mark [forward] . . ." I realized all failures must be forgotten, also all triumphs or victories. We cannot dwell on defeat nor rest on past laurels, it is winning the race that counts, the promise is to those that obey Him.

A passage that is most helpful in this realm is Proverbs 16:3, "Commit thy works unto the Lord, and thy thoughts shall be established." Why worry about what already has been done or said? We cannot change either—our only recourse is to commit it all to the Lord who forgives and forgets. Satan likes to attack us in our thought life bringing discouragement and sometimes despair, but greater is our Lord as we commit our way unto Him.

It is the last part of Romans 12:12 that is the hardest—to be "instant in prayer." The things that could have been different if I had been more instant in my prayer life. One difficult situation I remember was when the Lord said, "fast and pray," but I didn't have time for that, I thought! This was the beginning of a chain of circumstances that brought a dark cloud, not only over my life, but the lives of others whom I love. This too must be committed unto the Lord realizing that He may have a higher purpose which has not been revealed.

Oh, let us learn to call upon Him at all times and in every circumstance! There is so much to be done today, and such an opportunity to make Him known, but prayer must precede all our efforts; without Him we can do nothing. If we can meet the conditions of this wonderful verse, the abundant life promised by our Saviour will be ours, and more abundantly.



Mrs. Howard Simanton

By Mrs. Howard Simanton
Ashland, Ohio

Just To Share

Way Leads to Way

"Two roads diverged in a yellow wood, . . .

I took the one less traveled by,

And that has made all the difference."

—Robert Frost

I chose a road less traveled by when I came to Grace College to teach. I was in graduate school at Ohio University at the time I made my decision and I had a real struggle making up my mind. Even when I visited the campus I wasn't sure. I went away with the same uncomfortable feeling of indecision with which I had come. Somehow or another I expected God to hit me with some kind of a thunderbolt that shouted, "This is where you belong!"

I had an earnest desire to be where God wanted me to be. I knew there were lots of young people in secular schools that needed the encouragement that someone with a Christian faith could give them. Perhaps that's where I should go. There was no reason why I couldn't accomplish a great deal for the Lord in a state school and God evidently wasn't going to speak from the heavens to tell me what to do. Then I reread the poem "The Road Not Taken" by Robert Frost and tried to look objectively at the choices I had set before me.

The choice really was mine and it could make all the difference in the world. "If I go to a secular school," I asked myself, "what are the chances that I will someday go to Grace College to teach?" But knowing "how way leads on to way" I knew it wouldn't be easy to retrace my steps to the fork in the road. I had to ask myself another question, "What if God has something for me at Grace that I won't find unless I go there and let Him lead me somewhere else when it is His time?" And I knew there might be blessings irretrievably lost if I didn't take a less chosen road to be certain. This is my fourth year at the school; and though I still haven't heard a voice from the sky, I know God wants me here for another year.

A lot of people think of Winona Lake as "the Holy City." They picture us as isolated and unchallenged by the real world. But since I have been at Grace College, I have found my faith exercised and tested in ways I've not experienced before. I have had to decide what I *really* believe. I haven't been able to get by with pat answers and glib replies. I have been challenged by the problems of students with whom I have worked; I have been impressed by lives of young people who have "decided to follow Jesus; no turning back."

I realize that Christian young people need the concern and guidance of Christian faculty and staff members. Though the students may be away from metropolitan life and the turbulent existence of a large university campus, they have real life issues to face; they struggle to KNOW what they believe; they have to decide which way to go. Even more they have to decide how much of themselves they're going to give to Jesus Christ. That's not an easy decision to make today, even if they look at the Christian world in which they were raised.

Christian education has also taken a road less traveled by. A recent educational conference I attended made this clear as we discussed some "uncomfortable realities." The state of American education was summarized in two brief words, "It stinks." However, the speaker reassured us that in comparison to educational systems of other countries, American education "stinks less." That leaves a far-off goal for education to reach before it accomplishes its job. The speaker described a basic job of education: "We are born into the stone age and we stay there. Education tries to break loose from the stone age."

Christians are often accused of having a pessimistic view of humanity because we believe in the depravity of man. But we *know* that man can take an upward direction through the power of God given to us through Jesus Christ. We do know with certain-



Miss Ann Teel

By Miss Ann Teel
Professor, Grace College

ty there is a way out of the condemning sentence of the "stone age." We don't leave man pulling himself up by his bootstraps in the quagmire of an "iffy" irresolute world where he can find no absolutes by which to live, no map by which to be guided. And that makes all the difference in how we view education; it makes all the difference in how we see our students and their potential. It makes all the difference in the kind of hope we hold for education and for the world in which we live.

Christian institutions aren't flawless; Grace College has its problems and its weaknesses. But if this is true, how many more problems can we see in institutions that disregard the God of the universe, the Christ of the love and compassion they are so desperately seeking, and the Holy Spirit of wisdom and guidance? An institution that has little hope for the man with which it deals can hardly contribute positively to his life in areas that go beyond the textbooks to the heart of living and loving and dying.

Challenges loom before the Christian liberal arts school, but isn't the same thing true in our individual lives? But neither gives up. We keep working and praying and trusting together. Both have chosen a road less traveled by and it *does* make all the difference.



**The
Abundant
Life**



*Abundant life is promised us
Because our Saviour came.
He gave himself that we may live;
Oh, praise His holy name!*
*No other name is worthy of
Such praise or adoration.
This abundant life is promised
To every kindred, tongue, and nation.
His heavenly reign will far surpass
That of any earthly king.
Will all have heard the message
When the bells of heaven ring?*
*God's "they" includes not only us,
But His people far and wide;
Countless millions here and across the sea,
From valley deep to spacious mountainside.*
*Who will go and tell them
Of this life revealed through His Word?
When we pass on to glory,
Can we say that "All have heard?"*
*Christian, it's up to you and me
To tell them of God above;
To pray, to give, and to go,
And proclaim the message—
God's Mercy — Grace — Love!*
—June Ferguson

MISSIONARY BIRTHDAYS — FEBRUARY

AFRICA

- Mr. F. George Peters February 1
B.P. 13, Bozoum via Bangui, Central African Republic.
- Jean-Marc Waridel February 1, 1965
Mission Evangelique, Yaloke via Bangui, Central African Republic.
- Mrs. Edward Mensinger February 4
Mission Evangelique, Yaloke via Bangui, Central African Republic.
- Rev. Edward Mensinger February 13
Mission Evangelique, Yaloke via Bangui, Central African Republic.
- Sherri Linn Juday February 21, 1964
B.P. 13, Bozoum via Bangui, Central African Republic.
- Miss Lois Miller February 21
Medical Center, Boguila via Bangui, Central African Republic.

IN THE UNITED STATES

- Mrs. Jack Churchill February 2
2758 Caulfield Dr., Imperial Beach, California 92032.
- Mrs. W. Duey Voorhees February 4
c/o Glenn E. Dargatz, 3747 Linden Ave., Long Beach, California 90807.
- Philip Andrew Johnson February 9, 1967
2115 Ostrom, Long Beach, California 90815.
- Mr. W. Duey Voorhees February 14
c/o Glenn E. Dargatz, 3747 Linden Ave., Long Beach, California 90807.
- Mrs. Robert Cover February 16
P.O. Box 588, Winona Lake, Indiana 46590.
- Gregor David Wallace February 24, 1964
5 Imperial Trailer Court, R.R. 1, Coatesville, Pennsylvania 19320.
- David Andrew Churchill February 26, 1962
2758 Caulfield Dr., Imperial Beach, California 92032.



On behalf of
your national
WMC officers,
may Christmas bring
its blessing of
Peace and Hope
to you and yours

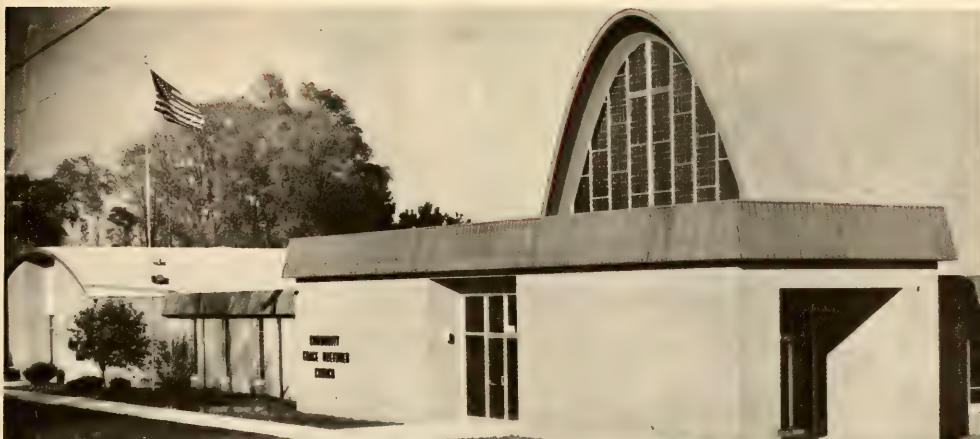


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- Editor—Mrs. Kenneth Rucker, 100 4th St., Winona Lake, Ind. 46590
- Prayer Chairman—Mrs. Thomas Hammers, 604 Chestnut Ave., Winona Lake, Ind. 46590
- SMM Patroness—Mrs. Robert Boze, Route 1, Box 224-D, Berne, Ind. 46711
- Assistant SMM Patroness—Mrs. Gerald Franks, 1513 Greenhill Dr., Warsaw, Ind. 46580

Riots!

are taking place on college campuses everywhere—but not at Grace College. Possibly because many of the Grace students have come up through the Brethren Student Life Volunteer program of the Christian Education Department. That's why the WMC project offering for December-January-February is going to Grace College and the BSLV program. GIVE!



The exterior of the building with the original unit at the far left. The new facilities were designed by the Brethren Architectural Service.

Warsaw, Indiana, Dedicates Building

Dedication services for the Warsaw, Indiana, Community Grace Brethren Church building were held Nov. 21 and 22. The Saturday evening activities featured a sacred concert by the Grace College Brass Choir, a service of praise, and an informal open house.

The formal dedication was conducted at the Sunday morning service with Pastor Mark Malles bringing the message.

The new sanctuary seats 450 people with the educational facilities accommodating 750. The original building and the new building are connected by corridors. The carpet throughout the new building adds beauty, quietness, and ease of maintenance. The pews in the sanctuary are fully upholstered and the air-conditioning unit is expected to bring comfort during the warm weather. The total building has more than 23,000 square feet of floor space and is situated on seven acres which allows for the expansion of both church and school in the future.

Much of the original building is used to accommodate the Christian Day School sponsored by the church. There is an enrollment of 112 pupils in the elementary grades. The original building has undergone considerable remodeling to improve and increase accommodations for the school.

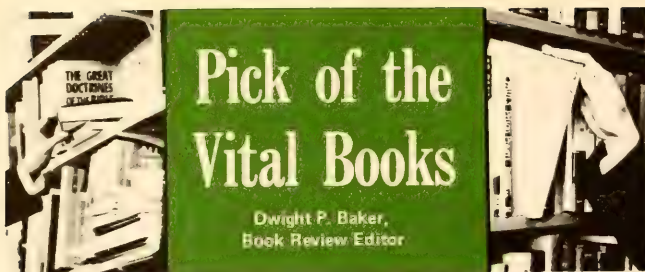
The building committee that functioned so efficiently was made up

of the following: Rev. Clyde Landrum, chairman; John Evans, secretary; Gary Austin, Edward Bowman, Darl Craft, Vilas Deane, Doug Horney, Walter Linn, William Male, Pastor Malles, Kenneth Miller, Wesley Miller, Ed Rife, Bernie Simmons, Vaughn Snyder, Donald Spangler, Howard Vulgamore, Rex Weirich, Melvin Weirick, and Warren Zellner.

The total cash expenditure for the new building and remodeling the existing building will exceed \$300,000. Volunteer labor has been a major factor in conserving costs. The men and women of the church have put in more than 4,000 hours of labor under the direction of Warren Zellner, draftsman for Brethren Architectural Service.



The sanctuary of the Warsaw, Indiana, Community Grace Brethren Church has an elliptical arch design which lends itself to an atmosphere of worship. The seating capacity is 450 in the main auditorium.



Symposium on Creation

Donald W. Patten and others
(Grand Rapids: Baker, 1970), 151
pages, paper, \$1.95.

This book is really a series of articles defending Biblical creation and refuting the myth of evolution. Each article is a unit in itself and presents both general content and precise details which are just what you wanted to know if you've ever set out to study the problems of creation and evolution. Subjects dealt with include the vapor canopy surrounding the earth before the Flood, the changes which occurred at the Flood, dating methods and their accuracy, fossils, geology and the Bible with old and new arguments for and against evolution scattered throughout. The myths of pseudoscience and the soundness of creation are handled masterfully in separate chapters.

Perhaps the major drawback of the book is its insufficient use of Scripture and inaccuracy in dealing with specific items, for example, the treatment of the patriarchal genealogies. But considered as a whole, the book is concise and selects pertinent scientific and philosophical information.—*John M. McKay, Defiance, Ohio*

No Ring on Her Finger

Mildred Woodford (Chicago: Moody, 1970), 192 pages, \$3.95.

Beautiful, intelligent, wellborn, but carrying the child of her dead fiancé: this is the plight of Merry Johnson, to the shock of her unapproving, socially prominent family.

With the help of a devoted Christian aunt, she enters a home for unwed mothers, where she faces the time-worn question: Can she keep the child? In her struggle to know the

answer Merry finds Christ as her Saviour and chooses to place her baby son in an anonymous Christian home.

Later, obsessed with the idea of finding her son, she chooses a path of Christian service which she hopes will lead her to him.

No Ring on Her Finger subtly points up the deceitfulness of riches and the futility of earthly gain, but alongside, the true happiness and contentment which is found only in a life fully devoted to Christ.

It is a sweet, tender love story told in a captivating manner. Built around a deftly-woven plot, it deals with a situation facing many unwed mothers. One wishes hopelessly that all girls in similar situations could fare so well.—*Alma D. Herr, Montclair, California*

A History of the German Baptist Brethren in Europe and America

Martin Grove Brumbaugh (North Manchester, Indiana: L. W. Shultz, and Clayton, Ohio: Carl A. Wagoner, 1969), xxii and 562 pages, \$7.00.

First published in 1899, Brumbaugh's work is a standard history of the Brethren movement. Its finest feature is the detail given to the descrip-

tion of the early congregations. In tracing the strengths and weaknesses of the movement in Europe and the United States, Brumbaugh shows sensitive understanding. His record, however, is richly detailed only prior to the mid-nineteenth century. He gives great detail concerning the early meetings in Pennsylvania, the influence of Mack upon the congregations, and the importance of the Sower family. Offshoots of the group are traced in their setting during the colonial and post-colonial periods. An example is the chapter on the Ephrata society.

Brumbaugh writes as a friendly and involved historian of the church. He writes well, and the numerous details provided give the feeling that many of the accounts are those of an eyewitness.

An outstanding source for Brethren history, Brumbaugh's book should be a part of every Brethren elder's library and knowledge. It must be consulted if one is dealing with the denominational history. The lack of an index is its major defect. I hope that this can be remedied in future reprints.—*Dr. Richard I. McNeely, Garden Grove, California*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

BRETHREN MISSIONARY

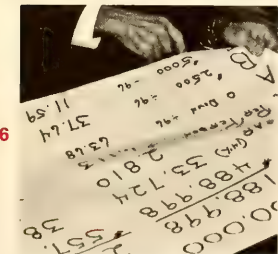
HERALD

December 26, 1970



Grace Schools -- Largest Ever!

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MEMBER  EVANGELICAL PRESS ASSOCIATION

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The child of God stands in a unique position in this world in that he is a citizen of two worlds. He has a country that is his native land and he has a citizenship which is in heaven. There may at times appear to be conflicts in this dual relationship which causes him to stop and consider his full duties.

One such area is that matter of his theological beliefs as they relate to the spiritual needs of others as well as the concern he may feel for their physical and material problems. We, as a group of believers, have for many years shared in a common compassion for the spiritual and physical needs of the millions of people who have walked in the darkness of foreign lands. Especially have our hearts been moved by people whose place in life has left them without sufficient clothing, food and medical care. Those who are surrounded by jungles, wild animals, and so forth. We have prayed and given, possibly not to the full extent of our means, but at least we have made a noble effort. It has been the will of God to do so and He has blessed abundantly. We need to increase our efforts to accomplish the works of missions both at home and abroad.

There appears another area of common compassion which I feel we have not explored in a full measure. That is the group of people that we see so often we tend to overlook their needs. They have the same color of skin, they may even live in the same neighborhood, and they may be your closest of friends; in fact they may be fellow members of your congregation. Those to whom I refer are the members of

the congregation who have spent many years of faithful service in the work of the Lord and the local congregation. Many of them are now confronted with problems: social, spiritual, physical and financial in nature. Some are lonely and are looking for friendship and a knowing recognition from the younger generation which seems so busy and moves by in such a hurry.

I find the Word of God urges us to be concerned for others, to reach them for Christ. I also find the Bible teaches us about a concern for the physical needs of others. Christ's compassion for these needs knew no bounds. I am aware of those who say that we must keep the spiritual needs of people in the forefront and this has my heartiest agreement. We as conservative Bible-believing people have at times shied away from acts that have had social implications because of those who have made the social aims of their work the important thing. Realizing that spiritual concern is the major concern; does not mean that it is our only concern for others.

I am glad there have been moves made to express our love and thanks

to the fellow Christians. These actions are social and I believe spiritual in nature. The Southern Ohio District has moved forward to provide physical facilities for the retired members of that area. The national conference has had a forward vision in committing our denomination to helping in a similar area. These actions have been very good and may they be the forerunner of other such examples of concern.

Certainly there is Social Security, Medicare—and when things become more crucial—welfare. But there is something far greater than these. It is Christian love—maybe a kind word at the right time, a bit of your time to entertain, a gift of your money, a moment to thank someone for the years of dedicated service to God.

Our conservative theology doesn't exclude social action to our aging Brethren, it rather demands it. Look around you this week at church. You have some service for God to do. ☛

Reflections By Still Waters

By Charles W. Turner
Editor

A Story of Spiritual Romance



Dr. Grubb welcomes you to Orange!

By Dr. L. L. Grubb
Pastor, Orange, California

John expressed it, "We love him, because he first loved us."

The development of the Grace Brethren Church of Orange is truly a story of spiritual romance. About three and one-half years ago the love of God used by the Holy Spirit motivated us to move out on faith and to establish a new Brethren church. The same love reproduced in the hearts of others has brought needed help through the saints to make this church a grand and glorious reality. Impelled by this same divine love for God and men the directors of The Brethren Home Missions Council decided to assist in this project. The results make a fascinating story of love and grace.

November 8 we moved into the new facilities with 141 present in Sunday school and 155 in morning worship. Sunday afternoon, November 15, more than 260 people were present at the dedication service. The Christian flow of joy in this service was similar to that which must have been evident at the dedication of Solomon's temple. The experience was indeed a taste of



Dr. Grubb outlines the plans of continued growth in Orange.

heaven. Rev. Lester E. Pifer, secretary of The Brethren Home Missions Council, brought the dedicatory message. Fifteen ministers from the Southern California-Arizona Fellowship of Brethren Churches were present. Many different Brethren churches were represented.

The Grace Brethren Church of Orange is one long miracle. No previous meetings were held preceding the beginning of a full schedule of services in the YWCA in Santa Ana, California. Several friends were present at that first meeting to encourage the pastor and his family as we launched out in this task. This is what we really mean when we talk about starting a church

from "scratch." We were absolutely certain God was directing. So we moved out expecting Him to bless and provide.

Immediately God's river of blessing began to flow and it has never stopped. Like marching soldiers the blessings came—sometimes seeming to tumble over each other. We stayed in the YWCA for about one year and worked the predominately business and professional and older age community with not many results in conversions. Then God began to give us faithful saints from the area most of whom have been dedicatedly serving ever since.

Even before the church was organized an intensive search for a location began. In Southern California this can be discouraging. We discovered that property prices began at about \$25,000 and ran to \$100,000 per acre. The financial barriers seemed insurmountable. Without God they would have been. After months of intensive searching three acres were secured at the intersection of the Newport Freeway and Fairhaven Avenue in Orange. (But before this property was purchased it was necessary for the church to spend about \$2,500 for engineering and architectural drawings. Meetings with the Planning Commission and City Council were held to determine if a church building could be constructed in case of purchase.)

The advertising value of this location is inestimable. Everyone in our area knows where the Grace Brethren

The young ones are happy in their new classroom.





Church is located. This makes door-to-door visitation easier. Later another half acre of property was secured from the state along the freeway. Hundreds of thousands of people have already seen the church buildings and appreciated them even though they have not been inside. The beautiful and functional buildings were completed in a period of about eight months under the fine supervision of one of our own members who had been in the contracting business. Much preparation was necessary before actual construction. One hundred orange trees were removed together with two old buildings. Deep septic tanks had to be removed and extensive grading and filling accomplished.

During the period of construction and for about two and one-half years a beautiful church structure was available to us at the entrance of a memorial park located just one-half mile from our property. Here the new church enjoyed a period of splendid growth in every way. Many souls were saved. Christians grew strong in the knowledge of Christ and His Word.

The per capita giving of the church still exceeds anything we have ever known before. A short comparison reveals God's remarkable provision

The building committee (left) stands before the results of many long hours of planning, while the women of the church (below) prepare the refreshments for the dedication service.



Immediately God's river of blessing
began to flow and it has never stopped.
Like marching soldiers the blessings came—
sometimes seeming to tumble
over each other.

through His servants. The church actually began with about ten people, most of whom were the pastor's family. Attendances steadily increased to the 141 figure in Sunday school, 155 in morning worship and 80 in the evening worship. Offerings have increased from less than \$100 the first week to an average now of about \$600 per week. All church obligations on the building and property have been met promptly from the beginning. In 1969 more than \$2,500 was given to missions. Each national organization has been supported. Volunteer responses in labor during construction have been excellent. God gave us the special servants we needed to do the job. We praise Him for His miraculous power and wise provision. He always knows best.

Entering urban areas with new churches becomes more demanding and difficult. New codes, rules, city and country ordinances, fees for permits, inspections, and so forth, make the red tape heavy, annoying and expensive. The Brethren Home Missions Council faces these issues all over America. Only those directly involved

in church extension in large cities can realize the extent of this problem.

Costs are increasing in all areas of construction. There seems to be no end in sight. Therefore unless the support is increased church extension could cease. This would severely cripple the cause of Christ throughout its entire structure. Our church is deeply

grateful to The Brethren Home Missions Council for their vision and assistance financially in making the church possible. To the Brethren Investment Foundation we will be eternally grateful.

In Orange, as in each other home-mission church, we have an illustration of the fact that "The Brethren Church Grows With Home Missions." Brethren people work for overall growth mainly through church extension by prayer and stewardship of money and then God uses the resources in producing new testimonies for His glory. The people and the pastor at Orange join in a chorus of thanksgiving to God and to all who prayed, gave or loaned money to make our church possible.

And the romance continues!



The church is situated in open country, adjacent to a busy interstate highway.

The boys and the girls provide the future for the church.





The Mystery of Iniquity

By Rev. Lester E. Pifer

A Roman Catholic prelate from Southern California recently conducted a worship service in the East Room of the White House in Washington. President Richard Nixon and his friends heard of the moral decay of our nation. The San Pedro priest explained that strong trends in immorality had moved into every realm of our society.

Seldom can we agree with the Catholic viewpoint, but on this statement we must give a hearty *Amen!* This editor is happy that the facts concerning a degrading immoral society are filtering through to our President by others as well as the conservatives. We assume that our leaders read the same news media and see the same things that we see. Perhaps the emphasis from a number of churchmen will make some impact.

The Roman Catholic Church, fraught with its own spiritual problems, is no small contributor to the prevailing conditions in America. When the Catholic laity sees its priesthood involved in excessive drinking, profanity and filthy speech, in spite of their fears they lose confidence in its ministry. The sale of liquor and beer, the promotion of gaming devices which border on gambling in the churches as a legitimate means of raising income are bound to cause thinking Catholics to bring in question the motives of the church. The hierarchy, too, has left its mark of disrespect when they are not able to agree on

doctrinal and ecclesiastical issues.

Large liberal denominations are also making their contribution to the moral decay of our nation. Dr. Dale Lockhart, pastor of the Lafayette Park United Methodist Church, St. Louis, Missouri, tells about his experiences in seminary when he returned for a refresher course. The story appeared in a copyrighted article in the *Good News* issue of July-September 1970, a quarterly known as *Voice for Scriptural Christianity Within the United Methodist Church*.

His traumatic experience is described in the article entitled, "Everything Up to Date in Kansas City." (Home of St. Paul School of Theology, United Methodist Church.) A subtitle reads, "They've Gone About as Far as They Can Go."

Seminar leaders were members of the seminary faculty and are described as 100 percent radical and non-orthodox. No prayers were offered either at the opening or closing of the sessions.

On the second day, seminary students visited the black community. They heard black militants tell how "irrelevant and useless" the church is. The American free enterprise system was literally condemned. At the Black Panther headquarters, they were treated to threats and warnings of the takeover of this country by the revolutionaries and the destruction of the American system. "Our agenda included only critics of the city, the police, the church and America," Dr. Lockhart writes.

The fourth day was announced as "Encounter With Human Sexuality." The students, together with some young married women who had been invited to join the session, viewed color photographs of all varieties of sexual activity. An 8mm motion picture showing the complete sex act, including oral preplay was presented.

"Later the wife of one instructor told us how the drug LSD enlarged her sexual appetite." At one session, the students interviewed a homosexual. The point was made that our society should accept deviates as "normal" people. Another paper described the "marriage" between two lesbians and two homosexuals. Apparently the church was blessing such unions, as two United church ministers performed the ceremonies. Dr. Lockhart said he received no spiritual inspiration during the course.

The apostate church is majoring more and more in the secular and less and less in the spiritual. Today's emphasis is upon psychology and not on theology. Thence, church leaders follow their leaders and teachers in setting the trend of today's society. The apostate church must accept a major portion of responsibility for our nation's moral decay.

As Christians, lovers of the Word of God, we must face this new year 1971 with Bible in hand. The Apostle Paul warned of the coming apostasy. "Let no man deceive you by any means: for that day shall not come, except there come a falling [apostasy] away first, and that man of sin be revealed, the son of perdition. . . . For the mystery of iniquity doth already work. . . . And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (II Thess. 2:3-10). ☪

We can expect that 1971 will bring more socialistic, materialistic and secularistic pressure upon the conservative Bible believer. This will come from secular educational institutions, from the apostate churches and their clergy, and from the pornographic media. A broad-minded, permissive society will demand more and more liberty for its sinful appetite. A certain degree of this will brush off upon weaker, liberal-minded, worldly Christians. Satan will cause the church with its Biblical moral standards to become the target for bitter criticism for its precepts.

Christian people will find that as apostasy spreads and immorality continues that crime will wax worse and worse. We will not only be victims in a violent society but legal authorities are already frowning upon righteous-minded, church-going folk sitting upon the jury. The testimony of the Christian will be scorned and the effectiveness of the personal witness hindered. America, what shall your end be? "Righteousness exalteth a nation: but

sin is a reproach to any people" (Prov. 14:34). "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17).

The Bible-believing church and its adherents must stand for the truth. We must appreciate and reevaluate our Biblical position. We ought to pray for and stand with our leaders, ministers and teachers for the truth's sake. Every effort to witness, to spread the

Word of God, and to evangelize must be put forth. Prayer for boldness, power and effectiveness of service must be waged. For God will surely bless those who stand for the testimony of the Lord. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

**The apostate church is majoring
more and more in the secular
and less and less in the spiritual.**

**Today's emphasis is upon
psychology and not on theology.
Thence, church leaders follow their leaders
in setting the trend of today's society.**

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"And I sought for a man among them, that should make up the hedge, and stand in the gap before me . . ." (Ezek. 22:30)—and one was found. Now may many Jewish friends be warned of the precipice that ends in Gehinnom (Hell) and be pointed to the cross that bridges the chasm to Gan Eden (Heaven).

You might say that this was an instance of "before they call, I will answer" (Isa. 65:24). Philip Cariaga is a member of our San Bernardino (Calif.) Grace Brethren Church, where he teaches the adult Bible class. He is a branch manager of The Bank of California located in downtown Los Angeles, and is one of the youngest bank managers of this particular banking system.

It is wonderful how through a chain of events the Lord had Phil at the place that he might fill the gap in our Jewish ministry when the Neelys were transferred to the Jewish work in the east. Last spring I planned to visit some dear friends, formerly from Fort Wayne, Indiana, and now residing in San Bernardino. When the date was set, I contacted Rev. James McClellan of our church there, informing him

SOME- WHERE GOD HAD A MAN

By Isobel Fraser
Messianic Testimony

that I would be in the Sunday evening service, and if I could be used—I would be most happy. A film was already scheduled for that evening. However, provision was made for me to give a testimony.

In my presentation I shared my heartache occasioned by a television program at the recent Easter-Passover season showing the horrors of the ghetto in Warsaw, Poland, during World War II, "Man's inhumanity to man!" I can now understand more clearly what a dear Jewish friend had endured.

After the service Phil and his wife conversed with me. He also had seen the TV program and shared my feelings. He told me of his concern for Jewish people and of opportunities to witness to a Jewish friend.

While discussing our evening Bible class, Phil asked permission to attend the following Wednesday. With delight the request was granted. He came to the next meeting and has faithfully attended ever since then. The very first night we were thrilled to see him open his Bible and answer the questions of several Jewesses who sat near him. He has been well received by our Jewish

The very first night we were thrilled to see him open his Bible and answer the questions of several Jewesses who sat near him.

people. No wonder! When he says of them, "These are my people," how can they help but respond.

When contacted about the need for a man to teach the Bible class, he remarked that he had been wanting to be of help in our ministry.

The following is Mr. Phil Cariaga's personal testimony:


"I first came to know about the Brethren Messianic Testimony approximately fifteen years ago while stationed at Warren Air Force Base in Cheyenne, Wyoming. I was attending the Brethren Church in Cheyenne, pastored then by Rev. Russell Williams. Pastor Bruce Button was the guest speaker one evening and presented in slides and a talk, the Jewish work in the Fairfax area. Even at that

time I thought it must be a challenge to work with Jewish people.

"My wife was brought up in the North Long Beach Brethren Church, however, for several years we had been attending a Baptist church near our home in Lakewood, California. It was not until September, 1968 when the bank transferred us to San Bernardino that we again began attending a Brethren church. We subsequently joined the Grace Brethren Church of San Bernardino. I had always taught junior or senior high young people and was quite apprehensive when Pastor McClellan asked if I would consider taking the older adult class. We realize now that this was just one more step in my preparation to eventually teach an older Jewish group. Also our

Sunday-school lessons have been in the area of Old Testament. This, coupled together with an insatiable desire to read other books on Israel and the Jewish people, has been my training ground for the work in the Fairfax area.

"It should be noted that I am not a 'super layman,' or one who has had extensive Bible training. My only credentials to be a part of this work is my love for the Jewish people."

He is willing, by God's grace, to stand in the gap. As Moses of old needed Aaron and Hur to hold up his arms that Joshua might have the victory over Amalek, Phil covets your prayer support to hold him up that there might be victory for Christ in precious Jewish lives. 



ARE YOUR DOLLARS EARNING ETERNAL DIVIDENDS?

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Brethren Investment Foundation, Inc.

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Winona Lake, Indiana

Church News

DES MOINES, IOWA. In the recent "Come Alive" Crusade meeting with Evangelist Allen Herr, there were 14 decisions for rededication and 5 decisions for salvation. We thank the Lord for 22 public decisions that have been made in the last two months. A fifteen minute radio broadcast was begun on Nov. 7. Milton Ryerson, pastor.

BELL, CALIF. A welcome was given on Nov. 15 to Rev. Curtis Stroman as the new pastor of the Bell church. Mr. Stroman is a graduate of Grace College and has done graduate work at San Diego State College in preparation for his field of teaching. He has had 13 years of teaching in California public schools as well as the opportunity of serving as youth counselor in area churches. One of the outstanding years of service in the teaching-missionary field was the year at the Brethren Navajo Mission School. Along with his teaching schedule, Pastor Stroman has enjoyed opportunities for ministry in the pulpit and as a Bible teacher. Mr. P. A. Yerian, moderator.

ALTOONA, PA. Rev. Robert Russell has resigned as pastor of the First Brethren Church, Altoona, Pa. He has accepted a call to become pastor of the First Brethren Church of Rittman, Ohio, where he will begin his new ministry in early February.

ASHLAND AND COLUMBUS, OHIO. A narrow win—2802-2797—was achieved by the Worthington Grace Brethren Sunday school. The Grace Brethren Churches of Worthington and Ashland engaged in a seven-week growth contest in Sunday schools recently. A trophy was awarded to Worthington along with the statement, "we both won" because of the increases in attendances. Pastors James Custer and Knute Larson.

WINONA LAKE, IND. It was in March 1969, that Robert Pritchett, a missionary to the Philippines, who had come with his family to enroll in the doctoral program at Grace Seminary, was ushered suddenly into the presence of his Lord. His widow, Norma, and two teenage sons, Dan and Tim, moved to Kansas that following summer. Norma continued her education by earning her master's degree in secondary counseling and guidance, and has been teaching at a Christian school in Elbing, Kansas, where Dan (16) and Tim (14) have been enrolled.

In the meantime, John Whitcomb and four children, Dave (15), Don (13), Connie (12), and Bob (10), were experiencing the fires of affliction from the hand of a gracious God as Edisene, the wife and mother in their home, endured repeated hospitalizations and surgeries. Finally, in June 1970, after a courageous witness to the love of Christ, Edisene's earthly pilgrimage came to an end. Anticipating this possibility, she had expressed a very personal desire—that her dear friend, Norma Pritchett, might some day be the mother in the Whitcomb home.

In God's good providence, her desire will be fulfilled on Jan. 1, 1971, when God brings these two families together for a testimony to His grace and love. We invite you to join with us in prayer that this union will be for His glory and the furtherance of His purpose in each life.

May the Lord grant each of you a wonderful New Year. Come visit us.

"As for God, his way is perfect" (Ps. 18:30).—*Dr. John Whitcomb, Winona Lake, Ind.*

ST. PETERSBURG, FLA. The Florida District Examining Board examined Larry H. Kochenderfer and recommended to the Grace Brethren Church that he be licensed locally, looking forward to his completion of education. The commissioning service for Larry was held Nov. 29 with the following taking part: James Sowers, Marlan Denlinger, Robert Richards and Lee Slater. Larry is looking forward to completing his schooling, and then entering into the ministry of a rural church. While attending college he supports his family (wife and four daughters) by doing general home repair. William Tweeddale, pastor.

PORTIS, KANS. Praise is due to God for a "Come Alive" Crusade that was conducted by Evangelist Allen Herr with 21 decisions for Christ.

LISTIE, PA. "As we look back over 1970 we realize there is so much for which we must praise the Lord," so were the words of Pastor Fred Walter. Here are a few of the "Thank you, Lord" benefits: There were six baptized recently, four of whom have become members—eight others have been received by letter. The attendance has increased and a new interest is seen—several have been contacting people by mail, phone and by personal calls. A teacher-training program with two classes and an enrollment of over forty is being taught by the pastor. At the close of the missionary conference, two young people dedicated their lives to missionary service. There were 85 who attended a Thanksgiving fellowship meal at which time the pastor was presented with a gift of money, groceries and a side of beef. The pastor was also given a call to serve for another year. The pastor closes his letter with the following: "The spirit of fellowship and cooperation among our people is a delight to see and feel."

GARWIN, IOWA. Rev. and Mrs. Donald Jentes are proud to announce the arrival of a baby girl named Sharon Lynn, born on Nov. 14. She weighed 7 lbs. 8 oz., and was 20 in. long.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Portland, Oreg.	Jan. 3-8	William Schaffer	Allen Herr

BARBERTON, OHIO. The youth of the First Brethren Church of Norton were given opportunity to work out some of their enthusiasm and fervor by planning and presenting a "Thanks-giving-fellowship" at a recent evening service. At this time they honored the adult workers of the church. The pastor closed the service with a devotional lesson after which refreshments were served. Kenneth Cosgrove, pastor.

ELKHART, IND. SMM girls went overboard again. This time the girls presented the church with a beautiful silver tea serving set to be used at receptions and other social gatherings of various types. This was secured through saving Betty Crocker coupons. Gordon Bracker, pastor.

CHANGES. Chap. (LTC) and Mrs. Burton G. Hatch, c/o Post Chaplain, Fort Rucker, Ala. 36360. Rev. and Mrs. Lyle Marvin, 6227 Sea Breeze Dr., Long Beach, Calif. 90803. Chap. and Mrs. Orville A. Lorenz, 108 Mohawk Dr., Harker Heights, Tex. 76541. On page 102 of the *Annual* the address for William L. Shelby should include Grandview, Wash. 98930. Rev. and Mrs. John Neely have moved from Apt. D-1 to Apt. A-1. Due to the fact that the Cypress (Calif.) Grace Brethren Church is currently meeting in a school, please send all correspondence to the pastor's home address: Rev. Paul Morris, 5722 Lakia Dr., Cypress, Calif. 90630. The new telephone number is—714-893-1749. The new telephone number for Rev. Richard McCarthy is—814-942-3650. In the listing of Brethren Ministers, page 102, Dr. Bernard Schneider should be listed as: Associate Pastor, Grace Brethren Bible Church, Fort Myers, Fla. Also, on page 75, the name of Bernard Schneider should be added as associate pastor of the Fort Myers, Fla. church. Please change your *Annual*.

DAYTON, OHIO. A delicious steak dinner was provided by the First Brethren Sunday School for their "guests"—the Patterson Park Brethren Sunday School. This was the "price" paid by the losing school in a 9-week contest, although both schools declared the contest was beneficial for all concerned. The banquet was enjoyed by nearly 80 staff members from the two schools.

FREMONT, OHIO. The Russell Heflingers celebrated their 50th wedding anniversary on Nov. 15. Over one hundred guests attended an open house in their honor. May the Lord continue to bless this home to His glory. Ward Tressler, pastor.

BEAUMONT, CALIF. Rev. Dale Brock has assumed the pastorate of the Cherry Valley Brethren Church. Pastor Brock brings with him a wealth of varied experience having seen service as a chaplain in the United States Naval Reserve Corps. After leaving the chaplaincy, Mr. Brock was manager of the West Coast branch of the Missionary Herald until its closing. Now, with enthusiasm, the Cherry Valley Brethren, pastor and people, are looking for the Lord's blessings as they labor for Him. The present address for Rev. and Mrs. Dale Brock remains as listed in the *Annual*, however, mail may also be sent to the church address.

DALLAS CENTER, IOWA. An open house was held Nov. 22 at the church in honor of the 40th wedding anniversary of Mr. and Mrs. Donald Becker. James Marshall, pastor.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

NOWAG, Nell, went to be with the Lord Dec. 6. She was the widow of the late Rev. Walter Nowag who was a preacher in the Brethren Fellowship for many years.

ROBINSON, Lois, 79, who served the Lord faithfully and was a member of the Grace Brethren Church, Canton, Ohio, for over 50 years, was promoted into the presence of her Lord. James Kennedy, pastor.

SWANSON, Arthur, a member of the Grace Brethren Community Church of Glendale, Calif., for 27 years, was promoted to glory on Nov. 7. He was the moderator and respected leader for many years, being in office at the time of his homegoing. Lyle Marvin, pastor.

WELLING, Dallas, 51, a member of the First Brethren Church of Rittman, Ohio, went to be with the Lord on Dec. 4. Charles Turner, pastor.

DALLAS CENTER, IOWA. Congratulations to Darrel Hawbaker who has been awarded the highest award "Herald For Christ" in the Boy's Brigade organization. This is equivalent to an Eagle Scout award but includes much more in a spiritual way. Darrel has memorized many portions of Scripture, studied the most important doctrines of the Bible and passed both written and oral tests. He has demonstrated leadership ability, scholarship in school, and faithfulness in the church. We are very happy to see our young men pursuing those qualities which will fit them for this life and the life to come. May God richly bless Darrel as he continues his studies in Grace College. James Marshall, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Donna Nycum and Elwood Clark, July 18, Grace Brethren Church, Everett, Pa.

Anna Turner and Larry Rice, July 25, Grace Brethren Church, Everett, Pa.

Linda Brown and Mark Smith, Aug. 29, Grace Brethren Church, Everett, Pa.

Linda Laubender and Paul Ritchey, Oct. 10, Grace Brethren Church, Canton, Ohio

Helen Gorman and James Wright, Oct. 31, Grace Brethren Church, Everett, Pa.

Kathy Laubender and Gregory Morgan, Nov. 14, Grace Brethren Church, Canton, Ohio.

Sandra Overfield and George Trigg, Nov. 20, West Homer Brethren Church, Homerville, Ohio.

Judy Rae Thompson and Glenn Firebaugh, Nov. 20, Winona Lake Brethren Church, Winona Lake, Ind.

Elaine Clinton and Frank Bonneau, Jr., Nov. 20, Grace Brethren Church, Portland, Ore.

Mary Highman and Phil Rush, Nov. 21, Grace Brethren Church of Ashland, Ohio.

Marilyn Yocky and Robert Moll, Nov. 27, North Long Beach Brethren Church, Long Beach, Calif.

Pick of the Vital Books

Dwight P. Baker,
Book Review Editor

God Keeps His Promise

Cornelia Lehn (Newton: Faith and Life, and Scottsdale: Herald Press, 1970), 192 pages, \$6.95.

Few people seem to believe kindergartners should be told that Abraham came from Haran, that Elijah went to Zarephath, or that Hilkiah's assistant was named Shaphan. Few think they need to hear the story of Amos. I do, and so, evidently, does Cornelia Lehn. She avoids the common Bible story book syndrome of "speaking down" to her young audience. The vocabulary of *God Keeps His Promise* is dignified and just difficult enough to stretch a five-year-old's imagination.

Believing that Bible stories can speak for themselves, the author adds no morals, no interpretations—another plus point. The stories are well told, and the "lessons" come through without the broad-handed treatment too often given them.

Well-bound, and beautifully illustrated by Beatrice Darwin, *God Keeps His Promise* is fascinating. It is the best for this age I have seen and would be an ideal gift for the kindergartner in your life. It could also be well adapted by Sunday-school teachers for use with kindergarten or primary classes. —Lois I. Baker, Highland Park, Illinois

A Paperback Miscellany

The lowly paperback serves well. A paperback edition by Zondervan brings Russell Hitt's story of missionary penetration to the Dani tribesmen of interior New Guinea, *Cannibal Valley* (254 pages, \$1.95), back into print. A soft cover printing offers extended circulation to Tom Skinner's story, *Black and Free* (Zondervan, 159 pages, \$.95). The story of a teen-age

gang leader who became an evangelist in wide demand, it had already sold well in hard cover.

Unfortunately, paperbacks can also be used to resurrect apparitions better left in obscurity, like Robert Young's *Literal Translation of the Holy Bible* (Baker, xvi and 178 pages, \$4.95). Save your money for more profitable uses elsewhere.

Not all paperbacks are reprints, of course. Alan Tippet's *Church Growth and the Word of God* (Eerdmans, 82 pages, \$1.95) is an interesting but not particularly outstanding addition to the church growth literature. While Tippet seeks to show the compatibility between the church growth viewpoint in mission as developed by Donald A. McGavran and the Bible, George W. Peters, in *Saturation Evangelism* (Zondervan, 237 pages, \$3.45), assesses the progress of Latin America's "Evangelism in Depth" and Nigeria's "New Life for All." Peter's evaluation is based on four years of examining records, observing, and interviewing. *Saturation Evangelism* is a study of principles and methodology of evangelism and how they can be improved; *New Life for All* (Moody, 144 pages, \$1.25), by Eileen Lageer, tells about the people who worked and records the results in changed lives.

There's something in paperback for everyone. Are you worried about the drug scene? Try *High on the Campus* (Tyndale, xviii and 132 pages, \$1.45), by Gordon R. McLean and Haskell

Bowen. Biography? Norman Grubb gives his life story in *Once Caught, No Escape* (Christian Literature Crusade, 216 pages, \$2.25). How about the environmental crisis? Francis A. Schaeffer takes a crack at a Christian view of ecology in *Pollution and the Death of Man* (Tyndale, 125 pages, \$1.95). Larry Richards gives tips and cues for teens in *What's In It for Me?* (Moody, 143 pages, \$1.95), while long-married Evelyn King Mumaw writes to the *Woman Alone* (Herald Press, 128 pages, \$1.95).

For the serious student there are hefty paperbacks, like *All One Body We* (Eerdmans, 227 pages, \$3.95) and *The Concept of the Believers' Church* (Herald Press, 344 pages, \$7.95). The first written by John H. Kromminga, the second edited by James L. Garrett, Jr., these two look at the church from two quite different angles. Or one may peruse Leonard Verduin's discourse on man, *Somewhat Less than God* (Eerdmans, 168 pages, \$2.95). And for the pastor's bookshelf, Baker Book House has reprinted in two volumes Edwin C. Dargan's massive *History of Preaching* (\$4.95 each). Reprint or original printing, for everyone the paperback offers something.

The Sons of Adam

Omar Eby (Scottsdale: Herald Press, 1970), 180 pages, \$3.95.

Omar Eby taught English for three years in Somalia. He also has missionary connections. Both points are turned to good account in two of his earlier books, *Sense and Incense* and *A Whisper in a Dry Land*. Somalia is again the point in common for these eight short stories.

An M.K. returns to Somalia for a visit after eight years and finds that Thomas Wolfe was right: "You can't go home again." Professor Harris' tale of the night his commitment to pacifism met its test ranks with the best. But it is surpassed by the story of the long ride down country. The enormity of that trip hits one like a boot in the solar plexus.

Eby has a good-to-excellent grasp of technique and a solid appreciation of the subtle interplay of forces that make events and people not what they seem. He's a man I hope keeps on writing.

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

We Do Care!

For many years talk has come from various corners of the Brethren Church concerning the establishment of retirement homes for the elder members of our denomination. There has been much talk in the Southern Ohio District as well, but this talk has developed into a plan of action. After much discussion in a regular business meeting at the Dayton First Brethren Church, it was recommended that the Southern Ohio District of Brethren Churches be encouraged to pursue all necessary facts concerning the establishment of a retirement village.

As the 1968 district conference convened in the month of May this recommendation was presented and was received with much enthusiasm by the delegates present. A board of trustees was then elected and encouraged to work out the details which included the securing of property for this project. These nine men with the able direction of their chairman, Harold Huddleston, proceeded with diligence.

A special called district meeting gave approval to bylaws to govern this project and the authority to purchase a twenty-one acre tract of land in Englewood, Ohio. It has been thrilling to see the generous financial support



The board of trustees eagerly awaits groundbreaking.

coming regularly from the various churches of our district. This generosity has paid the debt on the property in full.

Members of the board of trustees, after much planning and praying, sought the help of the Brethren Architectural Service and plans went on the

drawing board early in 1970. In early summer the preliminary plans were approved. Shortly thereafter contractors from the Dayton area submitted their bids for the construction of the Grace Brethren Village. The complete facility will accommodate 50 residents with a construction cost of \$500,000. Single rooms, double rooms, and two-room apartments will make very comfortable homes for Brethren people. A well-equipped kitchen and a lovely dining room, as well as a chapel area will provide nicely for the physical and spiritual needs of the residents.

On Sunday afternoon, August 16, people from all over the Southern Ohio District met for the groundbreaking service. Dr. Russell Barnard, a former pastor in this district, was the special guest speaker for this occasion. Construction was begun immediately and as this article goes to press the walls of the Grace Brethren Village are rising, with the completion date projected for June 1, 1971. By the grace of God, this project shall be completed, thus showing to Brethren people in this district that we do care and are proving it with this retirement home.

The building committee checks the latest facts and figures.



What Is the Unpardonable Sin?

By the late Dr. Alva J. McClain

There has been so much discussion, often fruitless, surrounding what is called the "unpardonable sin," that one may justifiably hesitate to enter a field where well-meaning men have widely disagreed. However, even leaving out of consideration those texts in the Synoptic Gospels about which much of the controversy has raged, it can be affirmed that there is described in Scripture a sin for which, by its very nature, there is no divine remedy. The general nature of this sin may be stated as follows:

1. There is but one place where a holy God can justly forgive sinners, that is, "in Christ," whose death upon the cross satisfies in full all the claims of broken law for those who take refuge in him (Rom. 3:21-26). Outside of Christ, not even a sovereign and omnipotent God can forgive men their sins (Acts 4:12).

2. Now, by divine appointment, it is the peculiar work of the Holy Spirit to bear witness to Christ as Saviour and bring sinners into him (John 15:26; 16:8-14). All the ministry of what we call evangelism, from beginning to end, is under the immediate direction of the Holy Spirit. No man can even say with a true confession that Jesus is Lord except by the Holy Spirit (I Cor. 12:3).

3. Therefore, to resist the ministry of the Holy Spirit, as he seeks to lead sinners into Christ, is to refuse to be

led into the one place where divine forgiveness is morally possible (Heb. 2:3-4). For outside of Christ there can be nothing for the sinner but the wrath of God (John 3:36).

4. This means, by the very nature of the case, that sin against the Holy Spirit is unpardonable sin. It is not, as some have carelessly supposed, that the Person of the Spirit is somehow more sacred than that of the Son, or that sin against the Spirit is more damnable than sin against the Father and the Son; but rather that the Spirit's peculiar work is to bring sinners into Christ, the only place where God can forgive. Hence, for the man who "hath done despite unto the Spirit of grace," there can be no help nor remedy for his sin (Heb. 10:26-29).

5. This sin against the Holy Spirit may begin as a single act of resistance to the voice and ministry of the Spirit, on the part of some sinner in rejecting Christ as the place of salvation; and then by constant repetition the sin may become a settled state of hostility or indifference toward Him as Lord and Saviour (John 19:15; Acts 7:51-52).

6. Even the initial and single act of rejecting Christ as Saviour, if persisted in, holds the sinner inexorably in a place where forgiveness is morally impossible on the part of a holy God: "...he that believeth not is con-

demned already..." (John 3:18). But such a sinner may yet be reached by the voice and ministry of the Holy Spirit if he is willing to hear (Heb. 4:7). The "door" is open, as wide as a sovereign God can open it (John 10:9).

7. When, however, by repeated acts of resistance and rejection, the sinner hardens his attitude into a fixed state, his condition may become utterly hopeless (Eph. 4:18-19 ASV). The voice of the Spirit no longer reaches his heart (Matt. 13:14-15). Such a man may even mistake the Spirit's testimony and ministry for the work of Satan (Matt. 12:24, 31-32). When this point is reached, it is possible for the sinner to say No to God for the last time, and, like Judas, perish while still upon earth (John 17:12 ASV).

8. If this seems a hard saying, we must remember that this sinning against the testimony of the Spirit is not unpardonable because of some arbitrary decree of God, for God is eternally a God of infinite mercy and grace (Matt. 11:28). But it is simply a moral impossibility for even a God of grace to forgive sin outside of Christ, and a hardened resistance to the voice of the Spirit will keep the sinner outside of Christ forever. He is "guilty of an eternal sin" (Mark 3:29 ASV).

9. It must be remembered, however, that *only God* can know certainly when any sinner has reached the point in his resistance where he can no longer hear the voice of the Spirit. No man is able to judge infallibly in these matters (I Cor. 4:5), and therefore no man has any right to point either to himself or to any other man as one who has sinned beyond recovery. But if we cannot judge in such matters, it still remains our solemn duty to warn men of the awful possibility, and strive without ceasing to bring them into Christ who is the only place of pardon (Heb. 6:4-6; 10:29).

10. The progress of sin, as set forth by the sainted Jeremy Taylor, may be mercifully slow but it is certain at last, if unhindered, to bring the sinner to an irrevocable doom. At first sin startles the sinner, then becomes pleasing, then frequent, then habitual, then confirmed; then the sinner becomes impenitent, then obstinate, then determined never to repent; and then he perishes. ☛

Christ, the Saviour

While the Bible is the fully inspired Word of God; infallible in quality, inerrant in its facts, infinite in its outreach, and inexhaustible in its meaning, it is still true that there are certain passages that speak more directly to the human heart than others. And such is true of Luke 2:11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

This angelic message comes to us today with even greater force and sweetness than it did 1,900 years ago, or during the long period that has intervened since the day it was proclaimed to the shepherds on the Judean hillside. It is no wonder that someone has coined the expression that Christ at His first coming is the "sweetest story ever told."

This message had its inception in heaven in the heart of God, its initiation into history at the first coming of Christ, and it will have its infinite unfolding throughout eternity. It speaks of a Saviour; the heaven-sent Saviour to confront the sin of the world; a Christ, the divinely anointed Servant to confront the chaos of the world; and a Lord, supernaturally acclaimed Sovereign to confront all the created intelligences of the world.

Consider the order of the words used in setting forth this precious message concerning Christ. "Saviour" stands first. This is not accidental. Even the very order of words in the inspired text is arranged by the omniscient Holy Spirit. This is true because God is a God of order. His material universe is marked by order and precision of the most amazing variety. If this were not true, catastrophe would take place. By the same token, there is order and precision in the moral universe.

The meaning of this word is highly significant. The word "Saviour" means "Deliverer." It is one aspect of the word "Jesus" which is the translation of the Hebrew compound which means "Jehovah saves." At His birth it was explained that His name should be called Jesus for "he shall save his people from their sins" (Matt. 1:21).

This means that salvation had to come from outside the area of creation. It had to come from Him who is the God of creation.

The basis for this word lies in the fact that God is essentially holy. This makes the universe moral at its heart. Everything, therefore, revolves about the fact that God is holy. Any deviation from holiness throws the machinery out of gear. At the heart of all the misery, chaos, and anarchy in the universe is the problem of sin. There was a rebellion against the Holy God. There was a rejection of His holiness. And so any recovery must strike at the heart of the problem. There must be a divine Saviour who will deal with sin.

The second word in order is the word "Christ." Properly this comes second so far as meaning in relation to the needs of the world. It was sin that disturbed the whole relation between God and man. Because of this disruption of relations, God had to impose a penalty, and this penalty was death and the curse. At this point the whole elaborately ordered universe was disturbed, and this eventuated in the consequences that distress the human family.

In order to deliver men from the consequences imposed by the curse, Christ confronts the resulting chaos. The word "Christ" in Greek or "Messiah" in Hebrew means "Anointed One." Thus Christ is the anointed Servant of Jehovah, invested with authority and power to cope with the disorder in the universe in a program according to a prearranged plan.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isa. 42:1-4).

At His first coming Christ quoted the prophecy of Isaiah 61:1-2 in the

synagogue of Nazareth (Luke 4:18-19), but He stopped before completing the entire passage. This was deliberate on His part, because that prophecy was to be fulfilled at His second coming. At that time the vast array of consequences upon sin constituting the curse will be lifted.

The third element affirmed of Christ in the message of the angel is the word "Lord." In this instance it sets forth the position of Christ as *Sovereign* over all created intelligences. At that point where sin entered the world there was a rebellion against the authority of heaven. Not until the absolute sovereignty of heaven is again established will the problem of sin be entirely solved.

As a result of Christ's first coming and the ministry of the Holy Spirit, redeemed men call Jesus "Lord" (I Cor. 12:3). Through the long centuries of the Christian era, God has been *preparing* an aristocracy of redeemed people who own Christ as Lord. This group, the Church, will one day rule and reign with Christ (I Cor. 6:2; Rev. 20:6).

Throughout the long centuries of the millennium as Christ reigns over the earthly kingdom, He will be putting down "all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (I Cor. 15:24-25). This means that revolution, mutiny, rebellion, rampage, will come to an end. All intelligences will be subdued to Him who is the Sovereign of the universe.

Already "God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus

(Continued on page 23)



By
Dr.
Herman
A.
Hoyt

President
Grace
Schools

How can you tell whether or not students are satisfied with their education? One good way is to find out how many of their children choose to attend their alma mater. At Grace College and Grace Seminary the number of "second-generation" students increases yearly. This year sixty students from both schools are in this group. The figure includes fifty-two who belong to the National Fellowship of Brethren Churches.

In looking through old yearbooks, you can see that the old adage, "Like father, like son," is often true. Rev. Roy Glass, pastor of the Fairlawn Brethren Church, Radford, Virginia, was active in sports as a Grace Seminary student from 1949 to 1951. His son Rick is a member of the soccer team, and his daughter Ardith was a cheerleader last year. Mr. Ted Franchino, of Simi, California, was a yell king for the Grace Lancers from 1955 through 1957. His daughter Shelly was also on the cheering squad last year. Ruth Ward shares her interest in music with her father, Rev. Russell Ward, pastor of the Basore Road Brethren Church in Dayton, Ohio. Ruth is currently singing in the college touring choir and the Winona Lake Brethren Church choir. Her father sang with a quartet while he was in the seminary.

What are the academic interests of second-generation students? Is there any one area that brings them to Grace? Interests vary widely. Their majors fall within fourteen different areas this year including Greek, psychology, creative studies, and math. Several plan to teach on the elementary or high school level. In the seminary, most are working in the master of divinity program.

Parents of these students are often involved in full-time Christian work. This year's group includes twenty-five pastors, three men who work in the national headquarters in Winona Lake, five missionaries, and four professors at Grace.

The students themselves are also involved in Christian outreach groups. Several belong to a Campus Crusade for Christ witnessing team which regularly visits other campuses. Some are involved in youth work or musical groups such as gospel quartets. Three students—Bruce Sellers, son of Rev. and Mrs. Richard Sellers; Loren Hoyt, son of Rev. and Mrs. Lowell Hoyt; and

Like Father, Like Son

By Alice Kinley
Senior, Grace College

Dave Miller, son of Rev. and Mrs. Ward Miller, sang with the Crusaders in churches across the country last summer.

It is common to find two or three members of one family who have attended Grace. However, some families such as the Goodmans and the Horneys are record-setters. Rev. Marvin Goodman, a graduate student in the seminary, and his wife Dorothy are second-generation students them-

selves. Their daughter Suzanne and son Paul belong to the third generation of Grace students. Another sister and brother, Anne and Dave, also attended Grace.

This year freshman Samuel Horney, Jr., son of the Rev. and Mrs. Sam Horney, is following the example of four brothers and sisters: Tom, Sue, Doug, and Phyllis. Pastor Horney is also a Grace alumnus.

When second-generation students are used as yardsticks of alumni satisfaction, Grace College and Seminary measure up as schools worth attending.

Alice (Thompson) Kinley is the daughter of Rev. Raymond W. Thompson, administrative assistant in the Foreign Missionary Society, a 1953 graduate of Grace Theological Seminary. Along with two sisters, Judy Rae (Thompson) Firebaugh, a 1970 Grace graduate and Susie, a sophomore, the Thompsons have made Grace a family choice.

A listing of second-generation students

Lois Arrington, Hagerstown, Md.
Judy Ashman, Winona Lake, Ind.
Ken Ashman, Winona Lake, Ind.
Nancy Hall Bell, Winona Lake, Ind.
Marsha Belt, New Carlisle, Ind.
Philip Bowman, Winona Lake, Ind.
Barbara Brickel, Brookville, Ohio
David Brickel, Brookville, Ohio
Douglas Brickel, Winona Lake, Ind.
Carol Burns, Meyersdale, Pa.
Debbie Cahill, Carmel, Ind.
Cathy Chamberlin, Mentone, Ind.
Larry DeArmy, Winona Lake, Ind.
Daniel Edmiston, San Ysidro, Calif.
Neal Fogle, Winona Lake, Ind.
Shelly Franchino, Simi, Calif.
Ardith Glass, Radford, Va.
Richard Glass, Radford, Va.
Paul Goodman, Winona Lake, Ind.
Suzan Goodman, Winona Lake, Ind.
Jon Hall, Richland, Wash.
Steve Hall, Warsaw, Ind.
Samuel Horney, Jr., Toppensish, Wash.
Aldo Hoyt, Warsaw, Ind.
Loren Hoyt, Hartsville, Ohio
Jim Jenkins, Warsaw, Ind.
David Kennedy, N. Canton, Ohio
Alice Thompson Kinley, Winona Lake, Ind.
Cheryl Korlewitz, Union Grove, Wis.
Ed Lewis, Margate, Fla.

Michael Marshall, Dallas Center, Iowa
David Miller, Whittier, Calif.
Jeanette Miller, Winona Lake, Ind.
Kathy Miller, Ashland, Ohio
Denny Myers, Fort Wayne, Ind.
David E. Ogden, Colorado Springs, Colo.
Joan Ogden, Colorado Springs, Colo.
Ronald Ogden, Winona Lake, Ind.
Dorcas Peer, Harrisburg, Pa.
Mary Peer, Harrisburg, Pa.
Peter Peer, Harrisburg, Pa.
Ann Polman, Englewood, Ohio
Roy Polman, Warsaw, Ind.
Jonathan Risser, Coraopolis, Pa.
Mary Ann Rogers, Rochester, Ind.
Sandy Rogers, Rochester, Ind.
Sarah Ann Roussellow, Jesup, Iowa
Greg Ryerson, Des Moines, Iowa
Jane Ryerson, Des Moines, Iowa
Brent Sandy, Winona Lake, Ind.
Bonnie Sarver, Hastings, Mich.
Steven Sarver, Hastings, Mich.
Norman Schrock, Waterloo, Iowa
Bruce Sellers, Kokomo, Ind.
Bernie Simmons, Warsaw, Ind.
Susie Thompson, Winona Lake, Ind.
Jane Vulgamore, Warsaw, Ind.
Ruth Ward, Dayton, Ohio
David Wickstrom, Syracuse, Ind.
John Wickstrom, Syracuse, Ind.



An Open Letter to

As a 1970 college student, you belong to the best educated, most sophisticated, most poised generation in our history.

The vast majority of you, I am convinced, sincerely love America and want to make it a better country.

You do have ideas of your own—and that's good. You see things wrong in our society which we adults perhaps have minimized or overlooked. You are outspoken and frank and hate hypocrisy. That is good too.

There's nothing wrong with student dissent or student demands for changes in society or the display of student unhappiness over aspects of our national policy. Student opinion is a legitimate aspect of public opinion in our society.

But there is real ground for concern about the extremism which led to violence, lawlessness, and disrespect for the rights of others on many college campuses during the past year.

The extremists are a small minority of students and faculty members who have lost faith in America. They ridicule the flag, poke fun at American institutions, seek to destroy our society. They are not interested in genuine reform. They take advantage of the tensions, strife, and often legiti-

mate frustrations of students to promote campus chaos. They have no rational, intelligent plan of the future either for the university or the Nation.

The extremists are of wide variety: adherents of the Students for a Democratic Society (SDS) including the Weatherman; members of the Young Socialist Alliance (YSA), the Trotskyist youth group; the Communist Party's Young Workers Liberation League (YWLL). Or they may be associated with the Student Mobilization Committee to End the War in Vietnam (SMC), a Trotskyist-dominated anti-war group.

Many are not associated with any national group. The key point is not so much the identification of extremists but learning to recognize and understand the mentality of extremism which believes in violence and destruction.

Based on our experience in the FBI, here are some of the ways in which extremists will try to lure you into their activities:

1. They'll encourage you to lose respect for your parents and the older generation. This will be one of their first attacks, trying to cut you off from home. You'll hear much about the "failures" and "hypocrisy" of

your parents and their friends. The older generation has made mistakes but your parents and millions of adults worked hard, built, sacrificed and suffered to make America what it is today. It is their country too. You may disagree with them, but don't credit their contributions.

2. They'll try to convert you to the idea that your college is "irrelevant" and a "tool of the Establishment." The attack against the college administration often is bitter, arrogant, and unreasoning. SDSers, for example, have sought to disrupt the colleges by demanding the right to select professors, determine the curriculum and set grading standards.

3. They'll ask you to abandon your basic common sense. Campus extremism thrives on specious generalizations, wild accusations, and unverifiable allegations. Complex issues of state are wrapped in slogans and cliches. Emotional statements are issued as if they were the final truth. You should carefully examine the facts. Don't blindly follow courses of action suggested by extremists. Don't get involved in a cause just because it seems "fashionable" or the "thing to do." Rational discussion and rational analysis are needed more than ever before.

College Students

They'll try to envelop you in a cloud of negativism, pessimism, and cynicism toward yourself, your school, your Nation. This is one of the most insidious of New Left poisons. They and its allies judge America exclusively from its flaws. They see nothing good, positive, and constructive. This is a philosophy of bitterness, despair, and rancor. I would like you to know your country more intimately. I would want you to look for the unifying forces in America, the qualities of national character, determination, and sacrifice which are working to correct these flaws. The real strength of our Nation is the power of morality, decency, and conscience which rights the wrong, corrects error, and works for equal opportunity under the law.

They'll encourage you to disrespect the law and hate the law enforcement officer. Most college students are good friends who are police officers. You know that when extremists call the police "pigs" they are wrong. A police officer protects your rights, lives, and property. He is your friend and he is your support.

They'll tell you that any action is honorable and right if it's "sincere" and "idealistic" in motivation. Here is

one of the most seductive of New Left appeals—that if an arsonist's or anarchist's heart is in the right place, if he feels he is doing something for "humanity" or a "higher cause," then his act, even if illegal, is justifiable. Remember that acts have consequences. The alleged sincerity of the perpetrator does not absolve him from responsibility. His acts may affect the rights, lives, and property of others. Just being a student or being on campus does not automatically confer immunity or grant license to violate the law. Just because you don't like a law doesn't mean you can violate it with impunity.

7. They'll ask you to believe that you, as a student and citizen, are powerless by democratic means to effect change in our society. Remember the books on American history you have read. They tell the story of the creative self-renewal of this Nation through change. Public opinion time after time has brought new policies, goals, and methods. The individual is not helpless or caught in "bureaucracy" as these extremists claim.

8. They'll encourage you to hurl bricks and stones instead of logical argument at those who disagree with your views. I remember an old saying: "He who strikes the first blow has run

out of ideas." Violence is as ancient as the cave man; as up-to-date as the Weatherman. Death and injury, fear, distrust, animosity, polarization, counter-violence—these arise from violence. The very use of violence shows the paucity of rational thought in the SDS, its inability to come up with any intelligent critique of our society.

Personally, I don't think the outlook for campus unrest this year is as bleak as some prophets of pessimism proclaim. The situation at some colleges is serious, but certainly not hopeless.

Along with millions of other adults, I'm betting on the vast majority of students who remain fair-minded, tolerant, inquisitive, but also firm about certain basic principles of human dignity, respect for the rights of others, and a willingness to learn. I am confident our faith has not been misplaced.

(This open letter to college students from Director Hoover pinpoints eight ploys used by radical extremists in their efforts to steer justifiable campus protest into violent and destructive channels. It was furnished to United Press International on 9-21-70 and is reprinted with permission by the office of J. Edgar Hoover.)

DEAR MOTHER AND DAD,

If you have a daughter whom you love, please read on. If you do not have a daughter, stop reading here.

What in the world are Extramurals?

Extramurals are for girls!

Girls are sugar and spice and everything nice—sometimes!

They love to talk about clothes and go out on dates—sometimes!

They need plenty of sleep and lots of food to eat—sometimes!

They must study hard, read much, and go to work—sometimes!

They should get alone and commune with the dear Lord—sometimes!

But, sometimes they just need to relax and play, and gain new friends. Extramurals provide that. Sometimes!

What in the world are Extramurals?

Extramurals are at the top of the triangle, the apex of the Physical Education program. Intramurals are the middle section; while the foundation of the triangle is the Physical Education class program. In the physical education classes a girl is taught how to play different sports. She is taught the skills, techniques, rules, and strategy of the sport. If she really likes that sport and wants to play it more, she may want to go out for intramurals, which is a voluntary sports program. The word "intra" means *within*. The word "mural" means *wall*. So intramurals are sports played within the walls of the school. Girls come to practice and play the sports they learned in class. Intramurals are for everyone! But fewer girls come to intramurals than come to the required classes, thus the triangle begins to taper. In intramurals there is no coaching, one just plays for fun. If she is on a team, she'll want to play to win for her team.

Then, what in the world are Extramurals?

Extramurals are sports played with other schools. "Extra," meaning *outside the walls* (murals) of the school. After girls have played intramurals and still find that they would like to challenge someone better than themselves, they seek to join an extramural team.

Who in the world plays Extramurals?

Fewer girls than in intramurals, that is why it is the apex of the triangle. This program is the top competition in sports for girls. However, any girl who desires to may try out for the team.

What in the World Are Extramurals?

By Mrs. Yvonne Messner
Director of Women's Athletics
Grace College

She must work hard, condition, learn advanced skills and strategies, and play her best in intercollegiate competition. Many girls who have particular skill and love the sport, come out. Also, many physical education major and minor students join the teams.

What sports are included in Extramurals?

Extramurals at Grace College include field hockey, basketball, volleyball, badminton, tennis, track and field. We plan to add bowling and golf in the near future.

What in the world is the difference between extramurals and intercollegiate competition?

Very little in actual play. Some sports like badminton and bowling are truly extramural. We take the best players from our intramural competition and let them play girls from other schools. There are no actual varsity practices and no specific coaching is done. The other sports, however, are conducted exactly as the intercollegiate sports for men. Why then call them extramurals? The women coaches in the state of Indiana (and probably around the country) decided some time ago to continue to call the program "Extramurals" to eliminate all the ill will and problems that the men have encountered in interscholastic and intercollegiate play. With a title, often goes the stigma; and so we'll stick with the term "Extramurals."

What in the world can Extramurals

do for my daughter?

A great deal that you probably have never stopped to consider.

First, *extramurals are proving grounds* for a girl's spiritual life. In the heat of competition, the inner self comes out. A girl whose life is in "His" hands performs with excellence under pressure. A girl who is self-centered will quit, "fall apart," or resort to unethical tactics. Such conduct brings both player and coach to their knees.

Second, *extramurals develop physical fitness*. The best exercise in the world is running. And the majority of sports entail a good deal of running. Basketball ranks first for endurance running; a few girls run their hearts out in track events. But, whatever the sport, the amount of exercise received more than doubles that which is done in the home, alone. There's something about being on a team that inspires one to produce more and more. I find that the girls who are active in competitive sports are stronger, more healthy and vivacious than the majority of girls.

Third, *extramurals develop social poise and the ability to get along with others*. No girl will stay on a team long if she doesn't learn to blend her self and her talents with her teammates. She must learn to do her best, accept the fact that she will fail at times, and immediately determine to try again. In basketball, while a girl is pouting about a mistake made, the other team is racing to make a basket. We must

forget the error, and press for the prize of winning. Criticism of others soon alienates a girl from her peers. She learns that she must also encourage her teammate to try again. If anything, she will give constructive criticism in a spirit of love. Through extramurals girls learn what consideration, kindness, and self-denial really mean.

Fourth, *extramurals widen the scope of friendship and learning*. Since many games and contests are played at other colleges and universities, the girls learn to meet new people and make new friends. They learn from others about campus life in other schools. In the majority of cases, the girls come away thrilled with a new friendship, a chance to witness about Christ, and a new appreciation of all the "good" things Grace College has to offer.

Finally, *extramurals teach girls how to meet life's problems and enjoy life's blessings*. Competitive sports are pressure packed. And so is life! We must meet the challenge with faith in God, and determination to give one's best, and let "Him" do the rest. We must be ready, then God can use us to meet every obstacle—whether it be a smashing serve of an opponent in tennis, or a fast-breaking team in basketball. Competition forces us to meet these challenges successfully. If we can conquer them in sports, God gives us grace and strength to conquer life's problems.

On team trips, spirit is high! We sing as we go, to let everyone know that we love the Saviour so. The blessings of being together and sharing together in so many aspects of life could not be counted here.

So Mom and Dad, encourage your girl to join an extramural team when she gets to Grace College. She'll love every minute of it, and have a ball! ☼

CHRIST, THE SAVIOUR

(Continued from page 18)

Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

All this was in the message of the angel more than 1,900 years ago, and it comes to us today with renewed hope: A Saviour confronted sin and dealt with it finally at the cross; A Servant is now confronting the chaos; A Sovereign will in due time establish His authority. ☼

Dr. Bess Takes Sabbatical

Dr. and Mrs. S. Herbert Bess, Winona Lake, will leave December 27 for an eight-month stay in the Holy Land. Dr. Bess, Professor of Old Testament and Hebrew at Grace Seminary, will be on sabbatical leave at this time and will be a visiting research fellow at the American Institute of Holy Land Studies in Jerusalem.

For Dr. Bess, it will be his first trip to the Holy Land since 1959 and an opportunity to familiarize himself with the many changes which have taken place in the past ten years. He describes what he hopes to accomplish on this trip in this way:

"I want to update myself on what has happened, and do research in the topography and geography of the area.

"In general, I'll spend a month visiting all the excavation sites in the Holy Land, catching up on what's been done by the archaeologists."

In addition to his research work, Dr. Bess will serve as chaplain for the institute, ministering to the needs of the students.

The trip will be quite diversified: the first leg of the journey from South Bend, Indiana, to Luxembourg, Germany, by plane; by train to Munich to pick up their car; by car to Athens where they will take a ship to Haifa and again by car to Jerusalem, arriving January 5.

About May 1, Dr. and Mrs. Bess will embark upon a four-month Volkswagen tour which will take them into a number of European countries where they will have the opportunity to see a number of Grace Seminary alumni now serving in mission points, churches, and Bible schools. The Besses expect to return to Winona in time for the 1971 fall semester at the seminary.

When asked why Christians are urged to visit the Holy Land, Dr. Bess responded: "The time spent in Bible lands enables the Bible reader to visualize the narrative. It gives you a greater ring of reality because you can put yourself into it when you read the Biblical narrative."

On Getting Excited About Education

It's hard to wave a flag for education. You just don't hire a brass band and march down the street shouting, "Three cheers for education."

You can do that to celebrate football triumphs and new records for stuffing students in telephone booths—but not for routine matters like education.

Education is something you complain about. "Look at what it did to Deacon Johnson's kid." Or, "He was O.K. until he went to college."

Education is like the three Hebrew children going through the fiery furnace. You're glad when the children come out unsinged.

Well, one good reason for getting excited—or rather, concerned—about education is that higher Christian education is in grave danger for lack of support. Chances are that your church

supports missionaries around the world; but does it seriously support the schools your missionaries have come from?

In a recent syndicated column, John P. Roche warned that "An appalling squeeze confronts private college and universities in this inflationary period.

"It will probably take the bankruptcy of a distinguished private college to dramatize the issue. There are half a dozen on the ropes right now."

It may be hard to wave a flag for education. It may be easier to cheer on the football team than the faculty team. But if we don't start finding ways to get our Christian schools off the ropes, there won't be any teams at all.

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Grace Bible Conference Planned

Three outstanding speakers have been scheduled for the 20th Annual Grace Bible Conference to be held at Grace Theological Seminary, Winona Lake, January 26-29, 1971.

Dr. Fred Brown, evangelist, from Chattanooga, Tennessee, will present the Dr. R. Paul Miller Memorial Lectures, four messages on evangelism. This will be the last year for this series sponsored by the Miller family; a fitting tribute to Dr. Miller who will be remembered by many for his outstanding evangelistic ministry throughout the Brethren churches of our land. Dr. Brown will also speak at the Thursday evening service of the Warsaw Community Brethren Church of which Rev. Mark Malles is the pastor.

Dr. L. L. Grubb, pastor of the Grace Brethren Church of Orange, California, will bring the four Dr. L. S. Bauman Memorial Lectures which have been featured on the conference program since 1955. Sponsored by the National Fellowship of Brethren Churches, these lectures annually have emphasized some aspect of the varied ministry of Dr. Bauman, well known as pastor, evangelist, author and prophetic teacher. Dr. Grubb, formerly executive secretary of The Brethren

Home Missions Council and a graduate of Grace Seminary, will also speak at the Thursday evening service of the Winona Lake Brethren Church of which the Rev. Charles H. Ashman is the pastor.

Rev. E. Eugene Williams, senior minister of the East Lansing Trinity Church in Michigan, will be the seminary alumni sponsored speaker at the daily chapel service for the combined college and seminary student body. He will bring a series of four messages from the Book of I Thessalonians and also conduct three daily workshops at 1:30 p.m. for students, alumni, pastors and Christian workers. He has served for the past sixteen years as a trained and experienced counselor and religious chaplain to the students at Michigan State University, along with his pastoral ministry and teaching of courses in communications and psychology. Prof. Williams will be the speaker for the annual alumni dinner on Wednesday, January 27 at 6:30 p.m. at the Winona Hotel.

The annual business meeting for the Grace Seminary Alumni Association, with President P. Fred Fogle presiding, will be held on Thursday, January 28, 1971, at 7:00 a.m., in conjunction

with a special breakfast at the Winona Lake Brethren Church, served by Rev. Charles Ashman, host pastor and cook.

To accommodate the visiting alumni, pastors and friends, the Winona Hotel is offering special alumni rates for lodging as follows: Single rooms—\$6.00, and larger rooms, 2 or more to a room, \$3.50 per person. Room reservations may be made by writing direct to the Winona Hotel, Winona Lake, Indiana 46590.

For further information write to the Alumni Relations Office, Grace College and Seminary, Winona Lake, Indiana 46590.

Dr. Fred Brown



Dr. L. L. Grubb



Rev. E. Eugene Williams











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